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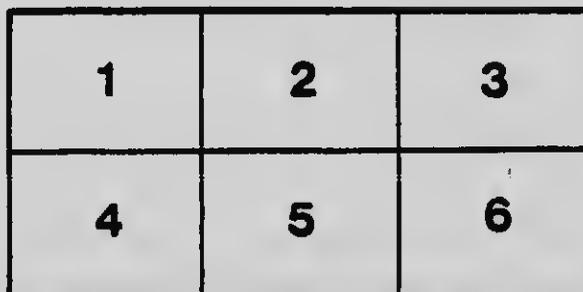
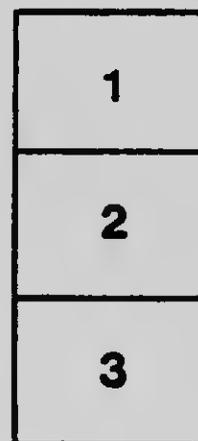
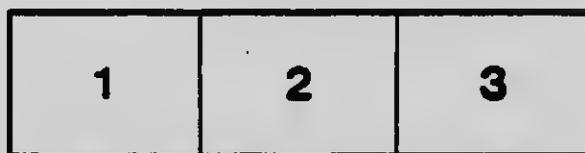
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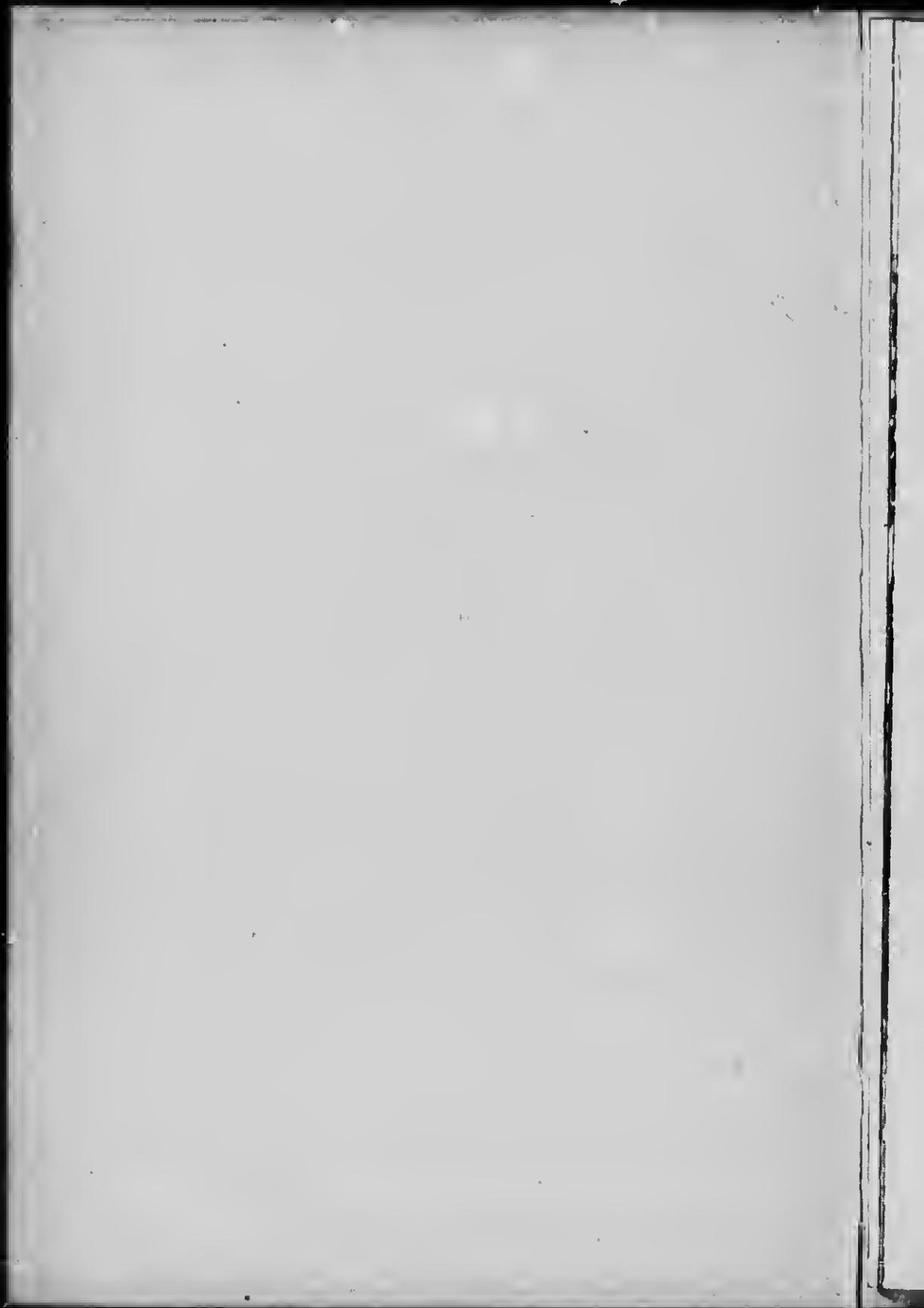


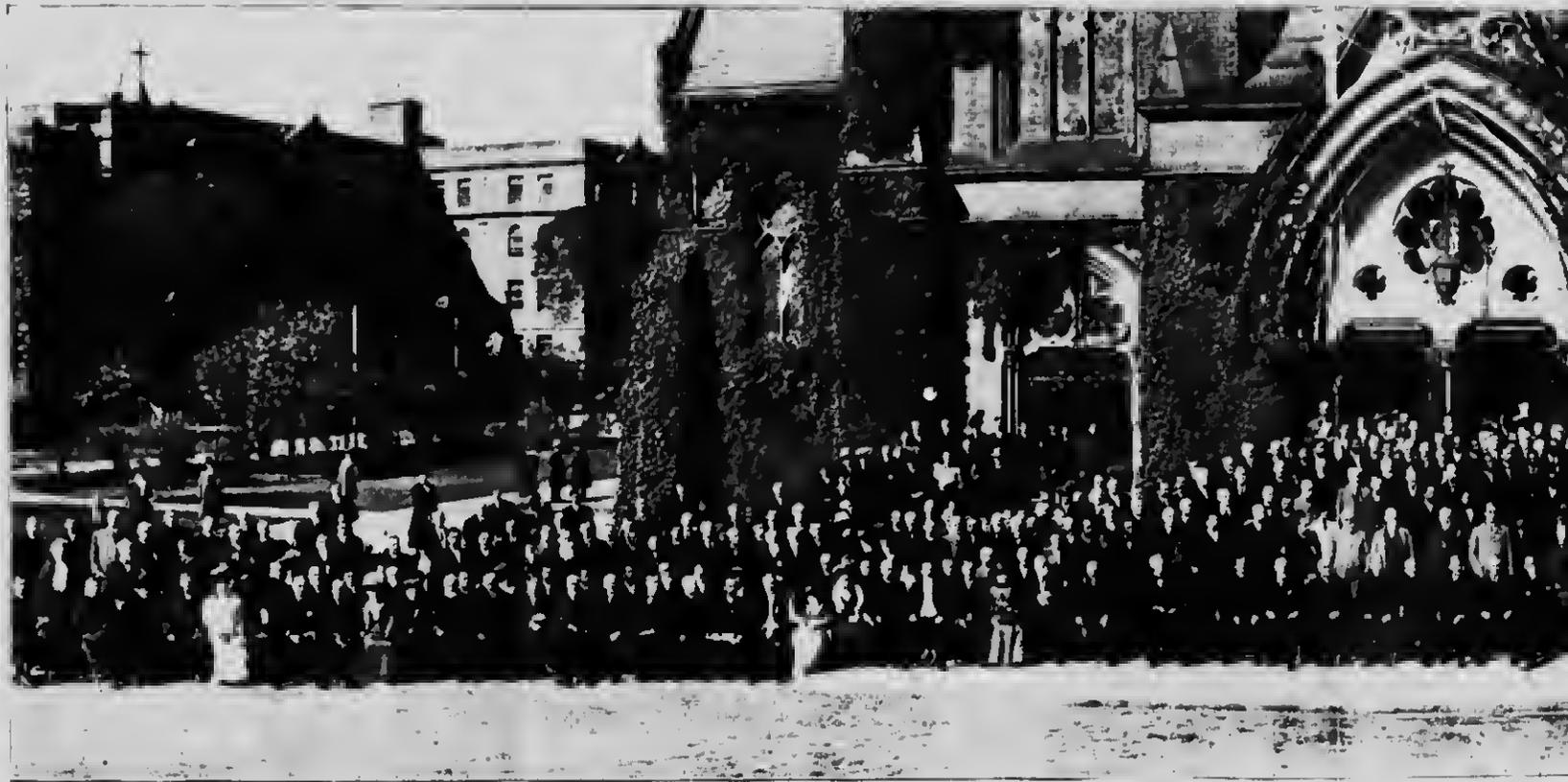
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Delegates to the Fourth Ecumenical Conf



menical Conference, Toronto, Canada, October 4-17, 1911.

PROCEEDINGS

OF THE

Fourth
Ecumenical Methodist
Conference,

HELD IN

Metropolitan Methodist Church,

TORONTO, CANADA,

OCTOBER 4-17, 1911.

WITH INTRODUCTION

BY

H. K. CARROLL, LL. D., JAMES CHAPMAN, D. D.

METHODIST BOOK AND PUBLISHING HOUSE,
TORONTO, CANADA.

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1911

p 274

RESOLUTION OF THE CONFERENCE.

"That the general Secretaries, Dr. H. K. Carroll, of the Western Section, and the Rev. James Chapman, D. D., of the Eastern Section, shall edit the Volume of Proceedings of this Ecumenical Conference; that they shall prepare a brief introduction to the same, and that, since the Volume is to be printed in America, the Secretary of the Western Section shall be responsible for passing the book through the press."

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INTRODUCTION.

Methodists of the Old World and of the New sat down happily together, in October, 1911, in their fourth Conference. This assembly was more truly Ecumenical than any of its predecessors. From the Ancient East came a representative of the newest scion of Methodism, the Japan Methodist Church, and from the far South, where autonomous Churches are developing, were welcomed representatives of the Methodist Church of New Zealand. From the North and from the South, from the East and from the West, the sons of John Wesley gathered in Toronto, to exchange greetings, to confer concerning the progress and problems of the Kingdom of God, to get inspiration and encouragement and wisdom for more effective effort, to learn to know one another more intimately, and to form lasting friendships and juster estimates of the strength and weakness of the Methodist Churches.

The conditions were all that could be desired for a successful Conference. No atmosphere could have been clearer or finer; no church building could have afforded more suitable and comfortable quarters; no hosts could have been more generous and considerate than our Canadian friends, and no city could have given a warmer or more Methodist welcome. The Conference found everything ready and adequate to its purposes and work; a church ample in capacity, noble in design, and fitted to minister to the spirit of worship; daily throngs of intent listeners; officers, committees, and effective rules of procedure, and a comprehensive program of vital subjects.

The spirit uppermost from beginning to end was enthusiastic loyalty to the gospel of Christ. Not a word was uttered inconsistent with the utmost devotion to our Lord Jesus Christ and faith in the complete salvation provided by His life, death, and resurrection. The spirit of boasting was by common consent excluded. There was a passion for the truth, perfect frankness in dealing with unfavorable conditions and symptoms, and at the same time a confident belief that the gospel contains the solution of all the problems of the future. The evangelistic note, sounded in the opening sermon on the call for laborers

for the white fields of harvest, was struck again and again, and was perhaps the dominant note of the Conference. It seemed to harmonize as happily with the call to social service as with the call to preach the gospel, and to be as much a part of the Church's concern for man's body and mind as for his soul. Foreign missions are the appropriate expression of this evangelistic ardor. It is an inspiring thought that practically all races have been proved to be accessible to the gospel, and that the lowest and most degraded respond to its regenerating power. The Churches are burning with zeal for the conversion of the world, and Methodists are endeavoring to take their full share of this sublime task. It is the gospel which brings all human thoughts and activities into glorious harmony with the divine plan for man's regeneration and development; and the discussions made it clear that Methodism must hold the Master's commission as a command, not only to preach and teach, but to protect the little ones, heal the sick, comfort the afflicted, minister to the poor, relieve the oppressed, and lift up the down-trodden.

How are the masses of the unconverted to be reached? The old evangelistic methods appear to be scarcely adequate in the present age. Camp-meetings and revival campaigns are not as successful as in the last century. This was made plain in the papers and discussions; but in what way shall the gospel call to repentance be given to the masses outside the Church and not now in the circle of Church influence? No definite answer to this vital question was given. The training of the child receives more thought and care than ever before. It is glorious to prevent prodigal-making; but the Church must not abandon the task of prodigal-saving. The difficulties suggest diligent study of the problems; but not any slackening of zeal or effort in saving unconverted adults.

It is obvious that, as the Church takes up the staggering burden of the world problem, and realizes how inadequate are the means and forces in sight, it must consider how every worker, every penny, and every effort can be directed without loss or waste, so as to secure the greatest possible result. In the industrial world the necessity of economy, concentration, and consolidation long ago compelled recognition; the Church must

also acknowledge it and adjust itself accordingly. Comity, co-operation, federation, commanded the enthusiastic approval of the Toronto Conference. Those who followed the discussions must have noted how often the subject came into view, and how little of sentiment and conviction on the other side found expression. No one argued that thirty or more branches of Methodism are necessary to its effectiveness and must be preserved; no one suggested that Methodism in Canada, Australia, or Great Britain had lost force in the process of union; no one seemed to think it important to vindicate the divisions of the past by their maintenance in the future. The logic of the situation is apparently all on one side. A more accurate knowledge of the spirit, work, and conditions of the several Churches, a closer mutual acquaintance of their leaders, a study of the economies which might be secured by co-operation or union will result in saving men, money, and effort now mistakenly lavished on hopelessly weak and unnecessary Churches. This problem, so happily solved in Canada and Australia, and partially in Great Britain, is yet to be worked out in the United States. Previous Ecumenical Conferences have been followed by the consolidation of groups of Methodist Churches; it is not unreasonable to hope that a similar result will follow the recent Conference.

The international amity, which has become so strong between the United States and Great Britain, was manifested in the Conference by the enthusiastic approval of the pending Treaty of Arbitration destined, it is to be hoped, to be the forerunner of similar compacts with other nations. The Ecumenical Conference has been a bond of religious amity between important sections of the two great English-speaking peoples, and it will serve to strengthen the ties of friendship which have drawn the two governments into such happy agreement.

The delegates seemed quite ready for a forward step in Ecumenical relations. If the Conference is helpful in bringing the branches of world-wide Methodism into closer sympathy and association once in ten years, why not try to make this sense of common interest and common purpose continuously active? The intervals are long, and each Church becomes absorbed in its own work; why lose any of the spirit, purpose, and enthusiasm of the Conference which *ad interim* organization might preserve? The plan worked out by the Business Committee and

heartily adopted by the Conference calls for a Methodist International Commission to consist of an Eastern and a Western Section of fifty members each. These Sectional Commissions, representing quite different fields and having different problems to work out, will decide each for itself what it will try to accomplish, but their main purpose doubtless will be to serve as a convenient agency by which the sentiment and conviction of the various branches on great moral and religious questions may be expressed most effectively, and by which their mutual relations may be strengthened and their common interests advanced.

The relative importance of the Toronto Conference must be determined in the future. Those who took part in it are confident as to the ultimate verdict. Most of them found its discussions profitable, its spirit of hopeful determination encouraging, and its deep spirituality helpful. Its program was, however, most exacting, and the hours that could be given to social intercourse and visitation of local institutions were all too few. One of the most valuable assets of a deliberative Conference, designed to promote fraternal feeling and amity, will be found in the results of personal friendships formed and the free informal interchange of opinions on subjects of mutual interest. It is to be hoped that the next Conference will have a less crowded program and more opportunity for social intercourse.

This volume has much of value in its many pages. It gives, we believe, a more complete view of the progress of Methodism in the past ten years, and of its present condition and prospects than can be found elsewhere. One could draw from it a fairly accurate statement of the things which Methodism finds it easy and the things which it finds it difficult to do; of the discouragements which beset earnest workers; of the attitude of the masses and classes toward our Churches; of the effect of modern life on spirituality; of the state of conviction as to the fundamentals of Christianity; of the obliteration of some of the old landmarks; and of the tendencies of a new and restless age. Each generation has its own peculiar problems to face. Whatever may be said of that now entering the field of service it can not be said that it shrinks from its responsibilities or shows any lack of confidence in its ability to discharge them.

H. K. CARROLL.
JAMES CHAPMAN.

OFFICIAL LIST OF DELEGATES.

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REV. G. T. LINDO, D. D.	Washington, D. C.

WESLEYAN METHODIST CONNECTION.

REV. D. S. BEDFORD.	Houghton, N. Y.
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JAPAN METHODIST CHURCH.

REV. SENNOSUKE OGATA, D. D.	Tokyo, Japan.
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EASTERN SECTION.

APPORTIONMENT OF DELEGATES TO THE EASTERN SECTION.

Wesleyan Methodist Church.....	100
Primitive Methodist Church.....	34
United Methodist Church.....	30
Australasian Methodist Church.....	16
Irish Methodist Church.....	10
Wesleyan Reform Union.....	3
Independent Methodist Church.....	3
French Methodist Church.....	2
South African Methodist Church.....	2
	<u>260</u>

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REV. SIMPSON JOHNSON.....	London, Secretary of the Conference.
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REV. JAMES LEWIS.....	Cambridge.
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REV. GEORGE H. MCNEAL.....	Sheffield.
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REV. JAMES H. MOULTON, D. D.....	Didshury.
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REV. THOS. E. NORTH, B. A.....	London.
REV. W. SCOTT PAGE.....	Alderley Edge.
REV. J. ERNEST RATTENBURV.....	London.
REV. THOMAS RIPPON.....	Leeds.
REV. ENOCH SALT.....	South Croydon.
REV. H. ARNAUD SCOTT.....	London.
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REV. W. HODSON SMITH.....	Newquay.
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REV. OWEN S. WATKINS.....	London.
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REV. HERBERT B. WORKMAN, D. Lit*.....	Westminster.
ALD. G. A. BAKER, J. P.....	Gloucester.
MR. LEWELLYN E. CAMP, J. P.....	London.
MR. JAMES CROSBY CHAPMAN.....	Cambridge.
MR. WILLIAM J. DAVEY.....	London.
SIR W. HOWELL DAVIES, M. P.....	Bristol.
MR. JOHN B. EATON.....	Sheffield.
MR. THOMAS J. FEAR.....	Woking.
MR. THOMAS R. FERENS, M. P.....	Hull.
MR. T. ALBERT GLEAVE.....	Liverpool.

*Not present.

LIST OF DELEGATES.

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MR. NORVAL W. HELME, M. P.	Lancaster.
MR. PLINY HRPWORTH	Leeds.
MR. W. O. JONES	Bangor.
MR. W. MACHIN	Longton, Staffs.
MRS. MACHIN	Longton, Staffs.
MRS. MEDLOCK	London.
MR. JOHN MYERS	Leeds.
MR. EBENEZER PARKES, M. P.	Birmingham.
MR. CHARLES PEARSON	New Brighton, Cheshire.
SIR ROBERT W. PERKS, BART.	London.
MR. THOMAS PRATT	Bradford.
MRS. THOMAS PRATT	Bradford.
MR. EDWARD REES, J. P.	Caersws, Mont.
MR. GEORGE ROYLE, J. P.	Bedford.
MR. NORMAN T. C. SARGENT	London.
MRS. T. J. SARGENT	London.
MR. WILLIAM E. SKINNER	London.
SIR GEORGE J. SMITH	Truro.
DR. RICHARD T. SMITH	London.
MR. R. E. STARKIE	Headingley, Leeds.
DR. ARTHUR VINTER	Woodhouse Grove.
MISS WALLIS	Lincoln.
MR. JOHN W. WILSON, J. P.	Harrogate.
MR. PETER F. WOOD	Chislehurst.
MR. RICHARD F. YEO	Torquay.

PRIMITIVE METHODIST CHURCH.

REV. G. ARMITAGE	Liverpool.
REV. JOSEPH T. BARBY	Southport.
REV. WILLIAM BARKER	Preston.
REV. EDW N DALTON, D. D.	Hull, President of Conference.
REV. JOSEPH DINNICK	London.
REV. B. HADDON	Gateshead-on-Tyne.
REV. S. S. HENSHAW	Leeds.
REV. JOHN HOLLAND	Birmingham.
REV. JOSEPH JOHNSON	London.
REV. W. MAINPRIZE	Scotter, Lincoln.
REV. W. MINCHER	London.
REV. T. MITCHELL	Southport.
REV. ISAIAH POTTS	Sheffield.
ALD. J. BREARLEY, J. P.	Halifax.
MR. T. FLITCHER, J. P.	Silsden, Yorks, Vice-President of Conference.
MR. W. GASKELL	Southport.
MR. CORBIN HARRIS	Bournemouth.
MISS HARTLEY	Southport.
MR. A. JACKSON	Croydon.
MRS. JOSEPH JOHNSON	London.
ALD. L. L. MORSE, J. P.	Swindon.
PROF. A. S. PEAKE, D. D.*	Manchester.
MR. J. PEATE-ELD	Retford.
ALD. E. C. RAWLINGS, J. P.	London.
MR. T. ROBINSON, J. P.	Cleethorpes.
COUN. A. SHAW, J. P.	Brierley Hills, Staffs.
MR. WILSON SMITH	Hanley, Stoke-on-Trent.
MR. J. J. SPOOR	Durham.
MR. W. TARVER, P. J.	London.
COUN. W. WINDSOR, J. P.	Manchester.

UNITED METHODIST CHURCH.

REV. D. BROOK, M. A., D. C. L.	Southport.
REV. H. T. CHAPMAN	Leeds.
REV. J. S. CLEMENS, B. A., B. D.	Sheffield.
REV. E. D. CORNISH	Eccles, Manchester.
REV. ANDREW CROMBIE	London.
REV. W. H. CORY HARRIS	Rochdale.
REV. DAVID HEATH	Blackpool.
REV. J. H. JAMES, M. A., LL. B., B. D.	Burnley.
REV. W. B. LARK	Bude, Cornwall.
REV. JOHN LUKE	Torrington, Devon.
REV. G. PACKER, D. D.	Leeds, President of the Conference.
REV. J. E. RADCLIFFE	Halifax.

*Not present.

LIST OF DELEGATES.

REV. W. REDFERN.....	Rochdale.
REV. B. W. ROSE.....	Huddersfield.
REV. HENRY SMITH.....	London.
MR. J. K. BAKER.....	Sheffield.
MR. G. E. BOLSHAW.....	Southport.
MR. S. A. BRIDGEWATER.....	Weston-Super-Mare.
MR. J. B. BUTLER.....	Bristol.
MR. W. H. BUTLER, J. P.....	Bristol.
MR. R. W. ESSEX, M. P.....	London.
MR. J. GODFREY, J. P.....	Nottingham.
MR. M. MORDEY, J. P.....	Newport, Mon.
MR. WALTER J. NICHOLLS.....	St. Austell.
ALD. THOS. SNAPE, J. P.....	Liverpool.
MR. JOSEPH WARD.....	Sheffield.
MR. MARMADUKE WARDLOW.....	Sheffield.
MR. J. G. WATSON.....	Newcastle-on-Tyne.
MR. THOMAS WATSON.....	Leeds.
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REV. W. H. SMYTH, B. A.....	Cork.
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MR. R. W. BOOTH, J. P.....	Dalkey, Co. Dublin.
MR. A. M. FULLERTON.....	Dalkey, Co. Dublin.
MR. GEORGE HADDEN, J. P.....	Wexford.
MR. WILLIAM J. VENABLES.....	Cookstown, Co. Tyrone.

WESLEYAN REFORM UNION CHURCH.

REV. EDMUND BROMAGE.....	Sheffield.
MR. GEORGE CARR.....	Sheffield.
MR. J. H. FREEBOROUGH.....	Sheffield.

INDEPENDENT METHODIST CHURCH.

MR. JOHN BATTERSBY.....	Newton-le-Willows.
MR. RICHARD LEE.....	Wigan.
MR. THOMAS WORTHINGTON.....	Wigan.

FRENCH METHODIST CHURCH.

M. LE PASTEUR THOMAS HOCART.....	Paris.
M. LE PASTEUR THEOPHILE ROUX.....	Saint-Brieux, Côtes-du-Nord.

SOUTH AFRICAN METHODIST CHURCH.

REV. WILLIAM FLINT, D. D.....	Rosebank, Capetown.
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REV. A. J. BURT.....	New South Wales.
REV. W. H. FITCHETT, LL. D.....	Victoria.
REV. J. H. HEATON.....	Queensland.
REV. L. HUDSON.....	Sydenham, New Zealand.
REV. H. J. MORELL.....	West Australia.
REV. S. J. MARTIN.....	South Australia.
REV. J. PEARCE.....	Adelaide, South Australia.
REV. ALBERT STUBBS.....	South Australia.
REV. W. WILLIAMS, D. D.....	Victoria.
MR. T. ALLEN.....	New Zealand.
MR. W. M. WILLIAMS.....	Tasmania.

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BISHOP A. W. WILSON, D. D.	Methodist Episcopal Church, South.
REV. HENRY HAIGH, D. D.	Wesleyan Methodist Church.
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MR. T. R. FERENS, M. P.	Wesleyan Methodist Church.
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BISHOP A. WALTERS, D. D.	African Methodist Episcopal Zion Church.
REV. W. WILLIAMS, D. D.	Methodist Church of Australia.
BISHOP E. R. HENDRIX, D. D.	Methodist Episcopal Church, South.
MR. NORVAL W. HELME, M. P.	Wesleyan Methodist Church.
REV. J. M. BUCKLEY, D. D.	Methodist Episcopal Church.
REV. J. OLIVER PARK, D. D.	Irish Methodist Church.
HON. J. J. MACLAREN.	Methodist Church of Canada.
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REV. E. J. BRAILSFORD.	Wesleyan Methodist Church.
REV. H. T. CHAPMAN.	United Methodist Church.

SECRETARIES.

H. K. CARROLL, LL. D., CHIEF	Methodist Episcopal Church.
REV. JAMES CHAPMAN, D. D.	Wesleyan Methodist Church.
BISHOP C. H. PHILLIPS, D. D.	Colored Methodist Episcopal Church.
ALD. THOMAS SNAPE, J. P.	United Methodist Church.

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Methodist Church of Canada.

REV. A. CARMAN, D. D.	HON. J. J. MACLAREN.
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REV. W. B. CREIGHTON, D. D.
MR. P. G. PRICE.

DAILY PROGRAMME.

FIRST DAY—WEDNESDAY, OCTOBER 4th.

First Session.

PRESIDENT: Rev. A. Carman, D. D., General Superintendent, Methodist Church of Canada.

E. 10 A. M.—Sermon. Rev. Henry Haigh, D. D., President Wesleyan Methodist Conference.
Sacrament of the Lord's Supper, Administered by Bishop J. M. Walden, D. D., Bishop A. W. Wilson, D. D., Bishop B. F. Lee, D. D., Rev. Henry Haigh, D. D., Rev. Edwin Dalton, D. D., Rev. George Packer, D. D., Rev. S. D. Chown, D. D., and Rev. T. H. Lewis, D. D.

Second Session.

PRESIDENT: Bishop A. W. Wilson, D. D., Methodist Episcopal Church, South.

2.30 P. M.—Devotional Service, etc. Philippians I. Rev. J. E. Dickey, D. D.
ELECTION OF OFFICERS ON NOMINATION OF BUSINESS COMMITTEE.

ADDRESSES OF WELCOME: Rev. Wm. Briggs, D. D., Bishop J. W. Hamilton, D. D., Bishop H. B. Parks, D. D., Bishop E. E. Hoss, D. D.

RESPONSES: Rev. Henry Haigh, D. D., Sir Robert W. Perks, Bart., Rev. S. S. Henshaw, Mr. R. W. Essex, M. P.

SECOND DAY—THURSDAY, OCTOBER 5th.

First Session.

PRESIDENT: Rev. Henry Haigh, D. D., President Wesleyan Methodist Conference.

TOPIC: ECUMENICAL METHODISM.

10 A. M.—Devotional Service, etc. Psalm XCVIII. Rev. Thomas Rippon.
W. Essay: Methodism in the Western Section in the Past Ten Years. H. K. Carroll, LL. D., Methodist Episcopal Church.
W. First Address: Bishop E. R. Hendrix, D. D., Methodist Episcopal Church, South.
W. Second Address: Rev. Howard Sprague, D. D., Methodist Church of Canada.
W. Third Address: Rev. S. Ogata, D. D., Japan Methodist Church.

Second Session.

PRESIDENT: Bishop Earl Cranston, D. D., Methodist Episcopal Church.

2.30 P. M.—Devotional Service, etc. Deut. 8: 1-10. Rev. George Elliott, D. D.
E. Essay: Methodism in the Eastern Section in the Past Ten Years. Rev. Simpson Johnson, Wesleyan Methodist Church.
E. First Address: Rev. T. Mitchell, Primitive Methodist Church.
E. Second Address: Rev. Henry Smith, United Methodist Church.
E. Third Address: Rev. W. Williams, Methodist Church of Australia.

Third Session.

PRESIDENT: Rev. Edwin Dalton, D. D., President Primitive Methodist Conference.

7.30 P. M.—Devotional Service, etc. Acts 2: 41-47. Rev. W. Mincher.
E. Essay: Methodism: Its Place in the Church Universal. Rev. W. H. Fitchett, LL. D., Methodist Church of Australia.
W. First Address: Methodism and Christian Fellowship. Rev. N. Luccock, D. D., Methodist Episcopal Church.
W. Second Address: Methodism as a Joyous Religion. Rev. J. A. Bray, D. D., Colored Methodist Episcopal Church.

THIRD DAY—FRIDAY, OCTOBER 6th.

First Session.

PRESIDENT: Bishop C. S. Smith, D. D., African Methodist Episcopal Church.

TOPIC: THE FOREIGN MISSIONARY ENTERPRISE.

- 10 A. M.—Devotional Service, etc. Matt. 28: 18-20. Acts 28: 11-31. Bishop C. T. Shaffer, D. D.
 W. Essay: Responsibility of Methodism in World-Wide Evangelism, Rev. T. H. Lewis, D. D., President Methodist Protestant General Conference.
 E. First Address: Mission of Methodism to the Non-Christian Races. Rev. David Brook, D. C. L., United Methodist Church.
 W. Second Address: Mission of Methodism to the Latin Races. Bishop Wm. Burt, D. D., Methodist Episcopal Church.
 E. Third Address: Methodism and France. M. le Pasteur Thomas Hocart, French Methodist Church.

Second Session.

PRESIDENT: Rev. George Packer, D. D., President United Methodist Conference.

- 2.30 P. M.—Devotional Service, etc. Mark 16: 15-20; Rom. 1: 14-16. Rev. J. S. Clemens, B. A., B. D.
 E. Essay: Our Resources in Men and Means. Rev. James Lewis, Wesleyan Methodist Church.
 W. First Address: Mission of Methodism to the Backward Races. Bishop G. W. Clinton, D. D., African Methodist Episcopal Zion Church.
 W. Second Address: Methodist Native Churches. Rev. A. B. Leonard, D. D., Methodist Episcopal Church.
 W. Third Address: Methodism in Korea. Bishop E. E. Hoss, D. D., Methodist Episcopal Church, South.

Third Session.

- 7.30 P. M.—Missionary Mass Meeting. Sir W. Howell Davies, M. P., President Wesleyan Methodist Church. Devotional leader, Rev. James Allen, Methodist Church of Canada. Speakers: Bishop E. R. Hendrix, D. D., Methodist Episcopal Church, South; Bishop W. S. Lewis, D. D., Methodist Episcopal Church; Rev. Joseph Johnson, Primitive Methodist Church; Rev. Joseph H. Bateson, Wesleyan Methodist Church.

FOURTH DAY—SATURDAY, OCTOBER 7th.

PRESIDENT: Rev. T. H. Lewis, D. D., Methodist Protestant Church.

TOPIC: METHODIST THEOLOGY.

- 10 A. M.—Devotional Service, etc. 1 John 1: 1-3; Rom. 8: 14-17. Rev. F. T. Little, D. D.
 E. Essay: The Theological Heritage of Methodism. Rev. George G. Findlay, D. D., Wesleyan Methodist Church.
 W. First Address: The Doctrine of Assurance. Rev. R. J. Cooke, D. D., Methodist Episcopal Church.
 E. Second Address: The Essentials of Religion According to John Wesley. Mr. W. Windsor, J. P., Primitive Methodist Church.

FIFTH DAY—SUNDAY, OCTOBER 8th.

- W. 11 A. M.—Sermon—Rev. James R. Day, D. D., Methodist Episcopal Church.
 E. W. 3 P. M.—Chairman: Mr. T. R. Ferens, M. P., Wesleyan Methodist Church. Devotional Service: Rev. George H. McNeal. Addresses: Religious Aspects of Industry and Commerce. Hon. Charles W. Fairbanks, Methodist Episcopal Church; Mr. Arthur Henderson, M. P., Wesleyan Methodist Church; Mr. R. W. Essex, M. P., United Methodist Church; Rev. S. S. Henshaw, Primitive Methodist Church.
 E. 7 P. M.—Sermon. Rev. W. H. Fitchett, LL. D., Methodist Church of Australia.

DAILY PROGRAMME.

XIV

SIXTH DAY—MONDAY, OCTOBER 9th.

First Session.

PRESIDENT: Rev. J. Scott Lidgett, D. D., Wesleyan Methodist Church.

TOPIC: THE STUDY OF THE SCRIPTURES.

- 10 A. M.—Devotional Service, etc. John 5: 32-39; Isaiah 6: 1-10. Rev. W. W. Holdsworth, M. A.
E. Essay: Permanent Results of Biblical Criticism. Prof. A. S. Peake, D. D., Primitive Methodist Church; (Read by Rev. Joseph T. Barkby).
W. First Address: Verification of Revelation in Experience. Rev. V. A. Godbey, D. D., Methodist Episcopal Church, South.
E. Second Address: Methods of Bible Study. Rev. J. Oliver Park, D. D., Irish Methodist Church.

Second Session.

PRESIDENT: Bishop A. Walters, D. D., African Methodist Episcopal Zion Church.

TOPIC: THE CHURCH AND MODERN THOUGHT.

- 2.30 P. M.—Devotional Service, etc. John 14: 1-21. Bishop C. R. Harris, D. D.
W. Essay: The Newer Forms of Unbelief and How to Meet Them. Prof. H. C. Sheldon, D. D., Methodist Episcopal Church.
E. First Address: Christianity and Recent Philosophical Tendencies. Rev. H. Maldwyn Hughes, D. D., Wesleyan Methodist Church.
W. Second Address: Christianity and Modern Ethical Theories. Rev. Francis J. McConnell, D. D., Methodist Episcopal Church.

SEVENTH DAY—TUESDAY, OCTOBER 10th.

First Session.

PRESIDENT: Rev. W. Williams, D. D., Methodist Church of Australia.

TOPIC: THE CHURCH AND MODERN LIFE.

- 10 A. M.—Devotional Service, etc. Rom. 12. Rev. Albert Stubbs.
W. Essay: Adaptation of the Church to the Needs of Modern Life. Rev. S. D. Chown, D. D., General Superintendent Methodist Church of Canada.
E. First Address: Function of the Church in the Life of the Community. Sir George Smith, Wesleyan Methodist Church.
W. Second Address: Interdenominational Co-operation. Mr. N. W. Rowell, K. C., Methodist Church of Canada.

Second Session.

PRESIDENT: Bishop E. R. Hendrix, D. D., Methodist Episcopal Church, South.

TOPIC: THE CHURCH AND THE NATION.

- 2.30 P. M.—Devotional Service, etc. Isaiah 65: 17-25. Rev. U. V. W. Darlington, D. D.
E. Essay: International Relations and Responsibilities. Rev. J. Scott Lidgett, D. D., Wesleyan Methodist Church.
W. First Address: The Church and Civic Righteousness. Rev. Wm. F. Conner, D. D., Methodist Episcopal Church.
E. Second Address: The Church and the World's Peace. Ald. T. Snape, J. P., United Methodist Church.

Third Session.

PRESIDENT: Mr. Norval W. Helme, M. P., Wesleyan Methodist Church.

TOPIC: THE CHURCH AND THE MESSAGE.

- 7.30 P. M.—Devotional Service, etc. Acts 4: 8-14; I Cor. 1: 18-31. Rev. E. Davidson.
W. Essay: Ideal Evangelism—Formative and Reformative. Rev. Franklin N. Parker, D. D., Methodist Episcopal Church, South; (Read by Rev. F. M. Thomas, D. D.)
E. First Address: Characteristics of Early Methodist Preaching. Rev. H. T. Smart, Wesleyan Methodist Church.
E. Second Address: Modern Evangelistic Methods. Rev. J. Ernest Rattenbury, Wesleyan Methodist Church.

EIGHTH DAY—WEDNESDAY, OCTOBER 11th.

First Session.

PRESIDENT: Rev. J. M. Buckley, D. D., Methodist Episcopal Church.

TOPIC: THE CHURCH AND SOCIAL SERVICE.

- 10 A. M.—Devotional Service, etc. Isaiah 58: 1-12. Rev. John F. Goucher, D. D.
 W. Essay: The Social Teaching of the Old and New Testaments. Rev. Gross Alexander, D. D., Methodist Episcopal Church, South.
 E. First Address: Our Social Duty as a People's Church. Rev. W. Hodson Smith, Wesleyan Methodist Church.
 E. Second Address: Socialism—Christian and Anti-Christian. Rev. B. Haddon, Primitive Methodist Church.

Second Session.

PRESIDENT: Rev. J. Oliver Park, D. D., Irish Methodist Church.

- 2.30 P. M.—Devotional Service, etc. Matt 10: 1-15. Rev. S. T. Boyd, B. A.
 W. Essay: Readjustment of Church Work in Cities. Rev. Frank Mason North, D. D., Methodist Episcopal Church.
 W. First Address: Settlement Work. Rev. George P. Eckman, D. D., Methodist Episcopal Church.
 E. Second Address: The Relation of Methodist Churches—City, Suburban, and Rural. Rev. W. Bradford, B. A. Wesleyan Methodist Church.

Third Session.

RECEPTION OF FRATERNAL DELEGATES.

PRESIDENT: Justice J. J. MacLaren, Methodist Church of Canada.

- 7.30 P. M.—Devotional Service, etc. Eph. 4: 1-7; 3: 14-21. Rev. E. B. Ryckman, D. D.
 Addresses by Fraternal Delegates, representing Baptist World Alliance, National Congregational Council, Presbyterian Alliance, etc. To be introduced by Rev. Claudius B. Spencer, D. D.
 Responses to Addresses. Rev. F. L. Wiseman, B. A., Wesleyan Methodist Church;
 Rev. H. M. DuBose, D. D., Methodist Episcopal Church, South.

NINTH DAY—THURSDAY, OCTOBER 12th.

First Session.

PRESIDENT: Ald. E. C. Rawlings, J. P., Primitive Methodist Church.

TOPIC: THE CHURCH IN THE HOUSEHOLD.

- 10 A. M.—Devotional Service, etc. Deut. 6: 1-19. Rev. G. Armitage.
 E. Essay: Home Religion and Religious Education in the Home. Rev. W. B. Lark, United Methodist Church.
 W. First Address: Methods of Religious Training in the Home. Rev. D. S. Bedford, Wesleyan Methodist Church, U. S.
 E. Second Address: The Family Altar. Richard T. Smith, M. D., Wesleyan Methodist Church.

Second Session.

PRESIDENT: Bishop T. B. Neely, D. D., Methodist Episcopal Church.

TOPIC: THE CHURCH AND THE CHILD.

- 2.30 P. M.—Devotional Service, etc. Matt. 18: 1-10. Rev. Wm. F. Hovis, D. D.
 W. Essay: The Psychology of Child Training. Rev. H. M. Hamill, D. D., Methodist Episcopal Church, South.
 W. First Address: Widening Mission of the Sunday school. Rev. C. E. Wilbur, D. D., Methodist Protestant Church.
 E. Second Address: The Equipment of the Sunday school Teacher. Mr. J. H. Freeborough, Wesleyan Reform Union.

Third Session.

PRESIDENT: Rev. F. L. Wiseman, B. A., Wesleyan Methodist Church.

TOPIC: THE CHURCH AND YOUNG PEOPLE.

- 7.30 P. M.—Devotional Service. Matt. 19: 16-22; 1 Th. 4: 12-16. Rev. J. H. Goodman.
- W. Essay: Condition and Needs of Young People's Societies. Bishop W. A. Quayle, D. D., Methodist Episcopal Church.
- W. First Address: Special Work of Young People in the Church. Prof. D. J. Jordan, A. M., African Methodist Episcopal Church.
- E. Second Address: The Church and the Recreations of Young People. Rev. L. Hudson, Methodist Church of New Zealand.

TENTH DAY—FRIDAY, OCTOBER 13th.

First Session.

PRESIDENT: Sir Robert W. Perks, Bart., Wesleyan Methodist Church.

TOPIC: LARGER USE OF LAY AGENCIES.

- 10 A. M.—Devotional Service, etc. Rom. 16: 1-16. Mr. William J. Davey.
- W. Essay: The Laymen's Movement. Prof. S. G. Atkins, Ph. D., African Methodist Episcopal Zion Church.
- E. First Address: Laymen and Home Evangelization. Mr. Norman T. C. Sargent, Wesleyan Methodist Church.
- E. Second Address: The Priesthood of the People. Mr. Richard Lee, Independent Methodist Church.

Second Session.

PRESIDENT: Mrs. W. I. Haven, Methodist Episcopal Church.

TOPIC: WOMAN'S CLAIMS AND RESPONSIBILITIES.

- 2.30 P. M.—Devotional Service, etc. Luke 2: 34-38; Acts 9: 16-41. Mrs. Katherine Lent Stevenson.
- E. Essay: Methodism and the Woman's Movement. Mrs. Joseph Johnson, Primitive Methodist Church.
- W. First Address: Woman and Missions. Mrs. T. J. Copeland, Methodist Episcopal Church, South.
- W. Second Address: Deaconesses and Sisterhoods. Mrs. Lucy Rider Meyer, Methodist Episcopal Church.
- W. Third Address: Woman's Work in the Church. Mrs. George O. Robinson, Methodist Episcopal Church.

ELEVENTH DAY—SATURDAY, OCTOBER 14th.

PRESIDENT: Mr. George Carr, Wesleyan Reform Union.

TOPIC: THE CHURCH AND TEMPERANCE.

- 10 A. M.—Devotional Services, etc. Prov. 23: 29-35; Deut. 4: 5-8. Rev. E. Bromage.
- E. Essay: Temperance Reform. Rev. George R. Wedgwood, Irish Methodist Church.
- W. First Address: Anti-Liquor Legislation. Rev. P. A. Baker, D. D., Methodist Episcopal Church.
- E. Second Address: Substitutes for the Liquor Saloon. Rev. J. Alfred Sharp, Wesleyan Methodist Church.
- W. Third Address: The Battle Against the Saloon. Rev. H. M. DuBose, D. D., Methodist Episcopal Church, South.
- 7.30 P. M.—Chairman: Hon. J. C. Dancy, LL. D., African Methodist Episcopal Zion Church.
- Devotional Service by Rev. A. J. Burt.
- Addresses on Temperance. Bishop E. E. Hoss, D. D., Methodist Episcopal Church, South; Hon. J. Francis Hanly, Methodist Episcopal Church; Rev. J. Alfred Sharp, Wesleyan Methodist Church.

DAILY PROGRAMME.

TWELFTH DAY—SUNDAY, OCTOBER 15th.

- W. 11 A. M.—Sermon. Bishop W. A. Candler, D. D., Methodist Episcopal Church, South.
- E. W. 1 P. M.—Chairman: Bishop C. W. Smith, D. D., Methodist Episcopal Church, South. Devotional Service. Rev. Charles E. Mitchell, D. D., Address: Observance of the Lord's Day, Past and Present. Rev. W. J. Young, D. D., Methodist Episcopal Church, South; Rev. A. J. Coultas, D. D., Methodist Episcopal Church; Rev. J. H. James, B. D., United Methodist Church.
- E. 7 P. M.—Chairman: Bishop Collins Denny, D. D., Methodist Episcopal Church, South. Devotional Service by Rev. I. P. Martin, D. D. Address on Methodist Brotherhood, by Sir Robert W. Perks, Bart.

THIRTEENTH DAY, MONDAY, OCTOBER 15th.

First Session.

PRESIDENT: Rev. E. Humphries, Ph. D., Primitive Methodist Church, U. S.

TOPIC: THE TRAINING OF THE MINISTRY.

- 10 A. M.—Devotional Service, etc. 2 Cor. 4: 1-7; 2 Tim. 1: 6-14. Rev. F. D. Bovard, D. D.
- E. Essay: Improvement of our Theological Colleges. Rev. J. G. Tasker, D. D., Wesleyan Methodist Church.
- W. First Address: Broader Preparation for Admission to the Ministry. Rev. Franklin Hamilton, D. D., Methodist Episcopal Church.
- E. Second Address: The Ministerial Supply. Rev. Wilfrid J. Moulton, M. A., Wesleyan Methodist Church.

Second Session.

PRESIDENT: Rev. E. J. Brailsford, Wesleyan Methodist Church.

TOPIC: METHODIST LITERATURE.

- 2.30 P. M.—Devotional Service, etc. Joshua 8: 30-35. Rev. George Jackson, B. A.
- W. Essay: Place of the Religious Press in Modern Life. Bishop L. J. Coppin, D. D., African Methodist Episcopal Church.
- W. First Address: The Church Paper in Every Methodist Home. Rev. E. G. B. Mann, D. D., Methodist Episcopal Church, South.
- E. Second Address: The Future of Methodist Literature. Rev. H. B. Workman, D. Lit., Wesleyan Methodist Church.

Third Session.

PRESIDENT: Bishop J. L. Nuelsen, D. D., Methodist Episcopal Church.

TOPIC: THE CHURCH AND EDUCATION.

- 7.30 P. M.—Devotional Service, etc. 1 Samuel 3. Rev. John Galbraith, D. D.
- W. Essay: Problems of Church Schools. Rev. Thomas Nicholson, D. D., Methodist Episcopal Church.
- E. First Address: Religious Education in the School. Arthur Vinter, LL. D., Wesleyan Methodist Church.
- E. Second Address: Religious Education in Public Schools in South Africa. Rev. W. Flint, D. D., South African Methodist Church.
- W. Third Address: Church Control of Church Schools. Rev. W. J. Young, D. D., Methodist Episcopal Church, South.

FOURTEENTH DAY—TUESDAY, OCTOBER 17th.

PRESIDENT: Rev. H. T. Chapman, United Methodist Church.

TOPIC: THE RELATIONS BETWEEN THE METHODIST CHURCHES.

- 10 A. M.—Devotional Services, etc. 1 Cor. 12: 1-13, 27-31. Rev. David Heath.
- E. Essay: Union and Federation—History and Forecast. Rev. W. Redfern, United Methodist Church.
- E. First Address: Co-operation in Missions, Education, etc. Rev. Enoch Salt, Wesleyan Methodist Church.
- W. Second Address: Economy in the Use of Forces and Means. Rev. Homer C. Stunts, D. D., Methodist Episcopal Church.

RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.

COMPOSITION OF THE CONFERENCE.—The Conference shall be composed of 500 members, consisting as far as possible of an equal number of ministers and laymen. It shall be divided into two sections, 300 being assigned to the Western Section and 200 to the Eastern Section. The Eastern Section shall comprehend the Methodist Churches in Great Britain and Ireland, France, South Africa, Australasia, and Mission Fields; and the Western Section, the Methodist Churches in the United States, Canada and Japan, with their foreign work.

THE BASIS OF THE CONFERENCE.—The Conference shall be held on the same basis and with the same limitations as those adopted in the three 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. (Rule X.)

RULES AND REGULATIONS.

I.—For convenience of organization, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:—

FIRST DIVISION—Methodist Church of Canada, Methodist Protestant Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Colored Methodist Episcopal Church, Primitive Methodist Church, Free Methodist Church, Wesleyan Methodist Connection, Union American Methodist Episcopal Church, British Methodist Episcopal Church, Japan Methodist Church.

SECOND DIVISION—Methodist Episcopal Church, and Methodist Episcopal Church, South.

THIRD DIVISION—British Wesleyan Methodist Church.

FOURTH DIVISION—Primitive Methodist Church, United Methodist Church, Irish Methodist Church, Wesleyan Reform Union Church, Independent Methodist Church, French Methodist Church, South African Methodist Church, Australian Methodist Church, and Methodist Church of New Zealand.

It is understood that the several Churches described are inclusive of their respective mission fields and affiliated Conferences.

II.—There shall be a Business Committee, consisting of twenty members, four of whom shall be elected from the First Division, six from the Second Division, five from the Third Division, and five from the Fourth Division. The four Secretaries of the Conference shall be members of this Committee, *Ex-Officio*. Two from each Division shall be, if practicable, laymen. 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 several general Divisions. The first named on the Business Committee by the First Western Division shall be the convener; but 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 of exercises, which may be presented to the Conference, shall be passed to the Secretary, read by their titles only, and referred without debate or motion to the Business Committee. A period at the close of the regular program of the final session of each day shall be set apart for reports from the Business Committee; but the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference.

III.—A President for each session of the Conference shall be appointed, the selection to be made by the Western and Eastern Sections of the Executive Committee, in alternate order, as nearly as possible.

IV.—The Western and Eastern Sections of the Executive Committee shall nominate for confirmation by the Conference, at the opening of its first regular business session, four secretaries, one from each general division; but if the nomination thus made shall fail of confirmation, in whole or in part, then the Conference shall proceed to fill the vacant place or places in such manner as it may determine, provided that the mode of distribution herein indicated shall be maintained.

V.—Every session shall be opened with devotional exercises, to be conducted by some person or persons selected by the Executive Committees.

VI.—A period, not exceeding an hour of each forenoon session, shall be set apart for devotional exercises, reading of journal, and the presentation of resolutions or other papers not included on the regular program. Every resolution must be reduced to writing and signed by at least two names. The Conference may, at any time, close this morning hour and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

VII.—No essay presented in the regular program shall occupy more than twenty minutes in the reading; the appointed addresses shall be allowed ten minutes each. After the appointed addresses, whatever unoccupied time remains of any session shall be devoted to a general discussion of the topics under consideration; but no member shall occupy more than five minutes, or speak more than once on the same subject. This RULE SHALL BE STRICTLY ENFORCED BY THE PRESIDING OFFICER.

The appointed addresses may not be read, but notes, as aids to memory, may be used.

VIII. At the close of the regular order, at the final session of each day, the President shall call for a report from the Business Committee. In debates on reports, whenever presented, no member shall occupy more than five minutes, nor speak more than once on the same report; but the Chairman of the Committee, or some one designated by him, shall be allowed five minutes in which to close the debate.

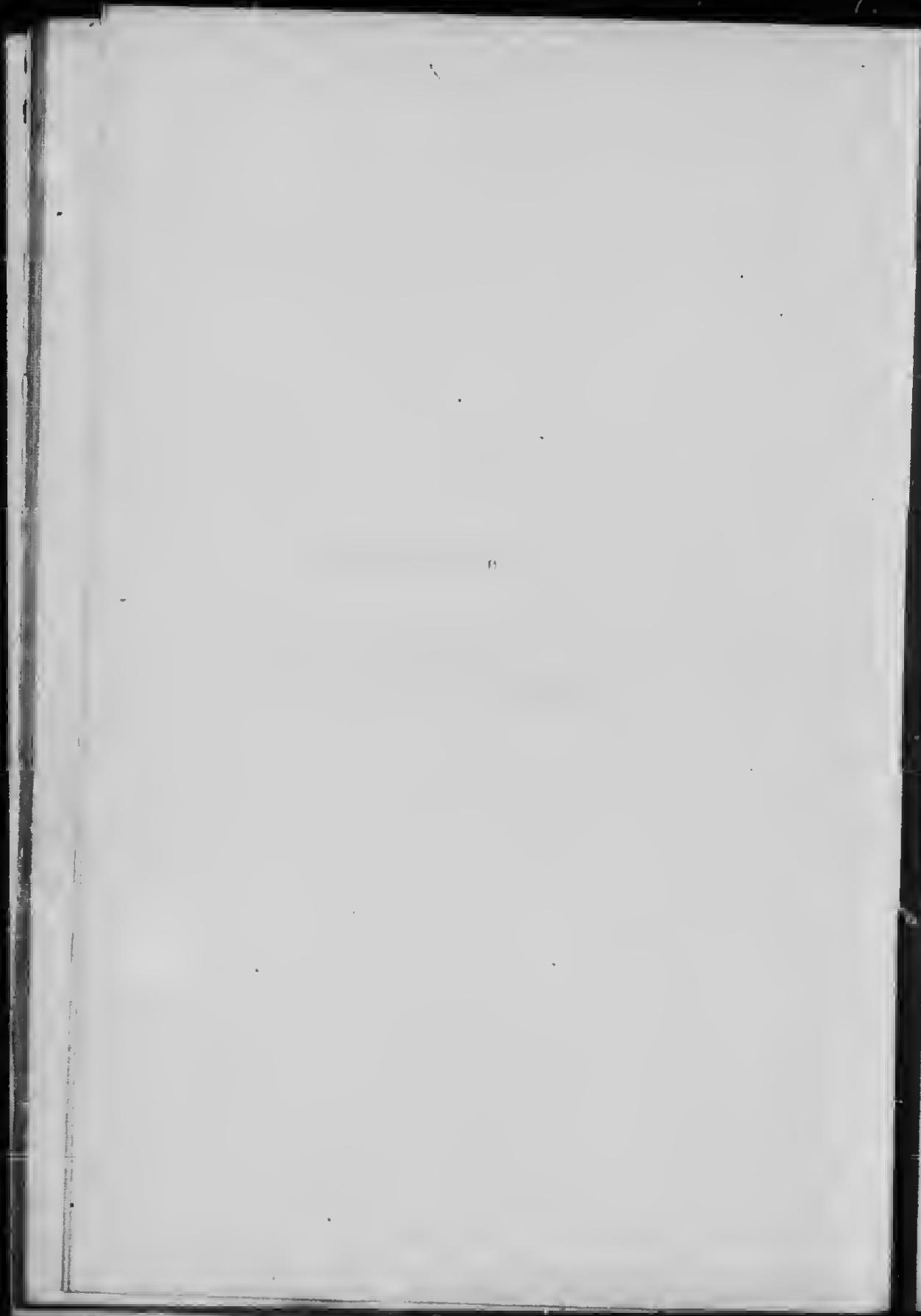
IX.—All votes taken in the Conference shall be by individual count, without any reference to the particular Church with which the voter is connected.

X.—No votes shall be taken on matters affecting the internal arrangements of any of the several Methodist Churches.

XI.—Any alteration of, or addition to, these regulations thought desirable must be sent to the Business Committee, and reported back to the Conference, before a final vote is taken, and no rule shall be suspended except by consent of three-fourths of the Conference.

N. B.—The manuscripts of the essays read and of addresses delivered, being the property of the Conference, shall be immediately passed over to the Secretary of the Conference, for publication in the volume of the Proceedings of the Conference. Compliance with this rule is absolutely indispensable to accuracy in the records of the Conference.

REPORT OF THE PROCEEDINGS
OF THE
FOURTH ECUMENICAL METHODIST
CONFERENCE.



Fourth Ecumenical Methodist Conference.

FIRST DAY.

WEDNESDAY, OCTOBER 4, 1911.

FIRST SESSION.

THE Fourth Ecumenical Methodist Conference opened in the Metropolitan Methodist Church, Toronto, Canada, at 10 o'clock A. M., October 4, 1911, under the presidency of the Rev. A. CARMAN, D. D., General Superintendent of the Methodist Church of Canada. Most of the five hundred delegates sat in the body of the church, while relatives of the delegates, hosts, and visitors occupied most of the rest of the church.

The doxology was sung, and Dr. CARMAN offered a brief invocation. The Conference sang the first hymn,

"O for a thousand tongues to sing
My great Redeemer's praise."

General Superintendent CARMAN offered prayer, and the Rev. S. D. CHOWN, D. D., General Superintendent of the Methodist Church of Canada, led the congregation in the responsive reading of the 19th Psalm.

Dr. CARMAN read selections from the first two chapters of Acts; after which Hymn 739 in the Canadian Methodist Hymnal was sung,

"See how great a flame aspires,
Kindled by a spark of grace."

The Conference Sermon was preached by the Rev. HENRY HAIGH, D. D., President of the British Wesleyan Conference.

"But when He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep"

having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest"—Matt. 9: 36-38.

"The harvest truly is plenteous, but the laborers are few." In these words our Lord expresses His view of the religious situation in His land and His time. He saw a waiting world and a reluctant and inefficient Church. He looked at the multitude, and called them a "harvest"—people ripe for appropriation and waiting for it. He looked at the Church, with its temples and ecclesiastics, its elaborate organizations and abounding wealth, and He said: "The laborers are few." Both these characterizations are arresting, and perhaps also a little puzzling.

I. *As to the world.* Our Lord points to the multitude and calls them a "harvest." Jesus was familiar with crowds. Wherever He went people swarmed around Him. In the city streets, when He appeared, traffic was blocked. There was jostling, shouting, quick question and excited answer. And when He came to a village the folk ran forth from their houses, flung down their tools, left their cattle or their carts, and forgot all else in their desire to see Him. Every day they pressed upon Him and gave Him no rest; and when He wants to tell us His innermost thought about these people, these common people whom He is meeting every day, He says—"There is a harvest for you." Frankly, that is a singular description. The scribes, with a wave of the hand and a curl of the lip, called them "the mob." Little wonder, perhaps,—a crowd of common Jews sweating in the hot sun, overlaid with the unwholesome grime of days, and unspeakably malodorous. There were other features about them, too. They were coarse-mannered, I have no doubt, selfish, probably immoral—men with hardly a trace of the ideal or the spiritual about them. Do you wonder—do you wonder that well-bred, good-mannered, religious people, if they spoke their mind, called such crowds "rotting weeds," and passed them by in ill-concealed disgust or with pitying despair? But Jesus called them "the harvest." The difference in judgment is emphatic and startling. Where others saw settled silt, He looked upon golden grain. For that which other men counted waste and worse, He saw a redemption and a use. Will you fasten your attention upon this for a moment? Surely it was a very remarkable judgment to utter; but at any rate *He knew of whom He spoke.* He was one with them in birth, in station, and had been one with them all His life in intimate association. He had heard their common talk. He was familiar with their habits. He understood their temper and their aims. He had read the record of their faces close, and knew all that was in them of ugliness and foulness and despair. When

He called them "a harvest," therefore, He spoke, not as a sentimentalist whose feeling takes the least possible account of facts, nor yet as a patron whose policy it is to make pets of the masses. He regarded them with no peculiar indulgence. He treated them with no special partiality. It was not His way to call men victims when He should have called them criminals, nor to excuse them on the ground that they were more sinned against than sinning. He took them—these masses—just as He found them,—men with little sense of God, whose consciousness of religious capacity was feeble and had but little impulse behind it; scheming, struggling men, whose moral vision had been distorted, whose moral growth had been stunted, and the horizon of whose hopes had been most grievously narrowed. He took them as He found them, and He called them "a harvest."

And I think that this judgment becomes still more wonderful when you remember what His experience had been during His public ministry. When He uttered these words, He had just concluded a tour among them. Always and everywhere He had been a presence of sanity, of goodness and of hope. What response did the people make? They brought their sick to be healed. They came in crowds on the chance of a miraculous meal. They followed Him in coarse curiosity, and were alternately bewildered and awed by Him. But for the rest there was no great result from His ministry. At every turn His teachings were rendered ineffective by the prejudice or pre-occupation of the people, or by their sheer inertia. Yet this experience created in Him no disillusionment or bitterness. There was never in Jesus any trace of the disappointed demagogue, still less of the cynic, and least of all of the pessimist. In spite of everything He describes the people as "a harvest."

Sometimes He used another word in speaking about them, a word that at first sight appears to contradict this. He said they were "lost"—a term certainly of most solemn import. But on His lips it meant, not judicial severity but quivering compassion. It expressed regret, but not repudiation. It was a ringing cry for good men to help, where important values were at stake, not a wail of irretrievable disaster. It told of troubled concern, and pointed to resolute effort; but it never breathed either contempt or despair. In that triplet of parables in which He expounds His use of the word "lost," the sheep, the coin, and the son represent people who need to be found, who desire to be found, and who are *well worth the finding*. Rightly interpreted, there is reverence and hope in this term; and it is not, after all, very far from the word of our text,—*"harvest."*

What, then, did our Lord mean by it? Was it the rhetorical expression of a constitutional optimism? For Christ was great in hope. There was nothing in Him more divine than that. He spoke

of getting straightness and strength out of the bruised reed—which everybody else believed to be past bettering. He looked for brightness and warmth from the smoking wick—which to everybody else was an offense and an irritation. The reed and the wick represented multitudes who were either the victims within of self-contempt or the objects without of general disgust and despair. In regard to all such Christ neither despised nor despaired. He had plenty of capacity for scorn, but He kept it for the recreant and hypocritical religious—"sepulchres," "whited sepulchres." For the multitudes, as He beheld them, He had only compassion and confidence. When our Lord calls the multitudes "a harvest," He is not indulging in a merely vague and generous hope. He is expressing a careful judgment. He says that the people, in spite of all appearance to the contrary, are susceptible to appeal and ready to respond; that they not only need God but at bottom they desire Him. Truly, it is a wonderful word. It tells us that even where the image of God in man is blurred beyond all recognition it is still there, decipherable to patience and sympathetic vision. He says there is a light in men which will leap to greet the sun when it sees it; that they are ready to respond to any man who comes with an honest human love in his heart and a veritable gospel on his lips. He wants us to understand that the men of His time were outside the Church *not because they were religiously intractable*. They were out for lack of an invitation, or because they had been seriously misunderstood or badly mis-handled, or because the Church had shown a temper and imposed conditions which repelled their best judgment rather than captured it. He saw them full of needs which they knew not how to interpret, torn with longings which they could not articulate, mocked with hopes which they knew not how to realize. Such a motley multitude they were—some of them heavy, sense-bound, poor in aspiration, content with cheap satisfactions; others of them in social and political revolt, living on the excitement of secret conspiracies or open agitation. But below all this stolid materialism of the people, below all the seething unrest and defiant contradiction, our Lord beheld that which, if reached and touched, would set right all the rest. The people were a "harvest." My brethren, Jesus Christ was the world's supreme optimist—He could not otherwise have been the world's Savior.

We, as Methodists, are ready enough to bring our confirmation, at least in individual cases, of the startling judgment of Jesus Christ. I am speaking to men, who, out of their own experience, could tell of those, who, to outward seeming were most hopeless, and yet directly they were approached in the spirit of sympathy, appreciation, and hope, they responded and were saved. Ay, even the most unlikely. It is common knowledge. It has been our experience through all our history. Why, Methodism began that way.

What was England in the eighteenth century? The Church had forgotten its mission. There were priests, organization, and patronage in plenty. But there was no compassion for men, no deep, compelling love for Christ. The people were "distressed and scattered as sheep having no shepherd." What people they were—living in foulness, guilty of all manner of sins! Those who held high places in the Church looked out upon England and said, "A sinful and adulterous generation—past praying for, past hoping for." But there was one man in that land who had seen with Christ's eyes, who had felt with Christ's heart, and who called around him three or four other men like-minded and went forth among the miners of Cornwall, and the colliers of Yorkshire, Durham, and Northumberland. He spoke to them as men born in the image of God. He believed that that image could be found. You know the rest of the story. There was the "harvest." Directly he made the appeal it began to wave through all that land. Methodist history confirms the judgment of Jesus in regard to the masses. And who is there here that can not from his own experience confirm that judgment in regard to individuals? I am speaking to men who are working in the slums of our great cities, and dealing with cases that to the common eye are hopeless. You are moving about among squalor. You are handling people of low ideals and poor anticipations, and to them make your appeal. What has been the answer?

O, I have seen it! I have seen it for myself. Yonder, out in India, where men seem farthest away from all we understand by a spiritual harvest, I have seen it. I looked upon a man once, sitting on the steps of a temple, smeared from head to foot with ashes. His right arm was high in air, and the finger nails of that hand grown fully two inches long. For fourteen years he had held his arm thus, in contempt of all laws of gravitation, until his body had become distorted and he had lost the power to recall the devoted limb. "A common heggar," I said to myself, "but I will speak to him." And I said, "Brother, why do you hold your arm like that? Were you born so?" He looked at me for a moment, then his eye kindled and he answered, "Brother, I was not born so. I once did wrong with that hand, and I was ashamed of it. I did not know how to explate my sin; so I vowed to give it to God; and there it has been ever since. Do you think God has forgotten?" There on the steps of a heathen temple, in the midst of a heathen crowd, I found a harvest at my feet.

"The harvest is great;" yet there are signs among us which depress us—signs that are sinister. We are being told on every hand that we have fallen on evil times—that these are the Church's lean years, and little success is to be expected until a miraculous change takes place.

What are these signs that we interpret in such fashion? Why,

we see men full of the spirit of criticism, and their criticism has seemed to be mainly destructive. We see Christian lands passing through a period of great social upheaval. On every hand there are manifestations of unrest. The people are speaking harsh words, expressing crude and vicious judgments. And we say, "It may have been true in the time of our Lord, and it may have been true in many periods of history since; but to-day, to-day where is the promise of the harvest?" My brethren, I think it is time that the leaders of Methodism, at any rate, represented here in this Ecumenical Conference, should begin to recognize as perhaps they have never done before, that in the signs of these times there is the promise of a harvest.

I have spoken of the spirit of criticism. It is unsparing. At bottom it is the spirit of science. But many of its expressions have been hasty, unconsidered, and even unworthy. It has so far effected more in destruction than it has attempted in construction. But at bottom what does it mean? The spirit that is abroad will take nothing for granted, nothing on mere authority, and nothing simply as the result of metaphysical deduction. It asks to be sure. It wants to know what is meant, and why it is meant, and how it can be supported. But that spirit, which is the spirit of science, is finally pledged to this,—that when the truth is seen, whatever it is, wherever it shall lead, it shall be followed willingly and unflinchingly to the very end. That is the true spirit of science. In the spirit of criticism which is abroad to-day I am sure that we may recognize the movement of the true spirit of science. There are men who have been full of questions, men who have seemed to part with the things that some of us count most precious. But those men have said to themselves, and made a vow of it—"The royalty of truth demands and shall have the loyalty of obedience." Are we to be afraid of that spirit? No doubt it creates much trouble. It plunges the minds of men into strange conflicts. But nothing stops it—no belief, however sacred; no tradition, however venerable; no institution, however strong. It wants the truth. Shall we be troubled about it? Of this I am sure, that when men have finished their investigations they will find that they are coming nearer than ever they dreamed to Him who said "I am the truth." If there is anybody in this world that ought not to fear this spirit of criticism, but ought to welcome it and encourage it and simply seek to guide it, it is the Christian Church. There is a harvest there. What are we afraid of, brethren? Do you think that when criticism has done its worst it can destroy Jesus Christ? If He can be destroyed, let Him be destroyed. You and I want only the truth—only the truth. But I did you believe that that spirit which challenges and inquires and can not rest until it has understood—that that is the very spirit in which Jesus would have found a harvest. The harvest on that side is great.

And then there is the other side of our times. I spoke of social upheaval. That is much in evidence in many lands. We in England have been most uncomfortably and painfully aware of it in recent days. What a perplexity it is! On every hand men seem to be in revolt against the present social system. They are saying hard things about it. They are trying to conceive strong measures against it. And there are multitudes of good people who sit still and say, "Ah, these are evil times! Where the promise of life's coming?" Is it not here? Or what does all that stir and movement mean? It is at bottom, I venture to say, an assertion of the worth of man as man. It is a protest against mere privilege—privilege, that is, which is separate from character and service. It is a cry, a bitter cry, if you will, for justice. It is a crude affirmation of human brotherhood. But my brethren, these principles are fundamental to Christianity. They are its essence. They have overflowed beyond the bounds of the Church, and are doing their inevitable and righteous work. This social movement, I have said, is bound up with all sorts of things that are unworthy, and takes on manifestations that we all heartily deplore. Yet the ideal toward which it seeks to work is brotherhood—a brotherhood that finds expression in co-operation. But, my brethren, brotherhood is not the mere sharing of another man's possessions or position. It is essentially spiritual. It is the recognition of common relationship. There can be no universal brotherhood if there be no common fatherhood. It is the spiritual tie which constitutes the common obligation and gives the universal privilege.

But Jesus Christ is the very revealer and expounder of this sort of brotherhood. "One is your Father, and all ye are brethren." Wherever Christianity goes faithfully it overleaps barriers of race and class, it reconciles differences, and it preaches persistently the doctrine of human fraternity. No man can truly accept the idea and seek to realize it in society without ultimately recognizing the Fatherhood of God and the leadership of Jesus Christ. I say that brotherhood seeks to express itself in co-operation. Competition, the old orthodox economic system, which leaves every man free to seek his own private interest so long as he respects the freedom of others, is to-day widely and seriously challenged. This is not the place in which to express an opinion on that subject. The cry is for co-operation. Co-operation? That surely means that no man shall work for himself, but all shall work their hardest for the common weal. I tell you, it implies a state of good feeling and a spirit of self-sacrifice which can only be born of Jesus Christ. *The man who preaches that honestly must needs in the end go to Him both for the doctrine and for the example.* To enter into that with intelligence and determination is to become susceptible to the gospel. The heart of co-operation is in the cross. Is there no harvest? Men and

brethren, in face of the spirit of criticism, in face of the social appeal of our times, I bid you lift up your eyes. The fields are white already unto harvest. Let us not hang our hands in despondency. Let us not be forever singing in the minor key. The great days are not gone—they are coming! And if the Church is what it should be they are already here.

But there is one other aspect of this harvest about which I must surely say a word. What about the great world? We are told that in these days there are three main notes—unity, reality, and universality. All through the past years the Christian Church, when at its best, has been asking God to hasten the time when the world shall be ready to receive the gospel. What is the situation to-day? That part of my subject was expounded for all Christendom in the great Conference at Edinburgh last year. Since that time, I trust, we are all looking upon the world with new eyes.

The nations that were hardest to reach, the nations that seemed most impassive, most irresponsible, are to-day quick, susceptible, and inquiring. China, Japan, Turkey, Persia, and my own India—they are full of movement to-day. The age of stupor is past. The age of self-seclusion has gone. They are coming out into the world, these nations, asking what civilization they shall adopt, what new leader they shall follow, what new rules of life they must adopt. O, whatever we may say about the conditions of things in our own lands, let us make it quite clear to ourselves, my brethren, and let us ring it out with persistent reiteration throughout Methodism the world over, that the day for the advance of the Son of God among the non-Christian nations of the world is here at last. If the Church is faithful, understands its responsibility, accepts it, and at all cost of self-sacrifice determines to discharge it, then the harvest is at our feet ready to be reaped, and the next years will be years of harvest home. O, that this Conference may hasten it! "The harvest truly is plenteous."

II. But when Jesus looked at the Church He spoke in another tone—"The laborers, *the laborers* are few." What an indictment! Why, in His day there were scribes and Pharisees, temples and ritual, zeal and abounding wealth. Everything that we count necessary to a prosperous Church was the possession of the Jewish Church. It stood in high regard among certain classes of the people. But Jesus looked at that Church, a Church with so great a history, a Church that had been brought into being to work out so great and high a purpose, He looked at the Church and said, "Yet the laborers, the laborers, those who understand the time, those who bend their whole energy to cope with the situation, such men are few—few." There are leaders who are unable to appreciate any outside their own sect, who repudiate the authority and discredit the work of all who do not follow them. Was our Lord one of these? You know

how the disciples came and told Him that they had seen others doing such work as He Himself was doing, and had forbidden them; and how our Lord said, "Forbid them not; forbid them not." Thus He threw His shield over all whose aims are good, even if their methods are eccentric. There is nothing little in Jesus Christ. Nevertheless, His judgment of the Church of that day was this, "The laborers are few." My brethren, is it not time that all sections of the Christian Church, and our own first of all, should solemnly look up to the Master and say to Him, "Thou seest us, thou knowest our plans, our organizations, and our methods? Is there anything wrong with us? Looking at us dost Thou say, 'The laborers are few?'" How can that be said of Methodism with its numerous ministers, its class-leaders, its local preachers? Few! Is it possible? Is it possible? My brethren, what Jesus Christ requires in the Church is not a ministry of profession, but a ministry of passion. Not until we see men's needs vividly and feel them deeply, not until we follow Him, our leader, in His perfect faith that men will certainly respond to the gospel faithfully preached—not until then shall we be true laborers. Is the Church efficient to-day? Why do congregations dwindle? Why are men turning for the chief interest of their life to institutions outside the Church? The hour has struck when the Church of Jesus Christ throughout the whole world must repent and offer its humble confessions and supplications to God.

What do we want that the Church may become efficient? Surely we want a less divided Christendom. The trouble for a long time past has been that each denomination has been working for its own hand and all have not joined in working for the universal good. While that exists, my brethren, the Church will still be feeble.

We Methodists are not without reproach in this matter. Indeed, that reproach ought to appall us. Little villages, where there is only room for one Church, have two or three Methodist Churches—and sometimes each works against the others! It is so. You know it is so. That is not the way, surely, in which the harvest is going to be reaped. Methodism must see that something better than that obtains within its borders. We want complete unity.

But the Church wants something besides unity. It wants that touch of compassion which made Christ the harvester that He was. "He had compassion upon them." My brethren, I pray oftentimes that to the Church there may be given a larger imagination and a wider, tenderer sympathy. O, it is hard when the Church becomes merely an organization and spends its time in sustaining its organization while largely forgetting the end for which the organization exists. We raise our funds, we build our churches, we make our appointments, we support our ministry; and if in the end we have managed to do all this without seriously discrediting ourselves or running into debt, we are well content and tell everybody that we

are getting on comfortably. Is it not time that that spirit ended? Whers are the people for whom we exist? Why are we not bringing them in? O, for compassion for men and a sympathy with Christ which shall surge through the whole Church and surge through this Methodism of ours until at last our Lord shall look and say, "Now, at last there are many real laborers in my Church."

We want a wider catholicity. The Church keeps out many people who at the bottom have a right to come in, because it is narrow, crude. We have set up certain standards, and we say, "These are eternal, and any one who comes into the Church must come over the wall of those standards." Our Master did not do that. He approached men from another point of view; and we must learn from Him to interpret the best that is in men in order that sympathetically we may reach them and win them. We want a wider catholicity. The old harshness, the old narrowness, will, please God, die away. Then, when we see men full of activity and unrest, we shall say, "What does it mean? What at bottom are men seeking for? Has Jesus Christ an answer to that?" Thus shall we begin to compel them to come in. May the day hasten when our Lord shall be able to look at His Church universal and at this Methodist Church and say, "The laborers are many." I call you in this Conference, brethren—you will suffer me while I do it—I call you in this Conference to seek a new spiritual vision, to obtain a larger sympathy with humanity, to enter more deeply into the purposes of Jesus Christ, and then to offer yourself and all whom you represent in a new dedication to God.

If that comes as a result of this Conference it will be historic; it will do work that shall abide; it will send a note through the whole of Methodism in every part of the world which, I believe, will find an instant response, and in the name of the Lord we shall go forward. God grant it.

Dr. CARMAN said: "The gavel I hold in my hand is from the Strawbridge oak, a log of the original meeting-house, and some timbers that came from dwellings there. Strawbridge, you remember, was connected with the early movement in Maryland, when the local preachers used to go out and look after the harvest. We have had many such men, and it is because of their work largely that we live to-day. Dr. BOWMAN STEPHENSON had this duly mounted, and through the kindness of Dr. NEAL and Dr. BALDWIN, it has now become the property of the Ecumenical Conference. It was in the Ecumenical Conference in Britain; it comes to the Ecumenical Conference in Toronto; and we are appointed, it seems to me, in a way the keepers of

it, and with us it ought to abide until the next Ecumenical Conference."

Dr. S. D. CHOWN announced and the Conference sang Hymn 514,

"O, for a heart to praise my God
A heart from sin set free."

Dr. CARMAN pronounced the benediction.

Bishop JOHN M. WALDEN took charge of the administration of the sacrament of the Lord's Supper, assisted by Bishop A. W. WILSON, Bishop B. F. LEE, the Rev. HENRY HAIGH, D. D., the Rev. EDWIN DALTON, D. D., the Rev. GEO. PACKER, D. D., the Rev. S. D. CHOWN, D. D., the Rev. T. H. LEWIS, D. D.

After the administration of the sacrament, Hymn 599 was sung:

"Take my life and let it be
Consecrated, Lord, to Thee."

The session closed with the benediction by Bishop A. W. WILSON.

SECOND SESSION.

BISHOP A. W. WILSON, D. D., of the Methodist Episcopal Church, South, presided at the afternoon session, beginning at 2.30 o'clock.

Devotional exercises were conducted by the Rev. J. E. DICKEY, D. D., of the Methodist Episcopal Church, South, who read Philippians 1, and offered prayer.

On the nomination of the Business Committee, the following officers of the Conference were elected: Secretaries, First Division, Bishop C. H. PHILLIPS, D. D., of the Colored Methodist Episcopal Church; Second Division, H. K. CARROLL, LL. D., of the Methodist Episcopal Church; Third Division, the Rev. JAMES CHAPMAN, of the Wesleyan Methodist Church; Fourth Division, Ald. THOMAS SNAPE, of the United Methodist Church.

On the recommendation of the Business Committee, Dr. CARROLL was elected Chief Secretary.

On the unanimous nomination of the Business Committee, Bishop JOHN W. HAMILTON, D. D., of the Methodist Episcopal

Church, was elected Chairman of the Business Committee; and the Rev. SIMPSON JOHNSON, Secretary of the British Wesleyan Methodist Conference, was chosen as Secretary of the Business Committee.

The hours of sessions were fixed as follows. Morning session to begin at 10 A. M., and close at 1 P. M. Afternoon session to begin at 2.30 and continue until such time as the Conference itself may wish to adjourn. Evening session, when there is such, to begin at 7.30 and continue until such time as the Conference may determine.

Dr. CARROLL spoke as follows: "Mr. Chairman, my colleagues wish me to acknowledge for them their high appreciation of the honor conferred in our election as Secretaries of this Conference. We are aware, sir, that we are following in the footsteps of illustrious men—the Rev. JOHN BONN, the Rev. Dr. A. C. GEORGE, the Rev. Dr. J. M. KING, the Rev. Dr. ALEXANDER SUTHERLAND—all men of precious memory, who have passed on beyond. We are aware, sir, that we come to a difficult position; but we are your servants, and will do the very best we can to facilitate the business of the Conference. We are all new to this position, except my friend, Mr. Alderman SNAPE, who has served in this capacity on previous occasions.

"Mr. Chairman, may I announce that the Secretaries have arranged among themselves for the systematic division of their labors? The Rev. JAMES CHAPMAN and myself will give our attention to the record. Mr. Alderman SNAPE is requested to take under his care all resolutions, papers, and memorials that are presented to go to the Business Committee. And, under the rule, you will please pass all papers up to him. He will gather them together, and in every session he will read the titles of these memorials, resolutions, and so forth, and see that they go to the Business Committee. In this connection may I call attention to the rule that requires that every notice, motion, or resolution sent up shall be written and shall be signed by at least two men? Now, if this rule is observed it will greatly facilitate the business of this Conference, save time, and help us to make the record complete.

"May I call attention, further, to the notice that is given

in connection with the rules in the handbook? The handbook is being printed under the auspices of the Local Committee. A supply will shortly be here, and every delegate is entitled to a copy. I wish to call attention to a notice at the end of the rules and regulations, on page 26—"The manuscripts of the essays read and of addresses delivered, being the property of the Conference, shall be immediately passed over to the Secretary of the Conference for publication in the volume of the Proceedings of the Conference. Compliance with this rule is absolutely indispensable to accuracy in the records of the Conference." Bishop PHILLIPS has been designated as the Secretary who is to have charge of the manuscripts, essays, and appointed addresses. And after the essays and addresses have been read, the manuscripts should be passed over into his charge. This is very important in order that we may have the material for the volume which is to be published.

"I have one other request, and that is that any one receiving the floor from the Chairman shall announce his name before beginning his address. This is absolutely necessary, in order that the Secretaries may have a complete and perfect record, and it is also necessary in order that the Rev. Mr. HERRICK, our official stenographer, shall have it in order that a complete record of all the addresses and speeches shall be obtained for the official volume.

"Mr. Chairman, we have in this handbook a list of delegates of the Western and Eastern Sections. It was complete so far as the Secretaries of the Executive Committees of the Eastern and Western Sections were able to make it at the time it went to press. Some changes have occurred since. We offer this as a provisional list for the constitution of this Conference, and beg to ask the indulgence of the Conference that we may make a more perfect list. We shall have it ready just as soon as possible. We want to make a complete list of delegates both from the Western and Eastern Sections, and we hope to have it ready soon, so that the roll can be called in the Conference, if the Conference so desires.

"I beg further to make this request. It is quite evident that there are a number of vacancies, particularly in the delegations

of the Western Section. But connected with most of the delegations is some one or some Committee who has power to make substitutions. If you know that certain members will not be here, you can appoint substitutes to serve in their places. I beg to ask that those in authority will send up such corrections and substitutions. And further, that when you have received your handbook you will go over this list very carefully, and if you see any mistakes, will you write them down and send them to the Secretary?"

The Rev. JAMES CHAPMAN, D. D.: "I lay upon the table a bell and a gavel which have been used at the three previous Ecumenical Conferences, the property of a well-known member of a well-known Methodist family, the late Judge WADDY. His daughter, Miss Waddy, has passed them over to me; and I here place them on the table of this Conference for use at this Conference. When this Conference is over, a fit inscription will be added to the other inscriptions which are on the bell and the gavel, and they will be passed to the official who shall prepare for the next Conference, on behalf of the Eastern Section.

Addresses of Welcome were delivered by the Rev. WILLIAM BRIGGS, D. D., of the Methodist Church of Canada; Bishop J. W. HAMILTON, D. D., of the Methodist Episcopal Church; Bishop HENRY B. PARKS, D. D., of the African Methodist Episcopal Church; and Bishop E. E. HOSS, D. D., of the Methodist Episcopal Church, South.

ADDRESS OF WELCOME BY DR. BRIGGS.

MR. PRESIDENT:—

It is my pleasant duty to convey representatively, at this time, the welcome of Toronto Methodism, and I may add our whole General Conference Methodism, to our dear friends, our guests, the members of the Eastern Section of this Ecumenical Conference.

Distinguished delegates, representing American Methodism, will most worthily tender the greetings of their own great Church and Country.

Twenty-four members constitute the Canadian contingent in this great gathering, any one of whom could speak the welcome word as heartily as I can or could, but not one with a fuller fraternal feeling. And why? Because many—may I say, most of our guests are from the Old Land. But let me use a fonder name, and

say the "Home Land"—the land we still call home. Home, from which the feet may wander but never the heart.

"Be it a weakness,
It deserves some praise;
We love the play-place of our early days,
And we call that place our home."

And a true man in the thought of it has a feeling towards it that he has towards no other place; for there the beginnings of his life were laid, and there in after years, in thoughtful hours, when he unhraids his manhood he will find chiefest, and most central, among the threads the filaments spun in the early time.

Our welcoming city is named Toronto, an Indian name signifying "meeting place," and from the time when Indian tribes gathered on the banks of nearby rivers to the present period it has been a popular place for people to meet in large assemblies to discuss questions of mutual interest.

The site on which Toronto now stands was part of a large area, sold by the Mississauga Indians in 1787 to the Crown, at the rate of 4c or 2d per acre; the payment to be made, to give the exact words in the agreement, "in money and divers goods." In the "divers goods" in the then universal custom, some "firewater" was doubtless thrown in which would have been better thrown out. But the city in its wise Government has kept out a good deal, for while the churches and missions in this city number 268, the licensed liquor places number 181. This may be one of the reasons why Toronto has been termed "Toronto the Good," but a writer in the *Daily Mail* of London calls it "Canada's comeliest city," and we say concerning this beautiful city of the north what Doctor Buckley said or allowed to be said in his great paper of a beautiful city of the south:

"Who tarry there
Breathe halmy air;
Feel free from care;
Find welcome everywhere."

I do not know when or by whom the first sermon was preached in this place, but we do know that in the year 1818 the first Methodist church was erected. The entire cost of the building was about \$250.00, and it is said the congregation were three years in raising this amount. We now have forty-one churches in the city proper, not including missions, to the value of two and a half million dollars. Other church property in this city, as our College property, our Fred Victor Mission, our Deaconess Home, and last, but not least, our Book-room, would sum up to fully two million dollars in addition to the figures of our church wealth.

And now from the first Methodist church I come to the first Methodist Conference held in this place, in the year 1831, chiefly noticeable from the fact that the ministers present, who by an Act of Parliament then lately passed, had obtained the right to celebrate marriages, pledged themselves to devote their wedding fees towards the erection of the Upper Canada Academy, now Victoria University, which has the first royal charter granted to a Non-conformist educational institution in the British Empire. That one Conference has grown to twelve Conferences, with a grand total of ministers, members and adherents of about one million, one hundred thousand, and a church property value of about twenty-eight million dollars. I am keeping within the decennial years, and the latest General Conference figures. Itemized and aggregate figures of our work and workers are in to-day's *Christian Guardian*, so I need go no further than totals in this address.

The itinerants of those early days counted not their lives dear unto themselves "that they might finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God." And we have men and women to-day like-hearted and like-minded, and equally consecrated, who,

"Would the precious time redeem,
And longer live for this alone.
To spend, and to be spent, for them
Who have not yet their Saviour known."

Take China. "Why do they go to China, running risks which bravest soldiers might well fear to face?" Why? Because the Christ is in them. We have them in our home fields; in the flowery island of Bermuda; in Newfoundland, England's ancient colony and Methodism's first mission field. We have them in this Canada of ours; this land that takes daylight four hours to cross; that has three oceans to wash its shores; that has a Bible name and a Scriptural boundary, "A Dominion from sea to sea, and from the river unto the ends of the earth." And the representatives of our Church in all these lands are in spirit with us in this acclaim of welcome, for they are one in nature, and one in name, for the welcome which I am empowered to present to-day is the welcome of a united Methodism, a one-name Methodism. In our organic unity we need no such auxiliary phrases as Wesleyan, Episcopal, New Connexion, Primitive, or Bible Christian as local designations. The grand old generic word "Methodist" names us all with sufficient definiteness, and is a worthy appellation, for in all the essentials of belief we were one; in all best things one; in highest thoughts and deepest feelings a unit. And we might have echoed the figurative language of Owen and Goodwin, at

the Savoy Synod, that though we had been launched singly we had been steering our course by the same chart, and the same holy blessed truths had been our lading.

Now I believe this welcome which I am giving, and which will be followed by my brethren from across the line, will be as heartily received as it is and will be given, for "we be brethren." But let me, in my closing words, put a military meaning into the word "brethren" and say "brethren in arms," linked battalions in the sacred soldiery of the mighty army of the living God. And I hope, yes I am sure, that you all will join with me in the prayerful purpose that this great representation of world-wide Methodism will not be an adorning for dress parade, but a reenlisting for more active service. And thus equipped

"To battle all proceed,
But arm ourselves with all the mind,
That was in Christ, our Head."

BISHOP HAMILTON'S ADDRESS OF WELCOME.

FATHERS, SISTERS, BROTHERS:

I have been selected by my associates of the Program Committee, since the death of my esteemed and honored brother, the chairman of the Commission of the Western Section, to bring to you that part of the welcome which comes so heartily from the Methodist Episcopal Church. It would have been much more fitting if my colleague and senior Bishop, Rev. Dr. Daniel A. Goodsell, could have spoken these warm words of welcome. His noble presence and felicitous speech would have reflected worthily upon this World Conference and given equal honor to our great Church.

But the vacancies created by the absence of the strong men who have gone from us since the Ecumenical Conference was held in London ten years ago are many, and the great tasks which have thus fallen to us are all the more difficult because of the distinguished ability and skill with which those men did their work.

We shall hear no more among us the eloquence of the preacher, Bishop Galloway, who introduced the proceedings of the last Conference with his memorable sermon. The industrious, scholarly, and forceful chairman of the executive committee of the Western Section, Bishop Hurst, and the tireless and devoted secretaries, Drs. Bond and King, are not here. Our Afro-American brothers miss their most representative leader, Bishop Arnett; and here in the home for so many years of that stalwart Roman—no, Methodist—whom shall we miss more than Dr. Potts, the man of splendid physique, with soul as big as his body, and excellent spirit, who would have welcomed us so royally, and brought stentorian

echoes from every corner of Canada? But we are here, the living among the dead, and our business is less with necrologies than ontologies.

There are two parties to every welcome—the guest of the first party, and the host of the second party. It is a saying, taken from one of the sacred books of the East, "Of all men thy guest is superior;" and one of our courtly Americans has added; "A host is as truly called to his place as the preacher is called to preach." It is no trifling undertaking, therefore, to be either guest or host. Hospitality came down from heaven as one of the hirt-rights of the oldest of the Oriental peoples. When they had hut little to offer save some etraw, a room and water, they added gentle words, saying, "These things are never to be refused in good men's housee." In this instance, Canadian Methodiam has so generously provided the room, straw, and water, that there is little left for the rest of ue to bring hut gentle worde. Some emphasis of the hospitality must of necessity be found in the hed and board; hut we intend that our guests ehall find truth and love and honor a. . . contresy flowing in all our deeds.

We all know "there is an emanation from the heart in genuine hospitality which can not be described, hut is immediately felt and puts the stranger at once at his ease." The guest at leest ought to get enough out of his welcome to pay for his coming a short or long journey; and the host should expect to get as much joy out of his keeping open house as his guest can find within his gates. "I never knew any man, great or small," said one of our best judges of social courtesies, "grow poor hy keep. ng an orderly table."

There is always some wise purpose on both sides of the genuine house besidee the joys of the welcome. We are not here hy accident or merely to entertain or be entertained as hoste and guests. There is great eignificance in the coming here of five hundred chosen men and women from over all the earth. To those guests who never visited America before, there will be much to entrance their vislon and stir all the faculties and emotions of their nature.

Every traveler who comes to the New World for the first time is to himself as much of a discoverer as Columhus, Cabot, or any one of all the rest of the first-comers. There is joy awaiting the sight-seer who is here to see only our material wonders and resources. We can awaken all the soul within him with the broad area of our wind- and fire-swept prairies of the West; miles wide and deep cut, guttural sounding canyons, like that of the Colorado; vast inland seas which roll together in roaring cataract at Niagara; boiling lakes and burning springs with spouting geysers in the Yellowstone Park; the lofty mountains dotted with open and dense primeval forests, whose interruptions hy awful upheavals have left

world attractive openings scenic with grandeur and sublimity in the Yosemite, such as Zechariah saw cleft in the midst thereof toward the east and toward the west, and there a very great valley, half of the mountain removed toward the north and half of it toward the south. And if the visitor will stay long enough he may see one of our heaven-sent cyclones coming with thrones of judgment in its arms. All these and more — we have captured the North Pole recently — can be found here for the mere going about and the money to pay for it.

We are new, but not poor. We are making many rich. We have only had the hemisphere under our feet a little time. Long after the feudal castles had crowned the crags and lined the embankments of the lakes and rivers of Europe and their lords and ladies had given to the world their legendary literature, we were living in cabins and writing the story of capture by the Indians on bark torn from the trees. Hundreds of thousands of our people are living in cabins still. Thence came the Methodist preachers, whom no labor tires, no dangers frighten, and no scenes disquiet. Some of the most scholarly men named on our program were born in the log cabins. We have had many chivalrous knights of the forest living in kingly contentment in these one room castles of unhewn trees and writing down a royal history of the Western World. We have had honored Presidents, great statesmen and eloquent bishops, who were born and trained up in these humble homes. In our days of old,—

"They say he lived in a cabin,
And lived on old, hard cider, too.
Well, what if he did? I am certain
He is the hero of Tippecanoe—
He is the hero of Tippecanoe."

Mr. Webster, in one of his great orations, inarticulate from emotion, said: "That cabin I annually visit, and thither I carry my children that they may learn to emulate the stern and simple virtues that there found their abodes; and when I forget that cabin and what it teaches and recalls, may my name and their names perish from among men forever!"

We have a legendary lore of the frontier rich in flights of the imagination and captivating story. Have you never heard of the sweet and gentle murmurs of the Minnehaha? Come away with me

"To the land of the Ojibways,
To the land of the Dakotas,"

and

"Listen to these wild traditions. . . .
"There the wrinkled old Nokomis
Nursed the little Hiawatha."

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All this and still more has its enlivening interest, instruction, and entertainment. But we are here as the ambassadors of two worlds. We are given the one with which to serve the other. We are acquainted with the literature of Canaan and that which has come from above. We are come to Toronto as the angels came to the shepherds in the hill country of Judea, to bring good tidings of great joy which shall be to all the people; and as the Son of Man Himself came to seek and save the lost, we are here to preach and teach, pray and sing, as when the first sons of God were met together in holy convocation. We are joined in a heavenly fellowship by a covenant of peace. We may not invoke many heavy headlines in the bolaterous periodicals of the great cities, but we may leave and carry away another world-wide endorsement of our commission and a fresh and abiding stimulus for our world work.

There are some men and newspapers who at the approach of a dispute "neigh like horses. Unless there is an argument going on they think nothing is doing." Let there be no such argument heard among us; rather, let there be an old time Wesleyan Conference, with its questions and answers and with its old time love-feast among the sons of the prophets, with or without tickets of membership, and with the fervent prayer and testimony of an old-time watch night meeting. We are here to face more a frivolous than a frowning world, full of all subtlety, the enemy of all righteousness, determined to make sin as fascinating and polite as modern society, and all penalties of the law as little to be dreaded as its disruption of the family and the church — to rob the world of all serious import, and make all life the mere pastime of a nerveless and ease-loving conscience. The great sin of our time is the indifference of the multitude in all matters of responsibility, obligation and duty.

Wealth and health, worldly independence and indulgence, laugh at the restraint of the orderly family and the Christian Church, and mock the authority of even the Word of God. The limp and lavender "goodness" of so many professionally upright persons weakens all their influence and usefulness. "Some people," says one of the early English writers, "pass through life soberly and religiously enough without knowing why or reasoning about it, but from force of habit merely go to heaven like fools."

We are here to emphasize the two irresistible forces of Methodism which have given us our great numbers and influence in Canada, one-third of the entire population of the United States of America, and forty millions of communicants, adherents, and such Methodists as have gone from us into other denominations.

We are here to preach that there is still sin in the heart and in the street, and that the only — I say only — salvation from sin is in Jesus Christ. He is more the issue now, as well of the indifferent as of all thinking men, than in any other period of His

history on the earth. The Sanhedrin, Herod and Pilate, still pursue Him and cry: "Prophecy who is he that struck Thee." The modern Josephus, Pliny, Tacitus, know little of Him. Nevertheless there comes occasionally a Nicodemus by night, an Agrippa almost persuaded; while out on the highway and desert places catechumens like Philip continue to crowd about the chariots (open air wagons) of our preachers — men who, like their Master, see in the multitudes in the market places and about the shambles grain ripe for the harvest. The Son of Man still sees a son of God in the sinner, as Michel Angelo saw his immortal statue of Moses in the unhewn stone. And "towering o'er the wrecks of time" the name of Jesus is high over all and still blessed.

"Angels and men before it fall,
And devil fear and fly."

We must insist on the Wesleyan doctrine of the witness of the Spirit. And let us hold fast the good confession — our boldness and the glorying of our hope firm unto the end.

"What we have felt and seen
With confidence we tell,
And publish to the Sons of Men
The signs infallible."

"Testimony is like an arrow shot from a long bow." John saw the deceiver of the whole world overcome by the word of testimony. The testimony of Jesus is the spirit of prophecy.

Thus, and thus only, shall we realize the fulfilment of our prophetic mission to go with Jesus and John Wesley to the last man. To this end, that your coming here may hasten our going everywhere, with all our hearts we open wide our welcome. "Even so, Lord Jesus, come quickly!"

BISHOP PARKS' ADDRESS OF WELCOME.

Mr. President, General Superintendents, Bishops and Members of the Ecumenical Conference of Methodism. LADIES AND GENTLEMEN:

It is with no small degree of pleasure, I arise in this presence to extend to you a most cordial and hearty welcome. I could wish some other one, by virtue of his superior ability to do justice to the occasion, had been chosen to perform this task, nevertheless my appreciation of the honor done me by the Committee on Program is profound. In accepting the task, I am not unmindful of the fact that it is very meet and right, at this particular time in the epoch-making of Methodism, world-wide, that African Methodism standing as she does as the ultimate result of a relentless necessity, should be present upon this august occasion to sound her voice of welcome to you and contribute her quota toward the furtherance of the great and glorious principles of Methodism, for which you

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have contended with undaunted courage through all the years gone by, and until the present moment.

In welcoming you here to the Western World, I could wish for you a place in some one of the Metropolitan centers of the United States beneath the liken folds and illustrious stars and stripes of "Old Glory," the land of the free and the home of the brave where, since the days of the Pilgrim Fathers, Methodism together with other Churches, has been struggling to build a civilization and a republic purified in the blood of Christ; controlled by the sanctifying influences of Him who died to make men free, — but such is not my privilege.

We meet within the domain of the mighty Empire of His Majesty, King George the Fifth, — an empire made world-wide by his grandmother, the most excellent and profound of all rulers of modern times, Queen Victoria. Her name is a household word upon the lips of every member of my race throughout the length and breadth of the ocean-bound Republic from which I hail, because no slave was permitted to drag a chain in all her dominion. After all, I am persuaded that it is quite fitting that the Ecumenical Conference of Methodism should be called to meet and hold her fourth session within the confines of such an empire.

Governments emanate from social influences. The social rule of England's Elizabeth had its result in the brilliant entertainment of the great men who crowded her court. The social rule of Victoria, before the death of the Prince Consort, bred gentle women and chivalrous men. Indeed the social status of England, from the rise of the Tudor period, began to take upward move the moment the purity of the church life was recognized by the state. It reached its climax perhaps in the Victorian age, when no man nor woman was admitted into the Queen's court against whom public scandal had been proved. The church made social purity the *sine qua non* of Christ's undefiled religion, the ruling Monarch setting the pace.

Recognizing, as we do, that the church should set the standard of life and society, should convert and control the heads of Governments and permeate the lives of its humblest subjects, we welcome Methodism into the domains of such a government whose ruler was swayed by the doctrine of such principles, whose life was an attestation of the same.

As potent as is civilization in the makeup of the world to-day, without the higher reaches of religious enlightenment, it is entirely inadequate to meet the demands of a virile manhood and a vigorous soul-life. With all the magical power of transformative, educative principles, Socratic, Platonic or Lucretian,—education will only play upon the exterior window shutters of the mind unless the God-blessed principles of interior religion lift up the latch and open wide the inmost apertures of the soul and let in the

lood-light of God's eternal graciousness within its habitot. In vain do you search for the Broadway of genuine religious life in the outer byways of mere intellectuality. "There is a river, the streams whereof make glad the city of God, the holy tabernacle of the Most High." That river is revealed truth ultimating itself in the lives of men and women this side of the Jordan. The true grandeur of life is not found in logical disquisitions concerning truth, nor yet in mathematical formulas concerning the longitudes and latitude of the love of the Divine, but in the quiet, unobtrusive, life-giving truth in all the nakedness of its simplicity.

You stand for the propagation of these fundamental principles of the Christ-life, being commissioned of God fearlessly, determinedly, and enthusiastically to proclaim them to the children of men and cease not until they shall have permeated the entire world and the dawn of the blessed Millennium shall have come. Therefore it affords Methodism of the Western World unmeasured pleasure to welcome you.

As I welcome you to-day under our common flag of Methodism, I would not have you unmindful of the fact that we stand upon a great transitional period, a period when religion, religious thought, destinies and empires are changing hands; new thought, new theology, new cults,—a veritable new school of education, civil, political and religious, is revolutionizing human nature. May we not look around us and examine and read well the signs of the times? There is a restlessness in human nature like unto Rachel weeping for her children because they were not. Restraint will only make the tension greater. It will awaken the drowsy, sleeping denizens of the soul and stir them to acts of freedom in the life of him who is seeking for truth, the Pearl of Greatest Price. This yearning after that freedom which the light of truth alone can bestow stirred the breast of France and gave birth to the Republic and the self-same animating spirit warmed the breast of John Huss of Bohemia, Martin Luther of Germany, John Wesley of England and Richard Allen of America, making loud protestations against error, superstition, ungodliness and prejudices, such as are heard athwart the sky of Christendom today. This truth is cosmopolitan in its operation, humanitarian in its spirit and must break the barrier of natural prejudices. It contends for and demands a full and complete assertion of that democracy of spirit which demands the right to share political power with the humblest member of its commonwealth. It is the essential spirit of Christianity in human life; it is the basic principle of our beloved Methodism.

We recognize and hail with delight the tenacity which you who stand in the van-guard of Methodism across the waters, in the islands of the sea as well as in non-Christian lands, have emulated the lives of your illustrious ancestors in holding fast to the great principles for which they stood. Those of us on this side

of the water are determined that the ever blessed flag transmitted to us by an unbroken line of world-famed worthies shall never touch the ground.

African Methodism is not the least of the daughters in this great sisterhood of Methodism of the Western World, who have sworn eternal allegiance to all the doctrines and tenets of Methodism; laying special stress upon redemption, regeneration, justification, sanctification and holiness of life. We have not forgotten the prayer-meeting, the class-room, the love-feast, and ever blessed sacrament of the Lord's Supper. We regard them as fixtures in the fabric of this great institution, without which the church is incomplete. Right well have our fathers burned upon the altars of our hearts that without these essentials our blessed heritage can never be preserved.

Our ship of church was launched in Philadelphia, 1816. At that time her communicants numbered less than fifty; to-day we claim six hundred thousand. At that time her membership was confined to Pennsylvania; to-day in every state in the United States and every territory, in the isles of the sea, in West and South Africa, her banner is unfurled. She has not failed to profit by the wholesome example and splendid lesson taught by the Mother Church and has striven to adhere to the teachings of the Illustrious Founder of Methodism, John Wesley; to-wit, the church is called to make well rounded men and women, whose master-minds are capable of exerting an influence for good in the world that will compel a following of the meek and lowly Jesus.

For we believe that Methodism, whether Wesleyan or Lutheran, Primitive or Freewill, Congregational or Presbyterian, African or Zion, Methodism, North or South, Japanese or Korean, is none other than a corollary to truth. These rays of divine light are diffused and focused so that the retina of the eye seeking for truth absorbs the rays of light and transmits them to the choroid of the soul, whence they are diffused through every ramification of the mind and enlighten the whole being of them who sat in darkness and the shadow of death.

Indeed, she is like unto the trunk and branches and leaves of a great tree, whose roots and tendrils are planted deep down in the love of God. The dynamic influence of this love sends the sap of the Divine truth through every vein of this tree until it sends forth its shoots into the air and until the birds nestle in its foliage and sing their sonnets to the delight of the way-worn, storm-beaten and foot-sore traveler, who leans against its massive trunk sheltered from the sun and fanned into somnolence by the sweet zephyrs.

With an abiding faith in the ultimate and triumphant success of this thrice glorious Cause, we welcome you as Siree and Heralds of our beloved Methodism to the Western World.

ADDRESS OF WELCOME BY BISHOP HOSS.

My Methodist Brethren From Beyond All Seas:

The greetings that you have already received have been both so numerous and so cordial that it would surely be a work of supererogation for me to add many words. But as the special representative of the Methodist Episcopal Church, South, with its nearly 2,000,000 members, I must stand up and salute you.

There is at least one good reason why I should have been chosen to discharge this pleasant duty, for I am a man with lines of racial and ecclesiastical heredity reaching outwards and backwards into many lands. Of my four great-grandfathers one was an unmixed German, with the touch of Martin Luther in him; one was an unmixed Frenchman, well-drilled in the decrees of the Council of Trent, and obedient to them; one was an unmixed Englishman, and a most stubborn Baptist; and one was of mixed blood, with the blood of Huguenot refugees and English Churchmen flowing in equal currents through his veins. As for myself, I am a perfectly homogeneous product of all these mingled elements, an American from the top of my head to the soles of my feet, and a Methodist twenty-four hours out of every day from my heart's core to my finger tips. As such, I greet you to-day.

You are welcome, brethren beloved, in the name of the Lord. We are devotedly thankful for the good Providence that has been over you since you left your distant homes, and that has brought you safe over so many weary leagues of land and water to our great decennial gathering; and we earnestly pray that the same kindly Providence may be over the households and the Churches that you have left behind you.

It is our ardent hope that while we are here we may all "sit together in heavenly places in Christ Jesus," and get a fresh sense of what is meant by the communion of saints. And why should there not come to us again and again during these days of Conference that blessed experience which came to John Wesley in Aldersgate Street on the evening of May 24, 1738, enabling him to say: "I felt my heart strangely warmed; I felt I did trust Christ—Christ alone—for my salvation; and an assurance was given me that He had taken away my sins, even mine, and had saved me from the law of sin and death." For, O brethren, while we need intellectual enlargement, and social stimulus, and many other blessings; we need, most of all, the direct touch of God upon us, the vision of his uplifted face, and the sound of his sweet, forgiving voice. If this experience should ever become wanting or scarce among us, then we should have no further justification for our existence as an organized body of Christians.

Our sole stock in trade is our religion. When that goes, we

shall be the most poverty-stricken people on the face of the earth, for we shall have nothing left to fall back upon—no long-stretching centuries of history, no moss-covered cathedrals, no monumental volumes of theology, no elaborate ritual of worship. God Himself, consciously known, worshiped, adored and loved through Jesus Christ, is our only and our everlasting portion.

If, after the Conference is over, you should wish to travel, the continent is open before you, free, thank God, every foot of it. Nor is there a region on all its ample face, from the outermost rim of settlements in the far North to the remotest village along the Southern Coasts, and from the Atlantic shores to the Pacific where you will not find a company of the spiritual children of John Wesley ready to give you a warm and generous reception. Individually we may not be as good as we ought to be—I have a grave fear that we are not—but there are lots of us, and more a-coming.

As a matter of course, you will feel at home—those of you who are English at any rate—in Canada, this beautiful land of the Snows and the Aurora Borealis, for here there is blent and fused with the sturdiest Americanism an undying love for the crown and kingdom of old England. And, of course, you will also feel at home in the United States also; for it has been a full hundred years, lacking only three, since Andrew Jackson and his Tennessee Volunteers went to New Orleans, and put an emphatic period to our last unbrotherly war. God grant that in all the ages to come there may never be another muster of opposing armies between these two branches of our mighty English-speaking race—Amen and Amen!

We are your brothers. Our fathers marched together with you out of the forests of North Germany, and threw aside their heathen gods to accept the White Christ. There is nothing great in your history that does not equally belong to us. Your ancient hereditaments of language, literature, liberty, law, and faith we share in common with you. In the course of three hundred years, we have picked up some new things on our own account. Look around you, and, if you see anything that you want, take it and welcome. Between us—and not to be told in Gath nor published in the streets of Askelon—we have some things that I wish you would take—and keep—or, better still, drop into the sea as you go home.

You need have no fear that we shall seek to annex you. All that we desire is to enmesh you in that mystic web of Christian love, which stretches, stronger than steel cables, through all lands and all countries, and holds together in a glorious unity the hearts of those who can truly say that Jesus is Lord.

Once more, and with added emphasis, welcome, welcome, welcome.

Responses to the addresses of welcome were made by the Rev. HENRY HAIGH, D. D., of the Wesleyan Methodist Church; Sir ROBERT W. PERKS, Bart., of the Wesleyan Methodist Church; the Rev. S. S. HENSHAW, of the Primitive Methodist Church; and Mr. R. W. ESSEX, of the United Methodist Church.

Dr. HENRY HAIGH'S RESPONSE.

Bishop Wilson and my brethren, it is very pleasant to be welcomed in this cordial and eloquent fashion. I am bound to say that it is difficult and embarrassing to have to respond to it. The brethren on this side of the ocean have some gifts, which, however much we from England may envy, we can not quite equal. I listened to the large language, so fittingly characteristic of a large continent, with a feeling almost akin to despair. What are we to say, coming from such a little land, living within such narrow bounds, bounds so narrow indeed that when you do us the honor to come and visit us you feel that if you travel a little faster or a little further you will probably topple into the sea? What can we do in the way of expansive speech, belonging to so small a land and having so small an outlook?

I will say this, that though we can not phrase our thanks in quite the same fashion as that in which you have expressed your welcome, we are nevertheless thankful. We heartily appreciate the warmth and good feeling and generosity of the words which you have spoken to us to-day; and I feel that if nothing else were to happen during the Conference, some of the breezy words which have been spoken to us this afternoon will live gratefully in our recollection. We know that we have come to a big land. Every day makes us more conscious of it. We have not quite taken the measure. We are not swift at that kind of arithmetic; but we appreciate you—appreciate you in your present greatness and, I think I may say quite sincerely and quite reverently, we appreciate you in your potential greatness. We have seen what the United States has already become. We can dream in part what Canada, our own Canada, may I say [applause] what Canada, our Canada, is going to become. The centre of gravitation is, I fear—you can understand we hardly like to say this—but the centre of gravity seems to be shifting westward; and hand-by we in Great Britain may recognize our comparative, and I had almost said our essential, littleness. Let the proof dawn upon us gently. [Applause.] We have done some great things, I hope, in the past. We are not an exhausted people, [Hear, hear] and Canada, at any rate, is owing a good deal to-day to the men that we have been sending over in such unstinted measure. We hope to do some great things in the future. We shall do them better because we know that here in the west, from the beginning, you are com-

mitted to the biggest things; and in the main I believe you are committed to the best. Your example will be our stimulus. May I say—we are not here to speak words of flattery—but may I say that we admire the capacity which has been shown in the Western hemisphere? And we quite appreciate the confidence with which you expect to meet the years to come.

There is not quite that confidence in our eastern land. We have been chastened through long years. We speak almost habitually now with bated breath. John Bull has almost forgotten to brag. But you here—you can say great things about yourselves, and do, and say them quite honestly; and we heartily believe you. There are some things which we greatly envy. I think I speak for all of us when I say that we envy your unconventionality. You are not tied and bound as we are by ancient tradition. If you think a thing to be good, even though no precedent can be quoted, you forthwith go and do it. In the old country we venture sometimes. We know that we are taking risks. But still I hope that the spirit which has been so pre-eminently manifest in you will begin to develop in measure in us. You are an unconventional people. That ought to mean that you are a very real people. We are delighted that you have laid such a hand on liquor, for instance. [Applause.] We wish we could do the same. And if I may speak for myself in this matter, I think that the Methodists on this side of the water have something to teach us on the other side in regard, not only to drinking, but smoking. [Applause.] You observe that I am speaking strictly for myself. I am not rash enough to commit my brethren.

But, now, frankly, we appreciate your welcome. In one word let me say that I think we from the east have come to this Conference meaning business. A great Conference like this gathered from the ends of the earth should not meet and mean nothing. That should be said and done which shall affect the course of Christian religious history greatly during the next few years. And I hope, Mr. President, if I may be allowed to say so, I hope that we shall make a business of it, and give ourselves to this business while we are here. It is delightful to picnic, but we have got something even greater to do than to picnic; and I hope there will be frank talk that shall be followed by great deeds in the days to come.

RESPONSE BY SIR ROBERT W. PERKE, Bart.

Mr. Chairman, brethren, I do not know whether in the few moments that I have to speak I am expected to emulate the humility of the President of the British Conference. He has spent a great many of his years in the east, not in Great Britain but in the Orient, and there they draw upon their imagination. And when he drew a picture of the decadence of the Old Country and spoke of it as being in a state bordering on trepidation and fear, I wondered

whether he was speaking literally. But, Sir, I join with him in thanking the brethren who have read so rapidly and spoken so well in thanking you most sincerely from this old, decadent, used-up land. Sir, reference was made by one of the brethren to the great memory of the beloved Queen Victoria. But I should like to say that we have upon the throne of the empire to-day a king who, in the love of his British home, and in his devotion to the interests of the empire, and the inheritance of his father's love of peace will, I believe, by the grace of God, be able to guide its destinies through its most troublous days. Sir, we have been reminded this morning in the sermon and by the speeches just made, that we are face to face with new religious and new political and new social problems in all quarters of the earth. Methodism has always had to face these problems from her earliest days. And one of the glorious tributes of this great religious federation is that we are not swathed or bound around by cast-iron regulations fixed by acts of parliament, that we are as free as the air, and we are able to adapt our organization to the rapidly changing phases of society and the dictates of the age. Sir, we have, as you may have observed in corners of the empire and in the states, had a bill passed through parliament for re-adjustment of the relations between the two branches of the legislature; and whatever you may think of that measure, it is manifest to most of us that it must have an important effect upon the religious life and educational life of England. And, Sir, I do not hesitate to say, although there may be brethren from the Old Country who may not, perhaps, altogether agree with me, yet I say, I trust that this great legislative change is soon to bring the dawn upon the Old Country of that religious freedom and equal religious liberty which ought to exist, and which you have so long enjoyed in this great Dominion of Canada, and which, when Mr. Wesley first sent his ministers across the sea to America, he told them never to surrender.

Methodism has gone, perhaps, backward in her method of work, rather than forward. She has harked back to the Methodism of Mr. Wesley. He was not only a great evangelist, but he was an accomplished and up-to-date and bold social reformer. He went to the masses of the people, it is quite true, as we have been reminded this morning, and as he preached the gospel the tears rolled down the rugged faces of those mechanics to whom he spoke. But let us never forget that Methodism never has been and is not to-day and ought not to be to-day a mere mission to the masses of the people. Wesley was a scholar and a writer and, perhaps, as preachers are not to-day and ought not to be in the pulpit, he was a politician; but he went not only for the masses but for the wealthy and cultured people of our country. And we shall be making a great blunder in our Methodist Churches if we forget to follow Wesley's example in this respect. We fight with the old weapons. They can not be

better. What were they? The preaching of the gospel, the Bible in the hands of the people, the lay evangelist everywhere, literature made subject to the interests of religion, law and order preached alongside of religion. I should like to see a great central international commission or committee for consultation, a sort of standing committee for advice to Methodism to all parts of the world, so that the power of this great religious organization may be used for furthering in all corners of the world, in every state, and bringing to bear upon politicians that power which a federated Church can exert in the interests of great social and humanitarian movements which loom immediately before us. London at this moment by joint action has stopped a prize fight. That was a little thing to do; but we are anxious to use the forces of our Church to further this great arbitration business so that something practical can be done in the direction of stopping the wicked outlay upon war.

Sir, we have passed through thirty years of momentous change. What is the next thirty years going to bring about? Greater population, greater power, greater wealth, greater learning, marvellous invention, the development of industrial resources of this and other dominions of the British crown and corners of the earth. But what are all these unless beyond is a religious and godly and moral opinion? And it is, I believe, by this test, and this alone, that this Conference shall be tried.

RESPONSE OF THE Rev. S. S. HENEHAW.

I have been asked to join in this gracious office and function of presenting to the local committees that have prepared the way for this conference, and to the churches and people of the city of Toronto, the profound gratitude of the Eastern delegation, for the warmth and heartiness of our reception, for the cordial words and impressive eloquence in which that welcome has been expressed, for the beautiful hospitality that has been extended to us in the homes where we are staying and for the completeness of the arrangements that have been made for our comfort. We have been treated, not as ordinary guests, but as real personal friends.

Many of us came here as absolute strangers but under the spell of magnificent courtesy and kindness, the charm of delightful intercourse, the influence of a genial and generous atmosphere, the sense of strangeness is passing away and we are beginning to feel already very much at home. Probably in a few days we may be requesting the friends to build tabernacles, that we may take up permanent residence among them, and if they will build them large and spacious enough, we may send for our families to come.

In the old country, we have often heard of the glories of the Golden West and of these mighty lands this side of the Atlantic, with their teeming wealth, vast possibilities, increasing popula-

tions and growing importance, and we have been anxious to visit and see them for ourselves.

We are proud to come to this great Dominion of Canada, one of the most exalted and influential, promising and powerful portions of the British Empire. The intelligence of its people and the capacity of its statesmen have been proved over and over again in the course of its history. It has shown marvelous capacity for self government, for composing the difficulties of a critical situation, for resting its laws and administration upon the sure basis of peaceful justice, freedom and equality and for aiming at the high and honorable destiny to which the providence of God is so clearly calling it. Canada is an example to all our commonwealths of the miracles, which brain and energy, patriotism and piety and stern unselfish devotion to duty can accomplish.

We are glad to meet in this lovely and cultured city of Toronto, the symbol of commercial enterprise and integrity, intellectual and social distinction and progress, religious activities, missionary zeal and evangelical fervor. A more suitable and attractive center for our conference could not have been chosen.

We have been looking forward with great anticipation to this conference, for the opportunity it affords of meeting the representatives of Methodism from all parts of the world. It is good for us to meet in such an assembly to demonstrate our strength, examine our positions, review our forces, compare our methods and teach one another the wisdom we may have learned and the useful experiences we may have gathered in our several countries and spheres, especially in the work we are doing among the young and the unredeemed masses of Christendom and of heathen climes and to see how we stand in relation to the great world movements of science and labor and theological thought and Biblical criticism and how they affect the life, character and mission of our churches.

We expect as the result of the Conference to have our faith considerably strengthened in our common Christianity and common Methodism, in the beneficial institutions and ideals of our civilization and in the ultimate triumph of our Lord and King throughout the nations of the earth.

The Conference will, we believe, do much to stimulate the progress of spiritual religion. Our fathers enriched their minds directly from the mines of Truth. They explored the mountains of God—dug deep to find their secret treasures. They loved the Bible—it was the book of their hearts and lives. While they did not neglect the literature of their times, they pondered diligently the sacred scriptures. In their pages they found the revelation of the divine will, the word of the divine power. They lived in conscious, happy fellowship with the Heavenly Father. Christ thrilled their souls with His precious presence. They walked and talked under

the energy and inspiration of the Holy Spirit. The mystery of godliness gave them majesty of manhood, sweetness and serenity of being. It made them anxious for the salvation of their neighbors. Down in these elements of spiritual and personal religion are the sources of moral force and fruitfulness. As the life of our churches becomes complete and perfect our feebleness and ineptitudes and indifferences will disappear.

We have excellent and elaborate machinery, splendid and scientific equipment as regards organization; what we need is more life and power to make the machinery and organization effective. A popular divine of Boston is reported to have been on a journey when the train came to a dead standstill. He inquired of a railway porter whether there was no water in the boiler. "Yes," was the reply, "there is water but it's not boiling." Fervent in spirit, literally boiling in spirit, that is the condition of success.

The Conference will perhaps stimulate the growth of Methodist union. It is an exhibition of our essential union to the world, and even of organic union we have a number of striking and glorious examples. We have one Methodist Church of Canada composed of what used to be several sectional churches, Wesleyan, Primitive, and so on. The same is true, thank God, of Australia. They are negotiating union in New Zealand and I understand, with every hope of success. By the wisdom, patience and statesmanship of the leaders and friends of the late United Methodist Free Church, the Methodist New Connexion and the Bible Christians we have a United Methodist Church in England. I wish with all my heart the union were wider in its sweep and included us all. We shall hasten ecclesiastical union by a careful culture of Christian unity, by emphasizing less and less our denominational preference, and more and more the general and vital interests of the kingdom of God. Charles Resde says that on a blank leaf of his grandmother's Bible was drawn a circle with several radii converging to the center, which was named Christ, while on the radii were written the names of different denominations of Christians. Underneath the circle was written the legend: "The nearer to the center, the nearer to one another." Christ prayed that His people might be one and the nearer we are to Him the nearer shall we be to one another.

And then this conference may help us to realize more vividly and proclaim more faithfully the sovereign evangel of redeeming grace. To preach the gospel of the Christ we must preach the Christ of the gospel. We have no other message except that which radiates from His heart and revolves about His cross. He is our theme, our only theme. "We preach Christ, the regnant, reigning, glorious, manifold Christ, Christ the Savior and the friend of men who came to seek and save that which was lost." That evangel

made Methodism mighty in its first days, it makes it mighty in these days. It has kindled the flame of holy revivals and it has brought multitudes who dwelt in darkness to the light of day and the hope of heaven. Dean Stanley at one of his famous breakfasts proposed this question as the topic for conversation: "To whom does the future belong?" Professor Huxley commenced with the observation that the future belongs to those who can recognize the force of facts and yield to them. The impressive utterance was succeeded by a long pause. This, at length, was terminated by Edward Miall, who said, "I agree with the Professor, but I take Jesus Christ to be the greatest fact in history, and the future belongs to those who will recognize that fact and yield to it." As our churches recognize Christ and yield themselves in loving service and sacrifice to Him they will prosper.

RESPONSE OF Mr. R. W. Essex, M. P.

Mr. President, Brothers, and Sisters: You have extended to-day in the kindest phraseology the assurance of the welcome Canada gives to the Methodists of the world. I, at least, wanted no assurance on that head, since in this building I met with other Methodists to listen to Sam Jones. And in my visits from time to time to this city I have never found the Methodist welcome wanting in warmth. But I did not come over this way to experience hospitality. Thank God, we can get that at home, as some of you know and, I hope, will know again. The pleasures of the homes into which you have put us as guests for a time are delightful, and we are grateful to you for the kindness you have shown. But these things, let me say without the least lack of generosity or gratitude, are not all. I have had pumpkin pie—but not for that did I come.

Sir, from my childhood I have looked out upon this western world with a keen zest and earnestness, wondering what it would mean for the future of our race and for the saving of the peoples of the world. And shall I be thought unkind if for a minute I say that, in listening to the splendid oratory just given from this platform this afternoon, I have been tempted to believe that the note was perhaps a little bit materialistic—the gloating upon the money and the golden west and the rest of it? I look out upon this west, and I see the seething of it like a great cauldron into which the divine hand has thrown something which is to make a great future; and I ask myself what is that mighty brew going to be when the stir is completed. You have told us to-day, in the words in which you have framed your welcome, that you are a great people. Well, all races are coming to help you in making such. The people are streaming into your ports. You are fusing together folks of different speech, racial ideals, aspirations. They will never leave you wholly what your Anglo-Saxon forefathers were, when the brew is finished. What will you be? In

the name of the love of God let it not be a materialistic people. Christ said, (and He was not a great, rich, wealthy person), He said to His disciples, who were so intimate with Him that they might feel His pulsing. "I have many things to say to you, but you can not bear them now." And I have been watching through the years to see if some of those wondrous things might come to bless the world. And I have been wondering, is the great golden West to tell us of some of these things? You share our common Methodism and our common English tongue. We sometimes hear from you a strange and not altogether unpleasant brogue, and sometimes the English language gets with you a strange accent. Yet we have a literature and a view of life which you have held as firmly as we have. You will change that speech and it will become possibly something different in the centuries to come, but it will be of the same sterling quality. I want to know what you are going to do with Christ's religion. Is there something that has come to be one of those world-shaking ideas—let it come to our Methodism. If that idea comes and your lips may be its trumpet of God to speak out the new evangel of God to the world, it will be a high privilege to which you will be called. And so I would like to ask that that side, the mystical side, of our faith and our religion may have emphasis.

But, brethren, a Church does not exist even for the rearing of a mighty structure or the piling up of numbers. If it be not as the leaven that Christ said is so simple that it is like the leaven which a woman took and hid in three measures of meal until all was leavened—if it be not a leaven like that it is but a marching up and down, a going to and fro, a waste of strength and a wearying of spirit. I fling out this thought before you professional speakers in timidity, and would say the world will know the difference between us who are Christians and are wholly Christ's and those who are not. There is a story told of a war correspondent in a far eastern land at the time of the Russo-Japanese war. Devastation had already spread over the country, and when the war correspondent and his one or two companions came over the hills, the people scattered and hid themselves. By and by, as he marched on and seemed to be a man of pacific bearing, one bolder than the rest, haggard and worn and wan, somewhat timorously crept up behind the correspondent and said to him, "Are you a Jesue man?" Amid all the bloody work of that awful war there lay undisturbed and unbroken the legend that the Jesus man was a man of mercy and of love, who gave himself for people. When he was told that the correspondent was a Jesus man, the whole village population that was left came to him for medicine and loving comfort. And he said that as he left them for the bloody shambles of war further on the thought of that strange weird question in that far off land, "Are you e Jesue man?" was with him. But he did not mind whether they called him a Methodist, or

a Congregationalist, or a Baptist, or not. I should be more grateful if those who measure up my life called me a Jesus man. That would be enough for me. That will mean that there will have come into my life and my character something which will have changed it to make it infinitely different from what it otherwise would have been. Brethren, may the love of God dwell in you and teach you here in your western home what is the underlying fundamental spirit of Jesus Christ. Not what the millions of the Church's people may be, or the form of the ritual, or the Church polity with which they amuse themselves; but whether in the sacred chamber, or on the King's highway, or in the marts of commerce, they who look upon us will feel a strange emotion in their souls and a holy influence as they say, "He was a Jesus man."

Conference adjourned at 4.45, with the benediction by Bishop WILSON.

SECOND DAY.

THURSDAY, OCTOBER 5TH.

TOPIC: ECUMENICAL METHODISM.

FIRST SESSION.

THE Conference met at 10 A. M., the Rev. HENRY HAIOR, D. D., President Wesleyan Methodist Conference, presiding.

The devotional services were conducted by the Rev. THOMAS RIFTON, of the Wesleyan Methodist Church, who read the Ninety-eighth Psalm and offered prayer.

The hymn sung was No. 123:

"My heart and voice I raise,
To spread Messiah's praise."

The PRESIDENT: "The morning session has begun. I am very sorry for those who have not been able to be present at the opening devotions. May I say that it will help the spirit of the Conference unspeakably if we can all make it a matter of conscience so far as possible to be present at the very beginning and take our share in the exercises of devotion? Nothing helps to demoralize a Conference more than slackness in that particular; and I venture, therefore, to make that suggestion to the Conference. Now, if you please, we will turn to business. Business is the order of the whole morning. Dr. CARROLL will read the record."

Secretary CARROLL: "Mr. Chairman, in reading the record daily, we will observe the custom that has been established in previous Conferences and omit academic titles in connection with the names."

Dr. CARROLL read the record of yesterday's sessions; and, on motion, they were approved.

A delegate suggested that in future the record should be printed and then received as printed.

The PRESIDENT: "That is really a matter for the Business Committee to consider."

Secretary CHAPMAN: "It goes there *pro forma*."

The PRESIDENT: "The Rev. SIMPSON JOHNSON will read the report of the Business Committee."

The Rev. SIMPSON JOHNSON: "Mr. President, the Business Committee met on these premises last evening. Bishop HAMILTON presided, and there were sixteen members of the Committee present. Much of the business we transacted or considered simply involved correspondence; and that has been attended to. I have to report, however, that Bishop KING, of the Methodist Episcopal Church, South, is unable to attend the Conference, and that, with the concurrence of the Business Committee, his place will be taken in this morning's session by Bishop MENDIX. I have also to report that the Business Committee will next meet to-morrow evening at 7.30, when at least two matters of great importance will come before it for consideration."

A DELEGATE: "Mr. President, might I ask if we are to wait until to-morrow evening to have it settled whether this daily record is to be printed or otherwise? If so, we shall be half way through the Conference before the Business Committee shall settle the matter."

The PRESIDENT: "That can easily be settled in an emergency meeting of the Business Committee."

A delegate suggested that different postoffice arrangements be made.

The regular order of the day was taken up.

H. K. CARROLL, LL. D., of the Methodist Episcopal Church, presented an essay: "Methodism in the Western Section in the Past Ten Years."

Methodism is a life, therefore Methodist growth is both natural and necessary. And growth it has had—continuous, abundant, wide-spread, healthy growth. From the time the first seeds of this remarkable movement were planted in American soil, vigorous growth has been its most characteristic feature. All the years have been years of sowing and cultivating and harvesting. In the increase of its numbers, it is without a parallel in the history of

Christianity. From the smallest it has become the largest body of Evangelical Christian communicants in the Western world, and that, too, in less than fourteen decades. In each of the three Ecumenical Conferences preceding this, the story of American Methodism was a story of growth. In every gathering, great or small, in which Methodism has been reviewed, the miracle of its growth has been told, and to-day growth is the one thing about it which is most familiar to those who bear its name. We have been accused, and we have accused ourselves, of glorying in our great numbers and in our wonderful history; but ought we not to be glad that God has so blessed us that we have whereof to glory?

Two centuries ago there were no Methodists in any country in the world; to-day there is no country in the world in which there are no Methodists. How does it happen that, in less than eighteen decades, such a fruitful body of Christians has come into existence, and spread over the world? It is not that Methodists have any other gospel than that of which Paul speaks as the power of God unto salvation to everyone that believeth, or any other Commission than that which Christ gave at the time of His ascension. It is simply a renewal of the faith and spirit of Apostolic Christianity. Wesley's object was a revival of primitive Christianity, free from formalism, ritualism, sacerdotalism and the doctrine that the Holy Ghost can work only through ecclesiastical machinery. The power of a spiritual life in individuals who have a conscious communion with God, and who work with Him for the salvation of others from sin and eternal death, is the main thing, particular forms and ceremonies, methods and machinery, depending on centuries and circumstances, useful and necessary, but not of divine decree.

If this rough statement is correct, changes in polity and discipline are of little moment, comparatively, and the preaching of the gospel in its purity, power and fulness, of supreme importance. Every sermon, according to this conception, should be a witnessing sermon. Intellectual statements of the truth, though they be clear as polar ice, have little power in sermons, unless warmed by heart experience, to wake the spirit from the dead. Men and women are in danger of eternal loss, and are to be invited, entreated, urged, warned, persuaded to accept the new life in Jesus Christ. Knowing the gospel to be the power of God unto salvation, we invite in perfect confidence, and knowing the terror of the Lord we persuade, using all methods to all men if by any means we may save some. And next is the nourishing and training of the converts so that they may grow in grace and take upon themselves the full service of soldiers of Christ.

If this is the genius of Methodism, it is the explanation of its power of growth, and it becomes important to ascertain whether growth is still as remarkable as of old, or whether there is a de-

cline in the rate of increase. In the first decade of this series of Ecumenical Conferences, the increase in members, (including all branches of the Western Section), as reported in 1890, was 1,261,709; in the next ten years, ending in 1900, it was 1,411,602, and in the last ten years, now under review, it was 972,275. Here is an absolute decline in decennial growth of 439,327 in the last decade. It is so large that it startles us, and the decline in percentages is even more marked. The percentage of increase in the first decade, ending in 1890, was nearly 33½; in the second decade it was 28; but in the last decade only 15. We must expect the rate of growth to vary; but the falling off in the last decade is too heavy to be dismissed as an ordinary or insignificant variation. Admitting, as we must, that no severer test could be applied than comparison of Methodist growth with Methodist growth, still the fact that 10,000 more preachers, 14,000 more pulpits, and two and a quarter million more members, produced a smaller increase by 440,000 in the last ten years than in the decade ending in 1890 is of momentous concern.

It should be noted that we are not dealing with an absolute decline, but with declines in the rate of increase. We are not dwindling in numbers, but we are not adding to them as rapidly as we used to do, and it is this that should challenge our consideration, for not half of the world is yet won to Christ, and everywhere there are multitudes of the unconverted. We must assume that God's purpose has not changed; that the world is to be saved by His grace; that it is to be done by human agency; and that it is to be done as quickly as possible. He may change His instruments, but not His object; His methods, but not His aims; His ways of working, but not His grand design. He is constant in His purpose of following mankind through all its wanderings, in all its devious and foolish ways, in all the centuries, with the offer of salvation and eternal life. He would accomplish it all quickly through His infinite grace, but He has infinite patience, and will wait and wait and wait, through cycles of years and innumerable delays, persisting against indifference in His Church, obstinate obstructiveness among His people, and the foolish waywardness of the world, until the gospel is given to all men. He is no respecter of persons or of denominations, but will choose those for the chief honor who are the most willing and effective in His service.

If I might venture to characterize the prevailing spirit of Methodism in the Western Section it is still Christianity in earnest, but with less emphasis on earnest. It seems to have lost in simplicity and directness and enthusiasm. Our pulpit is not less desirous of reaching the unconverted, particularly in heathen lands; but it seems to be less burdened with anxiety for the unconverted in Christian lands. We preach the gospel of salvation, but we are

not quite so positive that all have come short of the glory of God and need to be regenerated. We offer eternal life to those who accept Christ; but we hesitate to say that those who refuse to accept Him and to have Him rule over them are in danger of eternal death. In other words, our preaching is unconsciously conforming somewhat to the spirit of the age which carelessly says that God will not condemn those who do the best they can, forgetting that sin is self-condemnatory, that without repentance and faith there is no remission of sin, and that without remission of sin no soul can see God.

The revival, as it was known to our fathers, is no longer known to us. There are still Moodys, but no Moody successes; there are still evangelists and evangelistic campaigns, but no mighty gatherings, and it is significant that few regrets are uttered. Some say that it is not necessary or desirable to get up campaigns of excitement and excesses, to be followed by reaction and relapse; that there are better and more rational ways to recruit the Church, pointing to the quiet work of the Sunday school, which was never more effective. Children come into the Church through the Sunday school, which is undoubtedly the widest door into the Church. But what about the unconverted adult? The Sunday school and the Epworth League do not reach him, and the church is reaching him less and less effectively. How shall we bring the grown sinner to the point of decision? He comes but seldom to church service. He is indifferent, unconcerned. He says he is no worse than the average church member. He sees them taking Sunday for recreation; neglecting the prayer-meeting and other means of grace. What is the method of appeal to the churchless? Christ took little children into His arms and blessed them, and said suffer them to come unto Me and forbid them not for of such is the Kingdom of Heaven; nevertheless, day and night He went about preaching repentance to men and women.

This is not the voice of pessimism. It is not a railing accusation, nor a lugubrious complaint; it is simply a statement of fact, widely prevalent and well known. It is not, I admit, the whole case. The rapid increase of a foreign immigration, peculiarly difficult of access; the tides of migration draining the country and flooding the city; the fact that the world has in a real sense become a Methodist parish, with its hundreds of millions bound by almost unbreakable ties to hoary systems of superstition; the rapid, marvellous widening of humanitarian effort, and the intensely practical spirit of the age must powerfully affect the character and method of our appeal and the response thereto. The sons of John Wesley were never so active, never so well organized, never had so wide a vision, never did so much for education and charity, never had so fine an equipment of churches, colleges, hospitals,

orphanages, printing houses, and never such immense resources in wealth—do they need a fresh baptism of spiritual power for personal service in the salvation of souls?

If we forget the pit whence we were digged, take to ourselves credit for what God has done through us, put our trust in our vast resources in numbers, wealth, institutions, machinery—if we see only the human side and think we must continue to succeed because of past success and because of our splendidly organized forces, God will surely leave us to our own devices. The human side in organization, machinery, appliances, we have developed to a high degree of perfection. We have built into our practical system, with the wisdom of the fathers, the scientific precision and completeness of the age. What is most needed is not so much additional legislation, institutions, equipment; but more spiritual life.

There can be no growth where there is no life; and there can be no life where there is no growth. All our cultivating machinery, however perfect, will be useless, and all our efforts vain, if there be no life. Life, abundant life, is ours for the asking. Whatever else we may have or fail to have, let us not fail of our privilege of vital union with Jesus Christ. With all else and without this we can not succeed; with this, though without much else, we shall succeed.

An important element in Church prosperity is its ministry. Referring again to Ecumenical statistics, we find that the increase of itinerant ministers in the Western Section in the first decade of the period was 12,410, or more than 50 per cent; in the second 5,695, or less than 16 per cent; and in the last 6,531, or about 15 per cent. It must be admitted that the increase in the first decade was abnormal. The three leading colored bodies reported nearly half of it, each considerably more than doubling its list, and one almost multiplying it by three—the result, probably, of reorganization after the Civil War. For the whole period of thirty years, the gain was 22,057, or 91 per cent., which can not be regarded as unsatisfactory. Our host evidently has a good supply of captains.

The Ecumenical statistics of churches or church buildings go back only to 1891. In the Western Section, there were then 52,790; now there are 67,438, an increase in twenty years of 14,192, or 28 per cent. The increase in the first of the two decades was 9,331; in the second, it was 5,161. In general, it may be said that there has been improvement in church architecture, the buildings are of a more durable character, have more conveniences for church work, and are much more costly. The increase in the value of church property is enormous. According to the National Census of 1906, the aggregate value of church property belonging to Methodist bodies in the United States alone was \$229,451,000, an increase of

\$97,311,000, or more than 73 per cent in sixteen years. The people called Methodists appear to be rapidly accumulating this world's goods.

The Ecumenical period, covering nearly a generation, has been a period of systematic organization and of great movements, in which Methodism has had its full share. Among these are Church Federation, expressing the unity of Evangelical Churches and establishing a fuller comity and cooperation; Laymen's Missionary and Young People's Missionary Movements, in which all denominations work harmoniously to induce the vast body of laymen to become intelligent students and systematic supporters of missions; the Epworth League, for the training of young people in religious work; the order of Deaconesses, for patient ministration to the sick and afflicted and those needing encouragement, guidance and help; the Brotherhood, intended to interest men in evangelistic, also in social, civic and industrial work on the religious side; the Federation for Social service, whose purpose is to promote the study and application of Christian sociology; and the Man and Religion Movement, in which the Brotherhood, the International Young Men's Christian Associations and the Men's Department of the International Sunday School Association are cooperating for the fuller enlistment of the interest and effort of the millions of laymen. It seems as though every phase of Church activity must have some particular form of organization to look after its interests. The only field unoccupied seems to be that of attendance at church and prayer meeting. A League of church-goers of all ages and classes has yet to be organized. Something needs to be done to revive this old-fashioned habit, either through an organized movement, or by a deeper work of grace, so that interest and inclination will run with duty.

We are living in times of great activity, intellectual, moral, political, commercial and industrial. Competition was never so fierce and universal; organization never so wide-spread and complete; new things never so warmly welcomed, old things never so critically questioned. Appeals to the past are little heeded. Yesterday is a year old and last year a century. Faces are set toward the future. Creeds are old and therefore suspect. The Bible comes from the dim distance of many centuries and must be reconstructed. The matchless character of Christ must pass under the critical X-ray. Almighty God himself is curiously questioned, and not a thing He has made or a word He has said escapes investigation.

What shall be the attitude of the Church toward this hurrying, worrying, irreverent and curiously critical generation? Shall its whims be recognized and the Church adjust itself to its demands? Or shall it continue in its God-given mission to shine, giving light

and warmth and developing life in all? The sun is old, very old; but it does not hesitate to diffuse its blessings impartially round the whole earth, even though men may question its composition, its origin, its sources of supply, its lease of life. Would it change its character or ministrations in response to human clamor for readjustment? Or would it go on its appointed way, leaving it to men to adjust themselves to its operations? We have the answer in our experience. The Church can not change the truth; it may only change the expression of it. Its light is the divine light, and it is its function faithfully to reflect it, remembering that when there is obscuration it is due, not to the divine luminary, but to the clouds of human sin and doubt.

As we face the uncertain future, we are conscious of great problems, great opportunities, great needs. Old methods, old policies, honored in the past, seem no longer workable. What ought we to do? To me the answer is plain: Obey the Master's command and tarry in some modern Jerusalem until we be endued with power from on high, the power which distinguished Pentecost, the power which Paul had; the power which brings life to the dead, holiness to the sinful, faith to the helpless, and hope to the lost. Our dependence on the Holy Ghost has built universal Methodism a hundred thousand pulpits, fitted and commissioned sixty thousand preachers, and brought it out of every nation kindred and tribe well nigh nine million members. The power that did this can do more than this; it can double and treble our numbers and make us the mightiest force on earth for righteousness.

Bishop EUGENE R. HENDRIX, D. D., of the Methodist Episcopal Church, South, gave the first appointed address, as follows:

Mr. President and brethren of the Methodist Ecumenical Conference: Methodism has not been uniformly successful. Mr. Wesley's great success in England was due largely to a few places like Bristol, London, Yorkshire, and Newcastle. The story of his wonderful journal is marked with the story of his itneration between these central points, and his ministry there. From them was developed the seed corn with which the Kingdom was sowed down. And sometimes he left a place feeling that his mission in that place was not a success.

Whitefield says: "The work that that good man did in America eternity alone can reveal." The fact was Mr. Wesley established or started the greatest seed-plot of Methodism in the world in that section of our country covered mostly by the work of the Methodist Episcopal Church, South. On the shores of these commonwealths he landed. There he lived. In the capital of the commonwealth of Georgia rises the great Wesleyan Memorial built by his faithful followers. And in the territory of that Church he wrought out his

his first hymns. Here, he said, was the second rise of Methodism. Here he became the singer; for to him God gave the songs in the night. And within that territory particularly covered by that Church occurred the great historic elevation of Methodism in this country. In Delaware Francis Asbury and Thomas Coke found each other, and fell into each other's arms. In Maryland was Freeborn Garrettson ready to speed like an arrow to Canada or Nova Scotia, and at his own expense, never drawing in all his wonderful ministry a dollar of salary or stipend. There was Jesse Lee, who was to carry this great Methodist gospel to New England, and under the trees of Boston Common plant a new religious life, and develop a new religious atmosphere.

From our Southern territory came forth the finest type of Methodism that this world has yet seen, for reasons which I shall presently indicate. From it came forth the missionaries to the great Northwest Territory. For Methodism was planted among a homogeneous people. It was the English-speaking people, and those alone, for the most part, with which Methodism had to do. And there is nothing that will so remind you of the Old England homes with their large families and happy home life and devoted religious spirit as the Methodists of the South. The eastern shore of Maryland, a favorite field of operation of Asbury, has been sending forth from that time until now the devoutest spirits the world has known. The first missionary to Africa, Melville B. Cox, came from the South; and when he died he said, "Let them come over and write my epitaph, 'Let a thousand fall before Africa be given up!'"

Now the great Church to which I refer this morning (for Methodism deserves to be judged by its best) has had to do with two very unique and interesting problems. One I shall speak of later—the great philanthropic and religious problem of the Negro. The other is the maintenance of a pure home in the midst of adverse conditions. The other day a jury met in Virginia on a case of wife murder. They were dismissed for their verdict, and the first thing they did was to fall on their knees in prayer. Before they recordered their verdict they prayed again. When the judge called for the verdict, not one voice alone, but twelve voices said, "Guilty!" The twelve men in the fear of God refused to recommend any commutation of the sentence. That is in the land where no woman attended that murder trial. That is in the land where the home is beautifully safeguarded. That is where all the Astor millions could not get a Methodist preacher to bind in matrimony the man whom the statutes of New York forbade to be married. Now, gentlemen, if that had been a Negro who had been tried before his peers among the Negroes, I do not hesitate to say it would have been the same verdict, recordered by men who would have reached it on their knees, and by men who would have presented it, after prayer, to the court.

There is a beautiful effect of this type of Christianity in the South. It gives you a secretary to your Ecumenical Conference. [Here, amid great applause, the speaker placed his hand on the head of Bishop PHILLIPS, who sat close by. Great applause.] I honor George V, now on the throne of England, as I honored his father and that grandmother, who was the queenliest of women and the womanliest of queens. Away back there were some Georges that foisted American slavery upon the American people. The problem came to us in the South. We have made them bishops in the Church. It is a glory of the Methodist Episcopal Church, South, that 200,000 Negroes bowed at her altars before the Civil War came on. There was never such a missionary record since God made the world. One has well said, "Methodism best expresses the religious consciousness of this Nation."

We have been giving out Methodism. In four years we have a net increase of 200,000 souls, enough to constitute most of the Churches in this country. We have furnished preachers to all the Churches of this country. We took a local preacher down South, a son of one of our bishops, and made him a bishop of the Protestant Episcopal Church. In Virginia we have so touched lives that the great Episcopal Church, long the established Church of that country, is glad to exchange pulpits with us. I venture to say that that jury to which I referred a moment ago was composed of a majority of Methodists, the rest being Presbyterians and Baptists. We have given wives to bishops of the other Churches, and they make excellent ones. Blessed be God for our Southern women—their piety, culture, devotion to home, modesty, loyalty to the Lord Jesus Christ. They are our vestal virgins that make sacred our temples. And by virtue of their loyal and beautiful service God is using us to bless all the Churches. And we bless God for all the Churches, living in harmony with others, having learned the secret of beautiful catholicity.

The second address was delivered by the Rev. HOWARD SPRAGUE, D. D., of the Methodist Church of Canada:

The Methodist Church of Canada, so-called for convenience, but legally simply "The Methodist Church," is also the Methodist Church of Newfoundland and Bermuda. Excepting the African Methodist Churches, this Church includes practically all the Methodism and Methodists between St. Johns and Vancouver and north of latitude forty-nine.

The history of this Church in the last ten years has been in great part determined by the history of Canada in that time. It has been a period of great national prosperity and progress, of rapid increase of population and wealth. The tide of European emigration has

been flowing to our shores in increasing volume. Large foreign communities have been formed in our cities. From the British Isles, from nearly all the countries of Europe, from the north-western States of America, by hundreds of thousands, people have been moving into the great wheat-growing areas of our western land. Within Canada there has been a steady movement of the East to the West. Two new Provinces, equal in area, and soon to be more than equal in population, to all the Provinces of the original Dominion, have come into being in the decade.

Thus new problems have been presented to Canadian churches, and new and testing demands made on their faith and their resources. Our Church has met them with a hearty and not unworthy response. We have greeted the immigrant at the port of arrival with such welcome as befits a Christian Church, have accompanied him to his chosen home in the East, in Ontario, in Manitoba, and have given him, in his far-flung and widely separated hamlets in the West, the ministry and ordinances of our Faith.

In several respects the life and work of our Church have been notably affected by the new conditions and their call for extended service.

First, and in general, there has been a great increase, i. e. relatively great, of our ministry, our membership, and our financial outlay.

Our ministry, including probationers, has increased from 1,994 in 1900 to 2,666 in the year 1910-1911; about 33 per cent.

Our members at the beginning of the decade were 282,436, at its end, 340,091. In our Asiatic Missions the increase has been 100 per cent — from 2,465 to 4,728.

Our missionary work, home and foreign, divided into the two departments—but supported from a common fund, has rapidly expanded, and the income of the General Society has advanced from \$306,000 in 1900 to almost \$649,000 in the year just closed. So that, while our membership is but 25 per cent more now than then, our missionary givings are greater by 112 per cent. This means either greater health, or greater liberality—or a better appreciation of the missionary appeal—probably all of these.

We were sadly bereaved as a Church in the last two years of the decade. Our great leaders, in quick succession, were called to an ampler sphere. One of these was the statesman-Secretary who was the head of our missionary work for thirty years, to whose far-seeing policies, wise and masterful direction, and eloquent advocacy, our Church and our country owe more than can be told. We have few, if any greater or more shining names on our roll of honor than Alexander Sutherland.

A reference to our missionary work would be very defective that said nothing of the Woman's Missionary Society. It was

organized thirty years ago. It has grown through the three decades. It has now a branch in every conference and an auxiliary in almost every circuit. Its income in 1900-01 was \$50,000; in 1910-11 it was \$136,000, an increase in ten years of 172 per cent. Ten years ago it had thirty-nine missionaries—last year nearly twice the number. It has schools, orphanages, hospitals in Canada, China, and Japan. Its work has been graciously and richly blessed. It has been a blessing to our whole Church. Its management and success give eloquent testimony to the consecrated intelligence, the administrative capacity, the heroic and self-denying faith of Canadian Methodist Womanhood.

Another response to our country's call was the organization, in 1902, of the "Department of Temperance and Moral Reform," the first action of the kind by a church in Canada, perhaps in this continent, but taken by other churches since. Dr. Chown, the first Secretary, held the office eight years. During his tenure—his successor is worthily walking in the same path—the sentiment of our people regarding the matters with which his department had to do was instructed and deepened and concentrated upon specific works of reform and organized for their achievement. Intemperance, impurity, the social evil, gambling, Sabbath desecration, have been decreased, some of these more than others, by the educative work of the department, and by enactments of Parliament, to the securing of which the department, with the weight of the Church behind it, materially contributed, and that quietly, without ostentation, without assumption of ecclesiastical authority or parade of political power.

Yet another direct result of national growth and the new demands is the Church Union movement. The consideration of the question has covered the decade.

It had its formal beginning in our General Conference in Winnipeg, in September, 1902, but that beginning was made momentous, if not occasioned, by the address of a Presbyterian delegate, Principal Patrick of that city. He expressed his conviction that the conditions and prospects of Canada demanded a union of Christian forces, and that the two largest Protestant bodies in the country were able, if they tried and therefore ought to try, to join in the closest organic bond, excluding all rivalry in the fast peopling West, and making waste of men and means impossible. He did it in so thoroughly Christian a spirit, and with such moving eloquence, that the Conference appointed a committee of seventeen to consider the question of union with committee from the Presbyterian and Congregational Churches.

These Churches appointed committees—the united committee numbering about one hundred and fifty. It met five times with intervals of a year, and considered the question from every point

of view. The spirit of unity and the desire for union deepened in the fellowship of those meetings. The fire of holy feeling of Love Divine dissipated difficulties and melted barriers. Hearts were fused and became as one. Men who entered the committee room with adverse convictions came to believe that the movement was of God. When the final vote was taken on the adoption of the Basis of Union as a whole, Friday evening, December 11, 1908, six years after the action of our General Conference, only one voice said "nay."

The movement has not been hurried, and it may not reach its purposed goal. It has yet to be approved or rejected by Kirk Sessions and Quarterly Boards. Annual Conferences have affirmed it by large majorities, and the General Conference in Victoria last summer adopted the basis by a vote of 220 to 35.

Those among us who favour union prize the Methodist name, history, sentiment, and associations. To abandon them, so far as union involves abandonment, is to make the only sacrifice worth naming. It is only for the sake of a greater good, the greater power when the three move as really "one army of the Living God," for the sake of the Kingdom and of the Name that is above every name, that the question is entertained and the sacrifice may be made. The problem of the West, of the polyglot multitudes coming into our land, of our Country's future, its religious life and Christian citizenship, this and the problem of Union can not be divided. The tremendous insistence of the one, makes it a duty to consider the other.

If the Union takes place we shall feel the loss of some things we can not take with us, and our severance in name and organization—though never in heart—from the fellowship of Methodist Communion represented here to-day. But we shall by God's grace carry into the Union all the Methodism we have, except the name and the forms, our working theology, our evangelistic spirit, our type of experimental religion.

If Union does not come, we shall be hiest all round by the communion we have had, by the discovery of our oneness in all that really matters, by our seasons of grace and sweet delights. And we shall go forward as if nothing had happened; nay, rather, more zealously and more faithfully, more lovingly and helpfully toward each other for what has happened, allies in a common warfare for a common cause, Congregationalists in the open order so dear to them, Presbyterians moving mightily in compact formation under the blue banner of which we have lately heard so often, and we as great a host as they, in organization as solid as theirs, and with a discipline that improves every four years, our name "Methodist," our standard the cross, our motto "In Hoc Signo," our only rivalry to do the most and the best to win and keep Canada for Christ, and

to spread in the earth the glory and empire of His name. Union,
no union--

"May our hands perform His bidding,
May our feet run in His ways,
May our eyes see Jesus only,
May our lips speak forth His praise."

The third address was by the Rev. S. OGATA, D. D., of the
Japan Methodist Church:

I bring to you the warmest and heartiest greeting of the
youngest body of Methodism, namely, the Methodist Church of
Japan, the Church that is only four years old.

In 1874 Dr. R. S. Maclay and four other missionaries of the
Methodist Episcopal Church were sent to Japan and started work
in Tokyo, Yokohama, Hakodate and Nagasaki. A few months later
Drs. George Cochran and D. McDonald of the Methodist Church
of Canada, arrived and started their work in Tokyo, Shizuoka,
Kofu and Kanazawa. In 1886 the Methodist Episcopal Church,
South, sent Dr. J. W. Lambuth and two other missionaries and they
started work in Kobe, Hiroshima and other strategic points. These
had not yet been occupied by the other two sister Churches, and
each Church pressed forward her work separately.

The desire of union of the three Methodist bodies working in
Japan was early manifested among the missionaries, native min-
isters and members generally. Many general meetings and com-
mittee meetings were held from time to time to consult as to the
way to consummate this unanimous desire.

In 1887 the union theological school of the three Churches
was formed and it promised to be a powerful organ for Methodism
in Japan, but it was dissolved after a few years' existence; however,
neither discord nor dispute was the cause of its dissolution. Since
then the Methodist Episcopal Church, South, has been carrying on
its educational work at Kobe. The Methodist Church of Canada
a few years later again united with the Methodist Episcopal Church
in theological work at Aoyama, Tokyo, which has continued up to
the present time. Nearly all the prominent native ministers of our
Church to-day are the men who were trained in that union theo-
logical school.

The reasons for the desire of union were: 1st. The Congrega-
tional Church and the Nippon Kirisuto Kyokwai, (The United
Presbyterian Church of Japan), each having more than ten thousand
members, were the two strongest Churches in Japan. It seemed that
it would take any one of the Methodist Churches a long time to
grow as large as either the Congregational or the Presbyterian
Church; but if the three bodies united, the Methodists would at



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once become as large and strong as either of the other two Churches and hence become one of the leading Churches in the Empire.

2nd. It is perplexing to the ordinary Japanese mind that there are so many different denominations of the Christian Church when all Christians believe in the same God and same Savior; it is still more perplexing that there is more than one kind of Methodist Church. Certainly it would appeal more strongly to an ordinary Japanese mind when we present one Methodist Church instead of three, or it would still more strongly appeal to him if we could present one Christian Church instead of twenty-five or thirty different denominations.

3d. It is not comprehensible to an ordinary Japanese mind why the Church has to have her chief officer in a foreign land and obey the rules and regulations, although good in themselves, adapted to the people of another more advanced nation. So the Church in Japan seemed a branch of another Church in a foreign land and not Japan's own. Hence we believed that the union of Methodism in Japan would commend itself to the people at large having its autonomy, size and strength equal to any of the leading Churches in the Empire.

4th. Each of the three Methodist bodies having a small number of churches and a limited number of preachers, the appointments became more and more a difficult task every year. By uniting the churches and intermingling the preachers we believed we could facilitate the appointment of preachers, and we were not mistaken in this.

Three mother Churches in America and Canada seeing the wisdom and feasibility of the union, granted us the privilege of organizing the Methodist Church of Japan on an autonomic basis, and in the Spring of 1907, the three mother Churches sent us commissioners invested with discretionary power to organize a Methodist Church in Japan in concurrence with the lay and clerical representatives of the Japanese churches.

Thus the first general conference was held at Aoyama, Tokyo, from May 22 to June 7, 1907, during which the Methodist Church of Japan was organized. The Rev. Yoitsu Honda was elected Bishop and the discipline of the new Church was formed.

At the time of the union the three uniting bodies had the following statistical figures:

The Methodist Episcopal Church.

Churches	57
Self-supporting churches	6
Membership	6060
Ordained preachers	73
Unordained preachers	39

Sunday Schools	57
Sunday School teachers and officers	511
Sunday School scholars	9512

The Methodist Episcopal Church, South.

Churches	15
Self-supporting churches	2
Membership	1573
Ordained ministers	12
Unordained ministers	13
Sunday Schools	63
Sunday School teachers and officers	248
Sunday School scholars	5546

The Methodist Church of Canada.

Churches	25
Self-supporting churches	4
Membership	2105
Ordained ministers	21
Unordained ministers	19
Sunday Schools	55
Sunday School teachers and officers	144
Sunday School scholars	3948

Total Number.

Churches	97
Self-supporting churches	12
Membership	9738
Ordained ministers	106
Unordained ministers	71
Sunday Schools	251
Sunday School teachers and officers	903
Sunday School scholars	19,006

After the first quadrennium the report shows:

Total Number.

- Churches, 107; increase of 10.
 - Self-supporting churches, 18; increase of 6.
 - Membership, 12,322; increase of 2,584.
 - Ordained ministers, 138; increase of 32.
 - Unordained ministers, 55; decrease of 16.
 - Local preachers, 81.
 - Sunday Schools, 300; increase of 49.
 - Sunday School teachers and officers, 1150; increase of 247.
 - Sunday school scholars, 5,994; increase of 2,500.
- The giving power of the members of the three Churches before union was on an average three yen per capita per annum; after the

first quadrennium it has increased to seven yen and a half per capita per annum.

The reason for such a small increase in membership is owing to the pruning of those whose whereabouts became unknown. The members now reported are alive, active, and can be depended on as members of our church. Among them are diplomatists, judges, lawyers, doctors, members of the Imperial Diet, officials, professors, editors and prominent business men.

The Methodist Church of Japan has the characteristics of true Methodism. She is the leader in revival, temperance and Sunday school work. The two sweeping revivals within my memory had their origin in a Methodist Church in Tokyo. The famous Tobacco Prohibition Bill was introduced into the Diet by a Methodist and it became a law twelve years ago, so that everybody under twenty-one years of age is protected against nicotine poison in Japan. The same man has been introducing the temperance bill in the Diet for the past ten years. It has not become a law, but we pray by the help of God it may become a law in the near future.

The president of the National Temperance League of Japan is also a Methodist and prominent citizen. The Methodist Church has a larger number of Sunday school scholars than any other denomination in Japan.

The missions of the three Churches are carrying on school work at Nagasaki, Kobe and Tokyo for 1,000 young men and boys. The ladies of the Woman's Foreign Missionary Societies of the three Churches have schools for girls in thirteen important cities of the Empire, with a total of 2,200 students.

The union of Methodist bodies in Japan has proven a success. We have raised more money per capita, and taken in more members during the last four years than in any other similar period in the past. If it had not been for the pruning the membership would have swollen to 20,000.

But, brethren, please remember the Methodist Church of Japan is a child of only four years old and she looks up to her three mothers for help and care, one loving, affectionate mother in Canada, and two in the United States. I plead for the child, and ask the mothers to continue to care for her until she becomes a mighty power in the upbuilding of God's Kingdom in the Orient.

The PRESIDENT: "The time has come for discussion. The conditions of discussion, I think, are clearly understood. Those who wish to speak will arise in their seats, and when the President points one out or names him, he will announce his name and country and the Church to which he belongs, before he

begins to speak. I have received notice, however, of a question to be asked; and perhaps it would be for the convenience of the Conference if that question were asked at this point. It is a question arising out of one of the addresses we have heard. Mr. Alderman SNAPE will ask the question."

Alderman SNAPE: "Mr. President: In reference to the interesting address of Bishop Hendrix, there is one point upon which I would wish to ask a question. Referring to the incident of which we have probably all read, he said that the verdict was unanimous; but he did not say what was the sentence of the judge. I wish to know what it was. Was it a sentence of death? If it had been a white man, would the sentence have been death?"

VOICES: "It was a white man."

Bishop WILSON, being called upon, said: "The sentence was death by electrocution. The date, I think, was November 15th. A petition was gotten up by friends of the condemned man for commutation of his sentence to imprisonment for life. The jury was interviewed, and every man on the jury positively and emphatically refused to sign the petition. So the sentence stands, and it is not likely to be reversed."

THE PRESIDENT: "If there is anything to be said on this question, or any other question that has been raised this morning, either in supplement or modification or by way of question, this is the time."

Bishop E. E. HOSS:

I ask for permission to speak. My object is to make a protest against the asking of any other such questions. We are met here as brethren, on terms of absolute equality, and I object to any question that carries with it the implication of an inferior Christianity or an inferior civilization in any part of the Methodist world. This man was a white man of high social standing. He belongs to a family of great wealth. He had everything that a man could have in order to secure an ample and a full defense. He was condemned by due process of law. The jury refused to sign the petition for the commutation of his sentence to imprisonment for life. And there is not the slightest probability that the governor of old Virginia, who is a stout Presbyterian of the very best quality, will pay the slightest attention to the petition. And I repeat that my object in getting the floor is to protest against the asking of any questions that carry insinuations against any part of the land.

The Rev. GEO. ELLIOTT, D. D., of the Methodist Episcopal Church:

I wish to make a remark in regard to the conditions of work in the Western Section, especially in the Northern States of the Union, based upon social, industrial, and economic conditions, which greatly affect our estimate of the progress of the last decade. In the last generation the type of immigration coming from foreign countries, especially to the Northern States of the Union, has changed absolutely. Formerly our candidates and raw material for citizenship came from Northern and Western Europe. To-day in largest measure they come from Southern, Central and Eastern Europe. Formerly they were Teutons and Celts; to-day they are Latins and Slavs. The normal increase by immigration during the last decade has been in round numbers about one million a year. We are working out in the Northern States of the Union the most tremendous synthesis of race ever attempted in human history, and all judgments and estimates of the success of our work during that time must take into account the tremendous problem raised by these new conditions. Unrestricted immigration is for us either a tremendous peril or a glorious opportunity. No statesmanship has yet been able to solve the problem of the peril. The Christian Church must enter the open gateway of opportunity. God is giving us the nations that we may give them God. God is repeating on American soil the confusion of Babel, that we may in God's name repeat here the miracle of Pentecost. And so, while there is much to regret in the lack of growth, in the lessening perhaps of spiritual power, and intensity of purpose, we must remember that it is with this problem that the most densely populated portion of the Western world has had to contend. It calls for the largest Christian statesmanship, the most glorious prophetic vision, and the most tremendous evangelistic fervor. Our English brethren who sometimes wonder why we can not repeat in some American cities certain types of evangelistic moments forget that some things are not possible in a heterogeneous population that are possible in communities made up of people of one race and one tongue and centuries of a common tradition. We were all delighted and we all felt sympathetic with the address of Bishop Hendrix calling attention to the religious conditions in the South. There is there no similar religious problem in equal measure. There we have people of English speech who have received the common tradition of the Anglo-Saxon religion and faith and culture and society. But here in these Northern States of the Union we are meeting new problems and new conditions. And on this new soil the last standing ground of the white man in his Western march, we believe, shall be answered the last questions of the human spirit. The last problems of civilization are here to be solved, and here are to be fulfilled the final purposes of Almighty God.

The Rev. HENRI ARNAUD SCOTT, of the British Wesleyan Church:

I would like to make an observation in relation to the address delivered to us by Dr. SPRAGUE. I am sorry that the time limit was called when he came to deal with a question which, it seems to me, is one of the greatest questions we could possibly deal with in this Conference. I mean the coming together of the Methodists

of Canada with the Presbyterian and the Congregational Churches of Canada. We have watched that from the other side of the sea with the deepest possible interest; and I should like to know a little more as to how far this matter has gone with regard to the Methodist family and our association together in subsequent years. If it should come about, does it mean that this is the last occasion when the Methodist Ecumenical Conference could be held in the Dominion of Canada? Of course, one knows perfectly well that the brethren in Canada of both Churches would face an issue of that kind with a sense of responsibility and with the full realization of all that it really involves. And as far as the spirit of our Master is concerned, I hope the time will come when we shall come together far more closely than we are now. But I should like to know a little more from those who have been face to face with this great question as to what its present position is, and what is the significance of a movement of this kind in relation to the old Presbyterian Churches of Great Britain on the one hand and also to the Methodist Churches of Great Britain and the Protestant world. I can not conceive of any question of deeper moment to us as a great Protestant community, a world-wide Methodism. It may be the beginning of the breaking-up; and we here, ecumenical Methodists, ought to face that. It is a matter that does not concern us alone. It concerns the States and Great Britain and Japan and the whole world of us. And I really think that as a Conference gathered together from the whole Protestant world we might have an opportunity to look a little more fully at this question. I should be exceedingly glad if Dr. Sprague be permitted at some time to finish his address on that great subject.

The PRESIDENT: "In this matter, of course, your President is for the time being the servant of the Conference, and must be the first to obey the rules. I was perhaps more sorry than any one in this Conference to have interrupted Dr. Sprague at that particular moment of his address; but there was no other course to be taken just then."

The Rev. J. W. MARSHALL, D. D., of the Methodist Episcopal Church:

Mr. President and brethren, I wish to call attention to two particular points. First, in the matter of growth allusion was made in Dr. CARROLL's address to what might involve a steady and yet somewhat too slow growth, and Bishop HENORIX said that that had always been characteristic of our Methodism. I took the trouble to go to the Book Concern of the Methodist Episcopal Church to get some figures for myself the other day, and happen to have them within my pocket. We must bear in mind that the Methodist Episcopal Church, before it makes any growth whatsoever, must supply two great losses every year: first, the loss of 40,000 people by death; secondly, a loss which was spoken of by our brother from Japan, namely, the loss of a number of people who move around in various places and a great many of whom come over here to Canada and do not take certificates of membership. Then we have to write them in our books, "Removed without certificate," and they are

not counted with us next year. Notwithstanding these two facts, which are two very important facts, I have the figures before me of the growth of the Methodist Episcopal Church for the last decade, viz.: No growth in 1900; in 1901, 23,951; in 1902, 48,061; in 1903, 31,623; in 1904, 38,203; in 1905, 78,171; in 1906, 86,232; in 1907, 72,751; in 1908, 72,309; in 1909, 63,047; in 1910, 47,065; making a growth during the ten years of 560,815. Now, that shows, I think, very steady growth going through the decade; and that is the only practical way to estimate the statistics of our Church. We must remember, however, that this growth was made, up to 80%, from our Sunday school growth. That is, 80% of our growth comes through our Sunday schools. That is the first fact to which I call attention.

The second is this that there is a very delightful spirit growing in the States through what is known as the Inter-Church Federation, and the Churches of all denominations—Episcopal, Presbyterian, Congregational, Baptist, Methodist—are growing largely, through the States, into a spirit of federation for service. I received from our secretary just before I came to Toronto the statement that every county in the State of New Jersey, excepting two, had completed a federation, and hence practically the whole State was federated for social service and for work. As an illustration of this I might say that a little while ago it was necessary for us to go to the Legislature of our State to try to have appointed a censorship over the moving pictures which are so common among us. When we went in to the committee, the chairman of the committee said, "And who are you, sir?" I said, "I am the president of the Inter-Church Federation of the State of New Jersey." "Then," said he, "we are ready to listen to you." And immediately after the presentation of the facts they changed the age of boys and girls being permitted to see the pictures without parental supervision from twelve years old to fourteen years old, and said that if we had asked them for sixteen years old they would have done that. There is a mighty power in this federation of the Churches.

The Rev. J. W. JENNINGS, D. D., of the Methodist Episcopal Church: "I understand I have five minutes. I ask common consent to waive my five minutes for Dr. Carroll to finish his report of the Western Section."

The PRESIDENT: "Dr. CARROLL does not desire to accept that proposition. Does Dr. JENNINGS wish to speak?"

Dr. JENNINGS: "I think that we as an entire body of Methodists representing all parts of the world ought to hear it, and I trust we will be favored with the finishing of that report."

Dr. CARROLL: "Mr. Chairman, the paper has passed beyond my control. There was only about one page of it to read, and I think we had better go on with the general discussion."

Bishop A. WALTERS, D. D., of the African Methodist Episcopal Zion Church:

I think it is but just to the members of the Conference that I should make a statement regarding the falling off in the colored

Churches. Really it has not been a falling off. There were about 400,000 who have been cut off. It came about in this way: Of course, immediately after the war a number came into our Churches from the Methodist Episcopal Church and the Methodist Episcopal Church, South, and we made up our statistical report as best we could; but at no time did we think that that report was accurate. So it went on for a number of years. We would make a statement that we had so many, and so many, and so many members; and we did not feel that it would be safe along some line, after it had been stated that we had so many members, to say that we did not have quite as many as had been stated; because we remembered that there were other denominations around us that would take advantage of it to make incorrect statements. But at last the statistics had to be corrected. I am sorry to say that when Dr. Carroll gave up the census for the Churches, the man who took charge of the census did not do us quite justice. I am sure there was a falling off of at least 150,000 or 200,000. I did not want to have the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the other bodies, think that there had been a real falling off. We had simply been adjusting matters.

Mr. E. G. BEK, of the Methodist Episcopal Church: "I move that Dr. HOWARD SPRAQUE be given time at this time to finish his address on the question spoken of a little time ago."

The PRESIDENT: "Of course the Conference is master of its own procedure. It is contrary to the regulation we have here. I can not accept a motion of that sort unless it is freely seconded and supported with practical unanimity."

The motion did not prevail.

The Rev. E. M. RANDALL, D. D., of the Methodist Episcopal Church:

I wish to call attention to one difficulty we have found in the newness of conditions that we meet with in the vast immigration that is coming into the United States from new sections of Europe, and similar conditions. They are expressed by a series of terms that are used in our land. We know certain people down there commonly as "dagooes," other as "chinese," and some who dwell in our land as "niggers," and some others as "sheenies"—terms that are born of a race prejudice that makes us unkind to our fellow men, because he speaks a strange tongue or has a skin that God has given a different color than that with which we are clothed. These terms express a prejudice from which we in our Churches are not entirely free. And it is easier for us to give our money to pay the expense of others who will go to the other side of the world and minister to a race than it is for us ourselves to get down by the member of that race who resides by our own door. And, beloved, I am satisfied that before we settle the problems that are upon us because of this immigration, before we are able adequately to take our own land for Jesus Christ, before in the confusion of tongues in America we can repeat the miracle of Pentecost and send the gospel forth in all the languages of earth, we must first acquaint ourselves with those other races and know

them better that we may appreciate them more. The world can give the world a list of great statesmen and men of letters and artists such as any race might be proud of. And as we know our fellow men better we come to learn that God has created no man of any language or any color or any race that is not splendid material with which to build up the Kingdom of God. If there is one lesson that the proud, imperious Anglo-Saxon, in his magnificent unparalleled progress in this world, needs to learn it is the lesson of humility. If there is one gift of grace we need it is of the spirit that brought the Lord Jesus down from the heights of Heaven to the abyssal depths where He found us Anglo-Saxons in the days of our forefathers, and that He so fill us with that spirit that we shall be able, as He puts His almighty arm underneath us, to go the little distance that separates us from our less fortunate brother and give him our Christian hand and lift him up to the highest plane upon which he is privileged to stand in Christ Jesus.

The Rev. W. M. AINSWORTH, D. D., of the Methodist Episcopal Church, South:

Mr. President, brethren, I have but the briefest word to say, and it is this: The gospel of Jesus Christ as preached according to the interpretation of the Methodists is still triumphant in the parts from which we come. We do not share altogether the note that was sounded in the essay read by Dr. CARROLL this morning. Methodism in the south is not moving with any uncertain tread. We are moving with an assured tread, and we are a conquering force. While the growth of Methodism in the Western Section for the last ten years has marked an advance of about 15%, there has been an advance of 35% in the Methodist Episcopal Church, South. The population of the country has increased during that period not quite 20%, but the growth of the Church has been nearly double the growth of the population of the country. The growth of the Methodist Episcopal Church, South, in the last ten years has been half the growth of the entire Western section of Methodism in this period. Four hundred and fifty thousand has been the growth during this ten year period, while in the entire Western section there has been an increase of but a little more than 900,000 souls. Mr. President, there is an explanation of this very important fact for which we are devoutly grateful to God. In the South the Methodists still believe in and have the revival spirit. We would be glad to have larger revivals. On our faces before God in the dust we are pleading for a larger endowment. But I think I speak well within the bounds of conservatism and truth when I say this morning that the evangelistic note is still the dominant note in all the pulpits of the Methodist Church, South. We depend upon no social movements, upon no alliances with political power; but with an unshaken belief in the integrity and the inspiration of the Word of God and in the divine power of the Holy Spirit as giving life and salvation, we are a conquering Church and a revivalistic Church. We are not singing in any minor key. We are moving steadily toward the future, expecting to have greater victory in the next decade than in the one that has just come to a close.

The Rev. WM. BRADFIELD, of the British Wesleyan Methodist Church:

In my stay in the United States I have received the utmost courtesy from the Methodist people. I want to speak to my brethren of the Eastern Section. We have burdens enough and troubles enough, but it seems to me we have nothing compared with what rests upon our brethren on this side of the water from this foreign immigration. I have never realized anything like the immensity of this problem. It has been a very precious part of my Anglo-Saxon heritage to read the writings of the great men whose names are associated with the city of Boston. It was no pleasure to me to find that Boston is not governed by men of this stamp or of the stamp of the men of Lexington.

They used to tell us that in this country they were free from the effete conditions of Europe. The most effete conditions of Europe, it seems to me, have almost got this country by the throat to-day. I found not the New England factory girls of whom I had read, but Greek girls. A Pole shined my shoes. I found 900,000 Jews in New York City. That problem is a vital one. If you cannot make this country, somehow or other, to-day the city of God, it will be something very different.

Brethren, united Methodism the whole world over ought to give its sympathy and its prayers to our brethren here who have the task of winning these people to Jesus Christ. When this Conference is over, keep your eyes open in the railroad stations. You will find there deaconesses ready to help the people of all languages. They are Methodist deaconesses. There is a very real, earnest attempt to grapple this great problem. But it is a problem the seriousness of which some of us on the other side of the water never realized for a moment.

What impresses me is this—if He must reign we must win. For the great United States of America will be the most deadly hindrance to the Kingdom of God or the most glorious help to it, and that within a short time.

The Rev. D. G. DOWNEY, D. D., of the Methodist Episcopal Church:

Mr. President and brethren, the Methodist Episcopal Church is not here singing in any minor key. I very greatly regret that there have been comparisons drawn that seemed to me to be entirely needless. We brethren. If our brethren in the South have had an increase of population of only 20% and then can point to a large increase of membership, let it not be forgotten that the total increase in the population of the United States in the period under consideration is not 20%, but 35%; and there is the great difference and the great difficulty that come to us who have to live and labor in an entirely different part of this great nation. But the work of God under the guidance of His servants in the Methodist Episcopal Church is not retreating.

I wish to call attention to two or three things that it may be well noticed in the way of constructive policy for the doing of richer and better work in the days to come. We ought to make a constructive policy that will help us to take hold of this work and accomplish in the next ten years under the influence of the

Spirit of God more than we have been able to accomplish in the last ten years. It was stated here that 80% of the growth of the Methodist Episcopal Church came out of the Sunday schools. That is true; and it is also true that we are allowing 50% of our Sunday school membership to get away from us. Now if 80% of our Church membership comes out of 50% of our Sunday school membership what a marvellous opportunity there is in the Sunday schools of the Methodist Episcopal Church! We have the best and the brightest young people, who are ours for the asking. They are ours in the most impressionable period of life; and if the genius and evangelistic power of the Methodist ministry and laity shall be focused upon these young people in the morning of their days, it is perfectly possible for us to double the membership of the Methodist Episcopal Church in the course of the next ten years. God help us to see the opportunity that is ours, and to have a mighty faith, not only in the ability of God to go down into the mire and the clay and take a poor moral, mental, and physical wreck and lift him up and put his feet on the rock and a new song in his mouth, but also in his ability under the encompassing and all-embracing grace of the eternal Christ, the Lamb slain from the foundation of the world, to take a little child fresh and sweet and clean in his mother's arms and keep him sweet and clean.

Another thing, it seems to me, we must do if we are to carry forward the work of God. We must cease harking back to the fathers, and saying "this is how the fathers would do it and this is the way it was done by the grandfathers." God is with us now as then. We are the fathers of to-day; and the supreme atheism is that which says "God used to be with Simpson and Wesley, but He is not with us to-day. If so, the fault is not with God, but with us. The time has come for us to understand that we are the fathers of to-day, and that God calls upon us to do our work with the spirit and passion and initiative that were characteristic of the fathers in the days past and gone. Let it be borne in mind that the men that are nearest to Ashury, Simpson, and Wesley are not the men who slavishly follow in their footsteps, but the men who have the spirit of Ashury and Simpson and Wesley, which is the spirit of spiritual pioneering. What we need to do to-day is somehow or other to take hold of our problem with a faith and spirit and courage and initiative that were characteristic of the men and women of the days past and gone.

The Rev. H. M. DuBose, D. D., of the Methodist Episcopal Church, South:

I have no desire to detain the Conference, except to call attention to a most important subject which has emerged during the reading of these papers and the pronouncing of these extempore addresses. It is true that we received into the texture of our industrial and political life an alien race, a race from practical barbarism. It is also true that we in the United States have been able to shape and develop this race until there are among them bishops, as there once were senators of the United States, and holders of civic and civil offices. It is true that we have been able to assimilate great masses of the foreign population of continental Europe and are still assimilating them. This, we have demonstrated, is possible. No doubt we shall continue to be able so to do.

But the subject to which reference has been made in the course

of these discussions is one which is now more important, if possible, than the possibility demonstrated, of reducing to our quality, in some sort, these foreign populations. I was most deeply interested in the statement made by the representative of the Japanese Church concerning the efforts being made in the Imperial Diet to deal with the liquor question and related questions. And that is the issue to which I made reference at the beginning. It is connected in a most significant way with the industrial growth of several parts of the American continent, and particularly within the circle of the States. It is equally connected with the growth of the Churches.

I recall that a few years ago we suffered a loss in the Methodist Episcopal Church, South, and, I believe at the same time, in the Methodist Episcopal Church. It was at the time when we were dealing with the beginning of the liquor problem, when we entered upon the campaign which eventually resulted in the putting of five or six States into the confederacy of prohibition. During those years we lost in our membership. I may not be accurate in thinking that the discussions in our Churches had somewhat, perhaps much, to do with that loss in membership. But I am able to affirm that immediately upon the settlement of that question and its taking the shape of statutory and constitutional prohibition in five States of the Southern half of the union we began immediately to see a rapid increase in our membership, and we observed enlargement also in the size of our congregations. When we had a crucial issue on hand and were discussing the means and ways, it produced friction and resulted in loss. I recall also that the cry went out that the Wesleyan Churches were losing their people on account of a similar discussion in England. When you have put your thoughts and ideals of reform into operation you will find the hearts and thoughts of people coming to you. When we have put our land under prohibition we have been able to say to men: "Come to our help." Now we have this foreign population and the issue is as to how we shall deal with these questions of reform. Two matters are pre-eminent in this realm of action. One is the defense of what we call the American Sabbath, which means the Canadian Sabbath as well; and the other is the matter of the great liquor curse.

The Rev. S. D. CHOWN, D. D., of the Methodist Church of Canada:

Mr. Chairman, a question has been raised as to union between the Presbyterian, Congregational, and Methodist Churches of Canada. As one who has been a member of the Church Union Committee, and has had a part in the debates during the six years that the subject has been under consideration, perhaps I may speak with as clear knowledge of the subject as any one. The present position of the movement is that after large negotiation as to the basis of union, this basis has been adopted by the General Conference of the Methodist Church, the General Assembly of the Presbyterian Church, and the ruling body of the Congregationalists. Preparations have been made for sending the subject down for the vote by the people of the respective Churches. How long it will take to secure returns and what the effect of those may be, it is now impossible to tell. Our position as a Church should be understood as a Conference. There is no Church in all the brotherhood

of Methodism that is under such pressure to do the work of God in a large way as the Canadian Methodist Church. Mention has been made of the vast problem that is forced upon the Methodist Episcopal Church by the incoming of foreign population. But it should be remembered that while the Church has a population of eighty to do the work of assimilating one immigrant, in Canada we have but a population of thirty to do the same work. So that our problem is three times more difficult than the one found in the union to the south of us. In British Columbia we are now engaged in raising \$300,000 to build and provide a nucleus for the endowment of a theological college. At Calgary we are raising half a million to be applied to a secondary school, and in a short time will be looking to the completion of a million dollars for that purpose. At Regina, not very far east of that, we are investing in an institution, which, when its buildings are completed and its endowment is on hand will represent donations to the extent of a million and a half dollars. I do not mention these things because the men of Canadian Methodism shrink from financial burdens. They are prepared to put up dollar per dollar according to the need of our expanding work. But we all know that amalgamation is the watchword of the age; that in business life duplication is abhorred as a vacuum is said to be abhorred in nature. And it is the duty of our people to see that the Lord's money is well spent. The economic consideration, though it is of vast importance, we would not permit to be decisive in settling the question of union. Nor would we allow that shrinking instinct which draws back from the sense of division to govern us in this matter. We recognize that the various parts of the body of Christ are bleeding because of their separateness one from the other. People are refusing to join any Church because the Churches are not united. We are prepared to let the bleeding go on rather than jeopardize the life of the Spirit. We recognize that the spiritual function of the Church is supreme. And that must not be subordinate to any other consideration. Yet some of us have come to feel that by the blending of the theologies of the different uniting Churches we may come nearer to the pure essence of the teaching of Christianity, that we may be inspired by a larger vision of truth, and that the reaction of that vision will be felt in an enriched spiritual life. We are waiting for this spiritual enrichment as a nation prepared for the consummation of union.

The Rev. ENOCH SALT, of the British Wesleyan Church:

Mr. President and brethren, I do not wish to enter into any discussion of the Canadian union question. It would be presumption on my part to do so. But I wish to give expression to a thought that has possession of my mind, and which I feel concerns the Eastern and the Western Sections alike. We are all agreed, I believe, that we need a revival; and we are agreed, I hope, that the revival we need is a revival of faith. I confess that I am weary of statistics. I confess that I am largely unmoved by statistical arguments. I believe that the problems which confront us and which confront you in the West, are to be solved by our relying upon the Spirit of God as I am afraid we do not now rely upon Him. Let me attempt an illustration of what I mean by a revival of faith. I will take you to what seems to me to be the very center of all, faith in the real presence of the living Christ with His people and in the midst of

He Church. We all believe the word that He left, that where two or three are gathered together in His name He is there in the midst of them. But suppose that when we go into the pulpit we went into it with the vision of Christ present in the assembly, present to our spiritual vision as the people are to our physical vision. Suppose that the members of the congregation when they came into the Church felt that they were coming into the presence not only of each other and of the preacher but of the Master Himself. Suppose that were so. Do you not think that the whole service would be transformed, that the preaching would be different? Do you think that the prayers would be made up just as many of our prayers are? Would there not be a directness and a simplicity and a sense of life and of truth and of glory that would make the house of God the very gate of heaven, and would induce people to come and fill the seats provided for them? I believe that nothing would so conduce to the improvement of our congregations, to the success even numerically of our services, as the revival of this faith which we are supposed to have, that the living Christ is present in the service to-day and is as powerful as ever, and is able to do far more for us than we are able to ask or think.

Secretary CARROLL moved that the Conference adjourn after the reading of the notices, and this motion prevailed.

A delegate suggested the building of a small platform in front of the altar rail, to which speakers should come. The matter was referred to the Business Committee.

Secretary CARROLL gave various notices, and the Conference adjourned with the benediction.

SECOND SESSION.

THE afternoon session of the second day opened at 2.30 P. M., Bishop EARL CRANSTON, of the Methodist Episcopal Church, presiding.

The Rev. GEORGE ELLIOTT, D. D., of the Methodist Episcopal Church, in the absence of Dr. F. D. Bovard, conducted the devotional services, reading a portion of the eighth chapter of Deuteronomy, and offering prayer.

Secretary CARROLL gave certain notices, and read a telegram, as follows:

"The West Virginia Annual Conference of the Methodist Episcopal Church sends greetings, and respectfully salutes the greatest Conference of world-wide Methodism. May the deliberations of your notable body enrich and inspire Methodism everywhere."

The report of the Business Committee was presented by its Secretary, as follows:

The Business Committee met during the hour of adjournment. Bishop Hamilton presided, and there were fourteen members present. I have to report that they request the Arrangement Committee to provide a small platform for the central aisle of this church, in order that those who wish to address the Conference may be both seen and heard. Also, that the Corporation of this city offers to give to all delegates a pass that will enable them to ride free on the street cars and city railways of this city. This is a spontaneous offer on their part; and I move that the best thanks of this Conference be presented to the corporation. (The motion prevailed.) We also considered the reading of the daily record. I have to move on behalf of the Business Committee that the daily record be printed, and be distributed during the morning session, and then at the afternoon session the secretary shall move that it be taken as read.

This motion prevailed.

The Secretary of the Business Committee further stated that inconvenience having been caused by the brevity of the interval between the morning and the afternoon sessions, the Committee had carefully considered that matter; and on their behalf, he moved that the action of yesterday, relating to the closing of the morning session, be rescinded, and that the morning session extend from 10 to 12.30 o'clock.

This motion prevailed.

On motion of a delegate, a telegram was ordered to be sent in response to the one from the West Virginia Conference, and was sent, as follows:

REV. J. B. WORKMAN,
Secretary West Virginia Methodist Conference,
Charleston, W. Va.:

Ecumenical Conference accepts greetings and good wishes with hearty appreciation, and responds in the spirit of reciprocity.

H. K. CARROLL,
Chief Secretary.

The essay on "Methodism in the Eastern Section in the Past Ten Years" was presented by the Rev. SIMPSON JOHNSON, of the British Wesleyan Methodist Church:

Twenty years ago at the Ecumenical Conference held in Washington, the late Rev. William Arthur, M. A., stated that the cre-

dentials of a Church, and the permanent strength of that Church, were to be found in three things—(1) the presence of the Lord in the midst of her, (2) the image of the Lord in her children, (3) the power of God in her mission. These three great characteristics will remain to all time the true tests, both of the validity and the

We can find these three features in a greater or lesser degree throughout Eastern Methodism in the past decade. In every part of our Church the Glory of the Lord has been revealed, both in the spiritual beauty and strength of our people, and in the mighty influence which our Church has exercised upon others.

It is a family characteristic with us that when we estimate the progress of the Methodist Church we begin by numbering up the people. A complete tabular view of the position of each branch of our Eastern Church is given in the appendix. The following summary will suffice for our present purposes:

	Members 1901	Members 1910	Increase
Wesleyan Methodists in Great Britain and in Foreign Mission Stations under British Conference	554,267	664,958	*110,691
Primitive Methodists, Home and Foreign	198,874	211,691	†12,817
United Methodists, Home and Foreign	146,388	165,502	19,114
Wesleyan Reform Union	7,000	8,000	1,000

The result of our ten years' work and witness-bearing, judged in the light of this summary, has some gratifying features, and yet a careful analysis of our return year by year affords abundant cause for heart-searching inquiry. In relation to each branch of our Church in the Eastern Section, nearly all the increases have been won during the first half of the decade. During the second half there has been marked and serious decrease. There are many bright features in the life of our Church during this latter period, and keen observers can, with perfect fairness, contend that there is more real, practical, applied Christianity in Great Britain to-day than at any former period of our history, but the plain fact remains that during the past five years our actual church members have been declining. In the Wesleyan Methodist Church alone our increase in Great Britain during the first five years reached the total of 44,000 members, but during the last five years we have lost

*This includes 42,000 members transferred from the West Indian Conference in 1905.

†In addition to this, 6,367 members were incorporated in the union of Australasian Methodism in 1902.

13,000 members. The other branches of Methodism reveal the same tendency. These are startling facts for the Methodist people.

The first thing that gives promise of a brighter future is the fact that our people are not in a self-complacent spirit. All the Methodist Churches are facing the facts, not in a spirit of cowardice, but in the spirit of power, of love, and of sound judgment. We are not endeavoring to find excuses that will act as a soothing cordial to our minds; we are not disposed to attribute these results to a bad system of enumeration. The controversies in one Church respecting the basis of membership, and the controversies and readjustment in the other three Churches that have been uniting their forces during this period, may have affected us to some extent, but our people are not taking shelter under explanations like these. During the past few months we have been bringing ourselves under the searchlight. There are many among us who can not bear that this state of things shall continue and they are giving themselves earnestly to real heart searching and to wrestling prayer.

There are undoubtedly changed conditions of a very marked and unusual character outside the Church, but there is also an apparent weakening of our forces to meet those conditions. There is undoubtedly such a thing as "periodicity" in spiritual revival. The history of our Church shows that there are "Tides of the Spirit," but these periods or tides of revival depend not only upon God but to some extent on man. We can not organize revivals, but we can help them.

Man's attitude towards spiritual powers and presences, and the capacity of the Church to receive those powers, are among the laws that determine spiritual revival. There is evidence in all the Churches that ministers and people are determined to put "first things first." They are realizing that sociables, social reforms and even institutional methods, with all their excellences, must be kept in their proper place. The Throne must be occupied by Jesus Christ of Nazareth, whom the world crucified, but whom God raised from the dead. In proportion as we put Him at the head and in the center of every thing, we shall continue to be pioneering evangelists; we shall keep the ideal of Methodist churchmanship high, spiritual, holy; we shall be as holy enthusiasts or Christians at white heat, flinging ourselves with a glorious self-abandon against current modes of life and thought; a great tide of the Spirit will rush in and we shall have an extended Pentecost.

An analysis of the printed tables which will be issued reveals the number of cases of chapel building, alterations, etc., that have been actually completed within the last ten years. They represent an outlay of more than £5,000,000. The Twentieth Century Fund had commenced its operations before 1901, and was a great stimulus to our people in building chapels, schools, ministers' houses,

organs, and in altering and modernizing many of our existing sanctuaries. The Methodist people, who raised more than a million guineas, responded nobly to the schemes to which the Century Fund gave birth. It is gratifying to know that already 1176 Century Fund cases have been finally completed, involving an outlay of £3,116,063, and the debt remaining on these properties is only about 17½ per cent. The effect of these enterprises has been great and abiding. In many cases village and town Methodism has got a new lease of life; hundreds of commodious and beautiful sanctuaries have been erected, sometimes to replace old ones, and in other cases to meet the needs of new populations, while the large Central Halls, some forty of which have been erected at a cost approaching one million sterling, have not only saved Methodism in the great cities, but have put new courage and heart into our world-wide Church.

The reports from the Primitive Methodist Church and the United Methodist Church are equally gratifying, and bear abundant testimony to the material progress which has been made during the past ten years.

The completion of our financial schemes during this decade has demonstrated in a marvelous manner the generosity of our people. We have already made incidental reference to the striking success and far-reaching influence of the Twentieth Century Fund. The Methodist Free Church, at the beginning of the decade, resolved to raise £100,000, and exceeded that amount by £8,000. The Bible Christians raised their £25,000, and in 1909 the United Methodist Church resolved to celebrate the union of the three sister churches by starting a thanksgiving fund of £100,000, and has already raised more than half that amount. The Primitive Methodists have with marvelous generosity maintained all their ordinary work, and in addition to this, as a commemoration of their Centenary, are raising £250,000, three-fifths of which is allocated to chapel buildings, sites and manses, and two-fifths to connexional objects. When we remember that while these noble enterprises have been carried to success our Churches have maintained all their work at home and abroad, we shall see that they present an example of devotion and self-sacrificing benevolence never paralleled in the history of Christendom.

The union of the Methodist Churches has been another marked feature of the past ten years. The subject of Methodist union will be more fully discussed in another session of the Conference, and therefore our reference to it at this point must be brief. It is well known that in this, as in many other things, Ireland was well in advance. In recent years Canada led the way, New Zealand followed, and then came the union of Methodist forces in the great Commonwealth of Australia. Since our last Ecumenical Conference, and

largely through its influence the Methodist Free Church, the Methodist New Connexion and the Bible Christians have come together. It may be too soon to speak at large of the results that will follow this latter union, but we can say with confidence that the people are loyal to the union and are responding nobly to its obligations. The echoes of the past have died away. Hard words and hard thoughts no longer exist. A healthy sentiment has been created against overlapping, and the people everywhere are seeking opportunities of working together, and praying together, for the extension of the Kingdom of Christ.

The centenary of the Primitive Methodist Church is another of the great events which have been celebrated during the last few years. The celebration began in 1907 with a huge camp meeting at Mow Cop, in Staffordshire, at which it was estimated that 100,000 persons were present. This great spiritual event was directed to practical issues, for, as already stated, that Church has resolved to commence the second century of its existence by raising a quarter-of-a-million sterling. It ought to be said that our friends of the Primitive Methodist Church have done a hundred years of noble work. They have stood for the power of the people in the government of the Church; they have been true to the great features of Methodism, which are lay preaching, fellowship, evangelism; they have been a great power in the villages of our land, and are playing a great part in the evangelization of rural England. Many a wilderness and solitary place has been made glad for them. As they enter upon their new century, all the Churches will unite in the fervent prayer that God, even our own God, will richly bless them.

A great revival of foreign missionary interest has taken place in all the Churches. The Primitive Methodist Church confines its Foreign Missionary operations to Africa. On the West Coast, and in South Central Africa, it is boldly extending its work. The Methodist Free Church is bearing its share of the great task of world evangelism, and is devoting attention both to medical and educational work. The Methodist New Connexion in 1901 suffered the wholesale destruction of chapels, hospitals, schools, etc., in North China during the Boxer movement. More than one hundred of their ministers and people suffered martyrdom for the Kingdom of Christ in China. Ten years ago the Wesleyan Reform Union had no Foreign Missionary enterprises—now they have stations in China, Africa, and India, and at the close of the decade the United Methodist Church can rejoice in successful missionary operations in China, East Africa, West Africa, Jamaica and other places.

In the Wesleyan Methodist Church there has been a steady maintenance of all its missionary operations. There may have been arrested progress in our work at home during recent years,

but during the whole period there have been glorious successes on the mission field. In the home Church a mighty revival of missionary interest occurred in 1906 at the Nottingham Conference, when old debts were wiped out and new enterprises begun. That great revival, which has been sustained and extended by the recent Edinburgh Conference, has undoubtedly led to a more intelligent study of missionary problems, to the more complete consecration of the youth of British Methodism to the work of God abroad, and thousands of our people are quietly waiting upon God in holy confidence. We are approaching the day when world evangelization will take its proper place in the very front rank of the enterprises of our Church.

England is fast becoming a nation of cities and vast urban populations. In Wesley's day it is computed that 28 per cent of the people lived in cities or large towns, while 72 per cent were found in the rural areas. Now the distribution of the population is so changed that about 72 per cent are in crowded cities and 28 per cent in country districts. This change, together with the altered habits of the people, has brought the Christian Churches, and especially voluntary Churches like our own, face to face with tasks and problems appalling in their magnitude. These problems have been dealt with, especially in the Wesleyan Church, through its large central halls and missions, with amazing courage and success. Ten years ago about ten of these large mission centers had been commenced, and they have developed into large mission circuits, throbbing with life and winning victories for Christ where poverty and vice abound. During the decade large halls have been built in London and in every city and large town throughout Great Britain. It would be easy to speak in this connection of the vast congregation and of the large numbers of people enrolled in church membership in these various places, but there are greater and more abiding results than numbers. They have helped in every case to make city life cleaner than it was. A mighty voice has been lifted up in every city against intemperance, immorality, and all forms of ungodliness, and watch committees and other public authorities have everywhere acknowledged the beneficent influence of our work. A real refuge and a home has been brought within reach, night and day, of the most abandoned of our fellow men. Long before labor exchanges were established by the Government our central missions were doing that kind of work to the best of their ability. A continuous evangelism, and the divine power of Christianity have been vindicated by the salvation of the worst. Whilst other Christian Churches have been compelled to abandon some of these needy populations, Methodism has remained in their midst in order that, by the help of God, it may continue to be the helper of the helpless.

The formation of great Brotherhoods has been largely due to the enterprise and resource of our workers in these great missions. These Brotherhoods are not being carried on as separate organizations outside and distinct from the ordinary life of our missions or chapels. It has been said that only three or four per cent of the working men of our country are in churches or chapels. Working men themselves have said that the Church is organized for the wealthy, that the Church is too ecclesiastical and not social enough, that the Church has not championed the causes that touch the lives of working men, and that the world is waiting for a better type of Christianity. If there is a modicum of truth in these charges, then we rejoice that our great Brotherhoods are doing something to wipe out the reproach. They have gathered together large numbers of working men, who are more easily accessible on Sunday afternoon than at any other time. They have not bribed working men, they have not secularized the Gospel, but they have associated these men together in public worship, have set before them lofty ideals of life and conduct, and have secured their help in efforts for the improvement of themselves, their families, and the social order to which they belong.

The last, and perhaps the greatest, of these central movements is to be found in the erection of our premises at Westminster, right in the center of London, and therefore in the center of the world. These fine buildings will not only be a fitting memorial of our Twentieth Century movement, but they are being so arranged as to become a centre of mighty evangelism, a church house in which many of our connexional departments will be located, and a real home for all the Methodist people. This building, which will be completed and opened during the coming year, is not for the Wesleyan Methodist Church alone, but for all Methodists in every part of the world. The Mother Church is erecting, in a spirit of thanksgiving to God, a fitting home for all her daughters, and it is our earnest hope that in the centuries to come it will prove a source of strength and benediction to all our people.

Our campaign for Christ in the villages and small towns of the country becomes more perplexing as the years roll by, but it is being prosecuted in the old strenuous and determined spirit. The crowding of the people into great cities has created a problem in the villages that is just as difficult, and probably more exacting, than the problem that faces us in the cities themselves. Methodism, with its connexional system, and its splendid army of voluntary lay preachers, is peculiarly the Church of the village. It has created high character, for the village Methodist has always stood for kindness, integrity, and simplicity of life. Moreover, such has been the spread of sacerdotalism, that we have wide areas in Great Britain where the Methodist village chapel and school are the

only institutions that keep the Protestant light burning. Rural missions have been forred by the union of circuits that have sunk into feebleness and depression. In many places circuit administration had broken down, quarterly meetings were small and discouraged, and in vast numbers of country circuits the outlook was dark indeed. Occasional seasons of revival kept them going for awhile, but very soon things settled down into their former condition. It became abundantly necessary that a new local governing authority should be devised. The circuits needed to be "born again" or re-created. Such renewal has been patiently and persistently carried out during the past decade, with the result that small areas have been joined together into larger ones, resembling somewhat the circuits of former days. It is impossible to say what the position of Methodism in many of these areas would have been if a new policy had not been adopted and a new spirit of work and prayer originated.

Our work among the soldiers and sailors of the King has made great advance in recent times. It has enabled our Church to bring untold blessing, not only to the men who are enlisted in His Majesty's forces, but also to the Empire at large. This part of our work not only influences the garrisons and naval ports in our country, but it reaches to the Mediterranean stations, and also to the mission field in India, China and Africa. At the present time there are about 220,000 men in the two branches of the service, and of these about 25,000 are declared Wesleyans. This means that one man in every nine in the service of the King is brought more or less directly under the Christian and social administration which Methodism provides.

All branches of the Methodist Church have been making great advance in their influence upon children and young people. The Primitive Methodist Church shows a large increase in Sunday schools. There is greater efficiency, and our workers are availing themselves of modern methods; 78,225 of their scholars are in church membership, and they are increasing their hold upon the young life of their church and of the nation by means of the Christian Endeavor movement. The re-adjustment caused by the union of the other Churches during the past ten years has slightly affected their numerical returns, but the printed statistics will show that these churches are prosecuting a noble work among the young.

In the Wesleyan Methodist Church a great work is being done both for elementary and secondary education. Our day school system is still maintained, and during the past ten years an average of 120,000 boys and girls per year have been under its influence. In some localities where these schools exist, the children of Methodist people would be subjected entirely to the influence of High

Anglicanism but for the work of our schools. We have helped to keep the Bible in the schools, and in some places our chapels and our day schools have held the fort for Protestantism. During the ten years 1,300 teachers have passed through our Westminster and training colleges. They have gone out, not only to our Methodist schools, but into public schools, and their high average in teaching power, and their Christian influence, have enriched the life of the nation. Middle class, or secondary schools have greatly increased during recent years. In all parts of the country we have highly efficient schools and colleges which are settled on a connexional basis, and are under the direction of the Conference. Then our Sunday schools and Wesley Guilds have made great progress during these years. We bear ungrudging testimony to the fact that many of our best lessons in dealing with the young have been derived from the study of American and Canadian methods. There are more than 270,000 teachers in our Methodist Sunday schools. A very large proportion of our church membership is gathered from these schools, and probably in no period of the history of our Church have we exercised a more mighty and blessed influence upon the young life of the nation.

During the past year or two the Wesleyan Church has been initiating a great world-wide Brotherhood. This step has been taken under the wise and enthusiastic leadership of Sir Robert Herk, Baronet. Thousands of our people leave our shores every year for the purpose of establishing new homes in the new countries of the world. Hitherto we have, alas! paid little heed to this important matter, but now we are seeking to assist these emigrants by sending them out with proper credentials, and by securing for them an introduction to Christian ministers and people in other lands. We are deeply grateful to our friends in all parts of the world who have responded so heartily, and with such efficiency, to our efforts. In Canada, America, Australia, their organizations for welcoming these emigrants, and giving them a start in their new homes, are splendid, and we hope that the time will come when no family, and, indeed, when no single person, will leave our shores without having secured to them the watchful sympathy and practical help of the churches to which they belong. The haste of church government in Wesleyan Methodism has broadened out considerably in our Church during the period that is under review. The mother Church is still young and as prosperous as her daughters. In rural areas, where quarterly meetings had almost died out, they have been re-created and greatly strengthened, so that instead of having our Church in feeble circuits managed by a few discouraged people, we have now quarterly meetings which are regularly attended by sixty, eighty, 100 and sometimes 160 people. Our societies, large and small, have now the privilege of electing

members of the Church who shall become members of our leaders' meetings and of our quarterly meetings. Sunday schools also have the privilege of electing representatives to our quarterly meetings, and duly qualified women have been admitted as members of our Conference. Our Church courts and our governing authorities are no longer composed of persons who are entirely nominated by ministers. The right of representation and of free election has, with great advantage, been accorded to our people.

The training of the Christian ministry is receiving greater attention than ever in all branches of the Methodist Church throughout the Eastern Section. Our Primitive Methodist friends are attempting noble things in this direction. The times in which we live demand a ministry that lives and works on the highest possible levels of intellectual and spiritual power. Wherever there is a strong man with a strong message in the pulpit there are plenty of hearers, and all sections of the Church in Great Britain are earnestly seeking for, and endeavoring to use, the very best methods that are available for the preparation of their ministers for the great work to which they have committed their lives. Lay evangelists are also being trained for their work at Cliff College, and women workers, who are in very deed "Sisters of the People," are passing, in ever increasing numbers, through the Wesley Deaconess Institution, to their spheres of holy toil at home and abroad. Evangelism of all kinds is being prosecuted by our churches with increasing vigor. We have not only the Revivalists—so called—who have been a mighty power throughout our history, but we have also Christian Evidence Evangelists, who endeavor to meet the intellectual and moral difficulties of the age by the proclamation of that great evangel which provides the solution for all our personal and social problems. There may be new and ever changing difficulties, but the living Christ is undoubtedly present with us in the power of His Spirit. He is producing glorious results in all the ministries that we are employing in His Name. It is being proven on every hand that men can be born a second time, and that this new life may be clothed with the spirit of holiness.

We are resolved, yea, on our knees before God we are resolved, that externalism shall not take the place of experience, that our membership shall not be negative and nominal, but it shall be the result of deep conviction and a changed heart. Just in proportion as the whole Church continues in prayer will the fires upon her altars burn brightly, the vision of God become clearer, her power of attack be unshaken, and her songs of conquest be more triumphant.

The chief power of Christianity is its spiritual freshness. In contact with God there will be sublime originality in all our work. If we retain this freshness we shall be continually on the look-out for new ways to translate our Christianity into practical usefulness.

Methodism must have a forward look, a backward look, an inward look and an upward look. In the book of Revelation there are messengers of God described who had "eyes behind and before and within, and who rested not day nor night in their services, but who in all things cast their crowns at the feet of the King of Kings." Methodism must answer somewhat to this description. In its ceaseless activity it must gather up all that it has gained in the past; it must look out upon the new and ever changing needs of the community; it must look with an inward and with a searching gaze, on what is defective or outworn; and above all, it must lift up its eyes to the heavens. The evangelism that honors Jesus Christ and obeys His commands is the true conquering force, "for the Lord God Omnipotent reigneth."

The Rev. T. MITCHELL, of the Primitive Methodist Church, presented the first appointed address, as follows:

The one outstanding event in Primitive Methodism during the last decade is the centenary celebration of its history and work. American Methodism had something to do, a hundred years ago, with the creation of this new branch of the great Methodist family.

The visit of a devoted but somewhat eccentric evangelist from this continent to the potteries of Staffordshire greatly revived the evangelistic zeal of Hugh Bourne and others and by his vivid descriptions of camp meeting services in America, created an ardent desire for similar meetings and successes in England. A camp meeting was therefore arranged and was held on May 31, 1807. It was attended by large crowds and much spiritual power and success. At this meeting were originated the great spiritual forces which brought Primitive Methodism into being.

For some time afterwards individual evangelistic effort was pursued by Bourne and his friends. In 1810 a separate religious community was formed; in 1811 its designation was determined, and from that date onward it has prosecuted its career of intense, enthusiastic, wide-spread and successful evangelism among the masses of the people of England.

All impartial historians bear ungrudging testimony to the zeal, devotion and self-sacrifice of the pioneers of the Primitive Methodist Church, and to the apostolic success with which their labors were crowned. To a careful student of history, points of striking similarity, as of striking contrast, emerge in any comparison of their work with that of their great predecessors as Methodist evangelists, Wesley and his coadjutors. Tyerman in his "Wesley and His Times" deals with such a comparison, greatly to the advantage of the Primitive Methodist leaders.

And what is Primitive Methodism to-day! It has 211,000 members on its Church roll, besides those who went to join the

united Methodist Church of Canada, and those who helped to form the united Methodist Church of Australia; it has about half a million young people in its Sunday schools, with a large representation of its young people in Christian Endeavor societies; it has Church property which has cost over £5,000,000; it has two prosperous Middle Class Schools and the largest denomination-^{al} theological colleges among the Free Churches of England; and it has most of the institutions of an orderly and progressive Church.

It was naturally and properly felt that a hundred years of such history deserved some fitting celebration—a celebration which should include review and anticipation, an examination of work already done in order to render a fuller equipment for the work that waits to be done. We proposed that this celebration should take three forms. (1) The holding of a great camp meeting on Mow Cop, the very spot where the first camp meeting had been held a hundred years before, and, in connection with this, to re-awaken and intensify the old evangelistic spirit throughout the church. (2) The wide distribution of literature dealing with the history, principles, objects and success of the community, especially among our young people. (3) The raising of a Thanksgiving Fund of £250,000, which should at once express our gratitude to God for the Church's history and work, and more completely qualify it for future service. These were our proposals. We can not claim that they have been fully realized, but we have every confidence that they have kindled aspirations and inspired effort which will tell beneficially on the Church's life in coming years.

It is not easy for Churches which possess pious ancestors, ancient history, or illustrious lineage, to conceive the difficulties such a Church as this, which began with nothing, must surmount before it can reach a position of recognition and independence. There is the provision of suitable places of worship. Evangelism, even the most successful, creates needs that mere evangelism can not supply. Converts won to Christ must be housed, cultivated, trained for service; and buildings are necessary. During the first sixty years of our history we spent £1,000,000 on our chapels and schools, and we raised one-half, leaving £500,000 as debt; during the last forty years we have spent £4,000,000, a rate of progress six times as great as in the former period, and of this entire outlay the remaining debt is less than a million and a quarter. Of every pound spent in the history of the Church, fifteen shillings and six pence has been raised and paid. And of the remaining balance the debt is being annually reduced at the rate of from £50,000 to £75,000.

In a Church organized, as is Methodism, on the connectional principle, it is extremely important that the centre of authority and control should be also a source of help and guidance. And this is

specially so in financial matters. If the circumference helps the centre, the centre can effectually help the circumference. And hence the creation of Central Chapel funds to assist local individual cases; and Methodism has been greatly helped by this feature in its administration in all its branches. The Primitive Methodist Church has, however, one institution of this order peculiar to itself. It is a fund that borrows money at $3\frac{1}{2}$ per cent, lends to trustees at $3\frac{1}{4}$ per cent, reduces legal costs to a minimum, and requires a regular annual repayment of a specified portion of the principal debt. It is the application of the principles of successful finance on a large scale to the needs of Church life; and it has been remarkably successful. Nearly £600,000 have been deposited with the directors of this institution, and by them lent to borrowing trustees. About half the entire indebtedness of the Church is with this institution, which commands the entire confidence of the community it serves. It is largely the product of the financial genius of Supt. P. Hartley; and it is well for the churches not only to have the help of their successful men in the maintenance of funds, but the use of their brains to create and administer its institutions.

Then there was the training of candidates for the ministry. For many years in our early history anything like systematic ministerial training was out of the question. Men went direct from secular pursuits into the ministry. Forty-five years ago a tentative attempt was made to do this, and the Rev. E. Dalton, the president of our Conference this year, and myself, were among the first students of our Church to whom even a short term of training was given. But we had one inestimable advantage, we were placed under the influence and tuition of one of the saintliest men Methodism has ever had—the Rev. John Petty. No man passed out of his charge without a greatly enriched personal character and a loftier conception of the mental and spiritual qualifications required by a Methodist minister.

During the last ten years we have become possessors of a Ministerial Training College, splendidly equipped, capable of receiving 105 students, with bedroom and study for each, and with all needful tutorial accommodation, largely through the generosity of one of our own members. I do not know what the future may disclose of a federation of Methodism, but probably a better beginning could not be made than by a common college system; and when that beginning is possible, it may be that the Hartley College, at Manchester, may play an important part.

Our missionary work, too, has received considerable impetus during the last decade. We began as a home missionary people; but early in our history missionaries were sent to Canada, Australia, and New Zealand—the colonies, it was thought, offering the readiest and most promising sphere of work. More recently we have

added Africa—West, South, and Central—to our spheres of missionary labor. Other departments of our organization have considerably developed in recent years.

Special attention has been given to our Sunday schools, and with satisfactory results. By the provision of better buildings, modern in structure, and adapted to the ends they are intended to serve, by periodical examination of the scholars, and by teachers' study circles, an energetic and widespread effort is being made to raise the qualification of our Sunday school workers.

Of the five thousand congregations of Primitive Methodism, three thousand five hundred are in villages, and as the pulpits of these churches must necessarily be largely supplied by lay preachers, the question of their training for their work, and some provision for them when aged and necessitous are receiving some attention. Social work in the slums of our large cities, to a limited extent, is being done. It is excellent in quality, but unfortunately there is not enough of it. And, as a democratic Church, sprung from the people, of the people, and aiming to uplift the people, any rational schemes of social reform have our warmest sympathy and enthusiastic support; and none rejoice more than our Church at the more humanitarian spirit that now permeates the British House of Commons, as is shown by the granting of old age pensions, and the present proposal of Mr. Lloyd George's Insurance Bill.

The Primitive Methodist Church enters upon its second century full of hope. It never had larger resources or finer opportunity; and it is determined by the help of God to make its future a worthy sequel of its devoted and laborious past. If one may enter for one moment the domain of criticism it would be to urge two things:

1. An intenser spirituality. This is our most urgent need. We have elaborate machinery, we need more power. All our churches are slow fully to learn that spiritual work must have spiritual men to do it, and be done by spiritual means. We need an intenser spirituality in our worship and our work, in the Church and in the ministry, in our character and fellowship. Nothing can compensate for the want of this, and nothing can entirely fall where it is present. It is the dynamic that alone can vitalize the mechanism of the Church, the one prime and universal condition of its power and progress.

2. A larger and freer consecration of wealth to God. We greatly rejoice over the support that so many of our churches give to Christian objects, but among the best of them, there is yet much to be learnt on the systematic, proportionate, and religious dedication of a fair portion of our income to the cause of God and humanity. How difficult it is for us to learn that a man's life consisteth not in the abundance of the things that he possesseth! How few of us realize the real joy of "giving;" "God loveth a cheerful giver"—

that is a hilarious giver, one in whose giving there is the spring and joy of exultant devotion. Let us have this, and it will replenish all our church funds, enrich our own character, swell the strains of philanthropy with the flood-tide of abounding life, and herald the coming of the Kingdom of Christ everywhere. We need an imperialistic denominationism, an unquenchable conviction that the Methodist interpretation of the teaching and mission of Christ is what the world most needs, and an invincible determination to supply it.

The second appointed address was given by the Rev. HENRY SMITH, of the United Methodist Church:

I am to speak to you to-day regarding the three Churches of British Methodism which were known in the last Ecumenical Conference as the Methodist New Connexion, the Bible Christian Methodists and the United Methodist Free Churches. These three are now one; a trinity has passed into a growing unity, known as the United Methodist Church. That has been the outstanding event in our history during the last ten years; so attention may rightly be concentrated upon it in these few minutes.

The happy consummation of which I speak is due, first of all and supremely, to the gracious inspiration and ministries of the unifying Spirit of God. But instrumentally it is largely due to the influence of the last Ecumenical Conference and to the opportune leadership of one who is present in this Conference, the Rev. William Redfern. Neither in interest, enthusiasm, nor high spiritual tone did the last Ecumenical Conference fall behind its predecessors, but, says one who was present, "in the absorbing subject of union it excelled them all."

During the preceding ten years the Australasian Methodist Churches, following the stimulating and fascinating example of the Canadian Churches, had become united. This fact, and the Conference discussions, particularly during its third day's sessions, so fired the heart of the Conference that on the fifth day it unanimously passed a resolution anticipating that the Methodist Churches would, when they saw such was the Divine will, follow the example set by the Methodist Churches in Canada and Australia.

When this resolution was read in the Methodist New Connexion and Bible Christian Conferences they reaffirmed their desire for Methodist Union and expressed willingness to receive any communications that might be addressed to them from other Methodist Conferences in furtherance of union. The United Methodist Free Church Assembly went further, and empowered its Connexional Committee to send communications regarding union to, as well as to receive them from, other Methodist Conferences or committees.

There the matter might have ended but for the action of the

Rev. William Redfern, who was President of the Assembly of the Methodist Free Churches that year. Mainly on his initiative, the executives of the three denominations appointed a tentative committee to consider the possibility of union. The findings of that committee so impressed the 1903 annual gatherings that they resolved to ask their quarterly meetings two questions:

(1) Did they approve of the union of the three Churches, or other Methodist Churches?

(2) Did they approve of an effort being made by duly appointed representatives, with representatives of other Churches, to draft a constitution, such constitution to be afterwards submitted to the quarterly meetings and the Conference?

By majorities ranging from 92 to 97 per cent the quarterly meetings said "Yes" to both questions and a large committee, consisting of an equal number from each Church, was thereupon appointed to begin negotiations for union. When, eighteen months after, the constitutional and financial proposals of this committee were submitted to the quarterly meetings of the respective Churches the constitutional proposals were approved by 90 per cent of those voting, and the more thorny and difficult financial proposals by 87 per cent.

On September 17th, 1907, the members of the three separate 1907 Conferences and Assembly met in joint session in Wesley's Chapel, London, and, first voting separately and then as one body, unanimously resolved to become one. With only one dissident, they also settled the adoption of the Deed Poll of Foundation which declares and defines the constitution and the doctrinal tenets of the United Methodist Church, and the terms and conditions of the union of the three denominations. The great assembly was swept by tides of holy emotion which culminated in devout ejaculations, fervent prayers and the singing of the Doxology. It was undoubtedly one of the most remarkable Conferences ever held in connection with British Methodism.

In the few minutes that remain something may be said on the meaning of our union.

The closest investigation of the constitutions of the three Churches showed that fundamentally and in principle they were one, and differed only in methods of applying and emphasizing the principle. In becoming part of the United Church not one of the three has turned its back upon its history nor entered into any compromise bearing the slightest taint of dishonor.

The new constitution differs from the old ones, but it still sets forth no less effectively the right of representative government, the duties and responsibilities of church members in regard to legislation, doctrine, discipline, and administration, and the rights and privileges of ministers and laymen alike.

The United Church enjoys a completeness of self-government which is unique among the British Churches. Certain regulative parts of its constitution can be altered from year to year by the vote of the Conference, and any part of its constitution can be altered in 1914, and every ten years after that, by the vote of the circuit quarterly meetings and the Conference. The United Church can also at these stated periods alter and reformulate its doctrinal tenets. It can, if it wishes, alter, amend or repeal any of the provisions of its Deed Poll of Foundation, which settles its constitution for the time being, or of its Model Deed, which settles the trusts of its estates, and adopt any new provisions with respect to any matters to which these deeds relate. It can, by resolution of its annual conference, unite or amalgamate with any Church or religious body or association, upon such terms and conditions as it may determine. And it can do all this of its own initiative, and absolutely without the necessity of seeking the sanction of legislation by the civil power. On the other hand, it can do none of these things without such continuous consideration and such consecutive and substantial majorities as will render abuse of its power practically impossible.

Perhaps the thorniest and most difficult problem in effecting union was presented by finance. The difficulties were neither few nor small nor easy of solution. But, mainly under the guidance of a man of superb financial genius, the Rev. George Parker, these difficulties are well on the way to a happy and complete solution, and within very few years from now all the ministers will be on an absolute equality as regards minimum salary, supernumerary allowances and allowances from the Children's Fund.

In other directions the union is proving financially fruitful. By means of circuit and church amalgamations, and consequent economies in working, the Home Mission Fund is already saving at the rate of £3,000 per year, as compared with the ordinary expenditure before union, without sacrificing efficiency; and on the other hand, for the same reasons, individual circuits and churches are being worked with increased economy and not less efficiency.

Lastly, the sectional sentiments and loyalties which were such priceless assets in the separate Churches are, if slowly, yet surely and permanently, being transferred to the United Church. A remarkable illustration of this has been given during the Connexional year just closed. The 1910 Conference passed resolutions as to assessments for Connexional Funds which meant that quite half the circuits of the United Church were asked to pay nearly double the amount they had previously paid. They nobly responded. In the four hundred circuits comprised in the United Church there has not been one defaulter. In churches, circuits and district meetings there is a growing sense of unity and oneness

which promises to weld the United Methodist Church into an instrument more mighty and effective for the setting up of the Kingdom of God than ever the three separate denominations were or could become.

The Rev. W. WILLIAMS, D. D., of the Methodist Church of Australia, gave the third appointed address:

Since the present may be regarded as the product of the past, it is not irrelevant to preface my report with a brief statement of the position Methodism holds in Australasia. The census taken this year showed that the population of the Commonwealth is 4,466,750. These figures include Tasmania, and exclude both New Zealand, and the groups of islands in the Pacific Ocean. Within the same territory our Church numbers 455,402 souls, so that every tenth person is a Methodist. Invariably the census has given us more people than our Church schedules claim, and we are probably near the mark in saying that Australasian Methodism, in the countries represented in our General Conference, taking in Australia, Tasmania, New Zealand, and the islands of the Pacific, includes about 700,000 people.

Reviewing our history during the ten years immediately past, the fact which arrests us first, both in the order of time, and in relative value, is the organic union of the four branches of Methodism that were at work within our bounds. They were the Wesleyan Methodist, the Bible Christian, the Primitive Methodist, and the United Methodist Free Churches. Their activities were often characterized more by competition than by co-operation. After many councils and conferences had devoted much thought and speech to the question, the governing assemblies controlling the separate Churches agreed to unite on January 1, 1902. In New Zealand, however, the Primitive Methodist Church refused to accept the overtures submitted, and it stands apart to this day. With this exception, all the sections of Methodism in Australasia were, on that date, gathered into one under the name of the Methodist Church of Australasia. The union is vital and organic. Its components are not united by external pressure, nor are they simply placed in contact like beads upon a string; they are fused into unity, and the lines which separated them are steadily disappearing.

Now we are working towards a union yet larger. Quite seriously we are considering the possibility of welding into one the Presbyterian, Congregational and Methodist Churches. The Anglican Church is unwilling, perhaps unable, to join in the movement, the Baptist Church, for obvious reasons, stands aside. The attitude of the Congregational Church, as declared by its representatives, is doubtful. The leaders of the movement in the Presbyterian and Methodist Churches are, however, earnest in its support. Bases

of doctrine and polity have been formulated in broad outline, and have met with much favor in the joint committees. These committees are to continue their work, and to apply in greater detail the principles on which we have reached so close an agreement.

Figures are worth exactly what stands behind them, and no more. They are but a crude method of valuing classes of facts, and there are no facts concerning the value of which they are more crude and inadequate than those which are spiritual in their scope. Still they have worth, and are sometimes significant and suggestive. I regret that figures of the decennium under review are not available, as I am away from documents, but for the period from 1907 to 1910 I can offer some statistics.

In 1907 our Churches numbered 3,847, in 1910 there were 3,992, an increase of 145, that is, a percentage increase of $3\frac{1}{4}$.

Our ministry shows growth. Of ministers and preachers on trial, in 1907 we had 959; in 1910 there were 1,042. It should be said that at the date of the union we had a relatively large number of ministers, and were overmanned, owing to competing congregations having amalgamated, and surplus churches closed. But we have recently felt justified in calling into our work new men in such numbers as to cover our decrement by death and retirement, and to give us an average increase of 27 per annum.

Keener attention is being paid to our methods of training candidates for the ministry. Our General Conference has affirmed its judgment that they should spend at least three years under training. This ideal is, in practice, only partly realized, but at any rate it is accepted as an ideal and is influencing our action. Our Central Theological Institution, at Queen's College, in the University of Melbourne, is now better equipped, and in New South Wales money is being raised to found a similar institution. Some of our students have to travel 3,800 miles to reach the College and return to their conference, a fact which complicates the difficulty of giving to all our men an adequate training.

During the triennium indicated, our membership has risen from 137,410 to 147,981, an increase of 10,571, equal to $7\frac{1}{2}$ per cent. We had, in 1910, 11,235 on probation for membership. The privilege of our members have been enlarged by conferring upon them power to elect to the leaders' meetings and quarterly meetings, direct representatives. It appears that our legislation is in advance of the demands of our people, as this privilege is not yet widely appreciated.

In the same period the adherents of our Church increased by more than 38,000, a rate of about $5\frac{1}{2}$ per cent.

The disappointment of our figures lies in those relating to our Sunday schools. The number of schools increased by 150, the scholars decreased by 2,495. Some regard this as a result of "race

suicide," others explain it by what we inelegantly call "week-ending," spending the Sunday away from home. But many of us think that our schools do not now attract young people as they once drew them. The better qualification of teachers, the deeper study of child nature, the more perfect methods of teaching and forms of apparatus, which have marked the work of our secular schools and colleges, have left our Sunday schools distanced and belated. We are interpreting our statistics as a demand for better qualities in our teaching, improved equipment, and more scientific management, and adjustment in our schools. We are growing stricter as to flaws, and more suggestive as to improvements. We are forming school departments, officered by men of knowledge and enthusiasm. Some of our candidates doing university courses are taking diplomas in teaching, that they may more efficiently handle this problem. The tide seems to be turning, as our later figures show a promising increase of scholars.

The great missionary thought—Christ for the world and the world for Christ—despends. The Laymen's Missionary Movement has touched us. At our late General Conference we decided to ask our people to increase their annual contributions to our foreign missions by 50 per cent. The response to that request encourages a confident hope that this large advance will be reached, and that the bolder policy initiated will be justified.

At the Conference of 1910 we decided to permit New Zealand to become independent of our authority, and to exercise supreme jurisdiction, both legislative and administrative, over its own business. Such powers were earnestly desired by that Conference, and it seemed to us wise to confer them. In the unanimous judgment of our legal advisers, we have no power to divide the General Conference in this way. It is therefore necessary that every annual conference should, by formal resolution, express its consent to the separation, and that each local legislature within our bounds should pass a bill, vesting the necessary powers, and the possession of our church property, in the New Zealand Conference. The annual conferences have consented, and the bills have been drafted.

We are impressed with the gravity and urgency of the problems which face us in our work among the people. Our sufficiency is of God.

The Rev. C. ENSOR WALTERS, of the British Wesleyan Methodist Church, opened the general discussion:

I want to call the attention of this Conference to one thing pertaining to Great Britain. Mr. HAIGH said there is much social unrest. So far as I can judge, it is more characteristic of the old country than of the newer country, and perhaps it is an indication that in following years Great Britain will be a pioneer in social reform and social justice. But the fact remains that this social

unrest has greatly affected the life of our Churches. And a significant fact in Great Britain is that in our centers every Lord's Day there are mass meetings of men, not meeting so much in the name of the Lord Jesus as often in His spirit, to discuss social movements and social affairs. We rejoice in this, that during the last ten years, in our great brotherhood movement, we have demonstrated that masses of artisans can be gathered into Methodist churches and Methodist halls in the interest of Jesus Christ. I know no more hopeful feature of Great Britain to-day than that in any city on any Sunday afternoon you can face keen and intelligent workmen who are passionately interested in the Kingdom of God. When the Trades Union Congress assembled in Sheffield, a representative of Germany privately expressed his surprise that the Methodist mission and Methodist minister should be officially associated with religious services at a Trades Union Congress. He said that that was not possible on the Continent. And while on the Continent of Europe you see the forces of democracy largely opposed to Christianity, the remarkable fact in Great Britain is this, that there is no alienation; and we are increasingly realizing that if we present the full gospel of Christ we may capture the artisan. And I am inclined to think that our statistics give an inadequate idea of what British Methodism is. I see nothing in your great Methodism here which is more hopeful than the fact that in the great country which you love the artisan classes are interested in Methodism, and are associating themselves with the cause of Jesus Christ; and I want to pay tribute to the movement which, I believe, is making for social reform and international peace and, above all, the Kingdom of Jesus Christ.

The Rev. WM. WAKINSHAW, of the British Wesleyan Methodist Church:

Mr. President, we are all very greatly indebted to Mr. Smith for his most reasonable and luminous paper on Methodist union. I had not the idea that he was going to make that his theme. But from the very core of my heart I thank him for bringing before me in such a forceful way such a vitally important subject. I was one of the minor officials at the last Ecumenical Conference, and my duty brought me into close and constant contact with the members of the three Churches that have now so happily joined their forces. Long before those negotiations came to a successful issue I was a convinced and ardent advocate for Methodist union. Now, it is very well known among us Wesleyans that if only Hugh Price Hughes had been spared to us a few more years he meant, at this psychological moment, to put all his marvelous power into this movement to bring to a perpetual end the scandal of severed Methodist Churches in England. We Wesleyans ought to be the . . . to stretch out, so far as we can, the right hand of fellowship . . . our brothers. No one can read that book, "Sidelights on Methodism," by Benjamin Gregory, one of our own ex-presidents, without being convinced that the argument for these divisions is by no means on the side of the Wesleyan Methodist Church. And because our fathers unhappily did so much to resist, we ought to do our utmost to bring them home. Go among the Primitive Methodists and the United Methodist Church, and you will discover that the differences that separate us are infinitesimal compared with the great and glorious principles that unite us. One of the best results of the

last Ecumenical Conference was the bringing together of three branches of British Methodism. And we shall have crossed the ocean not in vain if, as the result of this Conference, we can bring together the Methodists of America, as well as the Methodists of Great Britain.

The Rev. C. E. BEECROFT, of the Methodist Church of New Zealand:

Mr. President, we have had it stated that the Primitive Methodist Church in New Zealand had not yet seen its way to become one with the United Church, but now the last barrier in the way of union between the Primitive Methodist Church of New Zealand and the other Churches has been removed. A meeting has been held of the leaders of the Primitive Methodist Church and the United Methodist Free Church, and at the next quarterly meetings throughout our New Zealand Methodism the basis of union will be submitted. And I have a letter, received since I came to this country, from the secretary of our Conference, in which he told me the most optimistic news. The prospect for a united Methodism is bright.

The Rev. JOHN HUOH MOROAN, of the British Wesleyan Methodist Church:

Mr. JOHNSON'S survey of the Wesleyan Methodist Church in the old country was well-balanced and accurate. But as a minister who has had long experience I may add a few observations as to the quality and tone of its inner life. In that respect has it advanced or receded? What are the gains and losses during the last generation?

1. *There is more interest taken in the young.* The child and the youth have never before occupied such space in the thought and program of the Church. Literature for the young has greatly improved in quality and increased in quantity. Usually a hymn and address are devoted to the children in the morning public worship. Junior Society classes and Wesley Guilds have been formed for their instruction and safeguarding. A great effort is being made at the present time to organize Sunday school work on a more scientific basis.

2. *There is greater interest taken in the destitute and outcast.* The submerged tenth is a burden on the heart of the Church. Take the memoir of a saintly woman fifty years ago; the staple of the extracts from her diary is composed of entries that tell of heart-conflicts and triumphs, the edifying perusal of devotional books, serene meditations, and holy ecstasies. I pick up the memoir of a saintly lady in this generation; the extracts tell of mothers' meetings, district visitation, Prison-gate work, etc.

3. *The claims of religion are more emphasized as covering every department of life.* Stress is laid on the solidarity of life. Christianity is set forth as hallowing the realm of toil and traffic, and even the turbulent realm of politics.

4. *Sectorian bigotry is a diminishing quantity.* There is a hopeful movement towards comity, federation, co-operation. Formerly Arminians and Calvinists quarrelled about the "five points;" now the "five points" are the five fingers clasped in friendly greeting.

5. *There is a larger and more vigorous conception of the foreign missionary question.* In some quarters missionary enthusiasm may

have declined, but it must be remembered that other financial appeals have greatly multiplied, and that interest now, where it does exist, is founded more on conviction and less on novelty and romance. In the Centenary Celebration of our missionary society a great effort will be put forth to equip and inspire the Church for more vigorous, aggressive, and larger conquests. These are the lights; what of the shadows?

Secretary SNAPE moved to adjourn.

A DELEGATE: "May I ask whether adjournment is an adjournment of the subject, or an adjournment of the house? I submit that we ought to have more time than is now given us on such an important matter."

The PRESIDENT: "The meeting to-night can doubtless take up the subject, if desired."

On motion, it was voted to adjourn.

The doxology was sung, and the session closed at 4 P. M., with the benediction by Bishop CRANSTON.

THIRD SESSION.

THE evening session opened at 7.30 o'clock, Rev. EDWIN DALTON, D. D., President of the Primitive Methodist Conference, in the chair.

The Rev. W. MINCHER, of the Primitive Methodist Church, conducted the devotional services, reading Acts 11:41-47, and offering prayer.

The Rev. J. J. RENNITT, of the Local Committee, made a statement concerning an offer of free transportation by the Toronto Street Railway Company to delegates and their families.

The essay of the evening, on "Methodism—Its Place in the Church Universal," was presented by the Rev. W. H. FITCHER, LL. D., of the Methodist Church of Australia:

We must begin by defining our terms. If by the Church Universal is meant the ideal Church, the Church holy, catholic, undivided, as God means it to be, the Church of which our hymns sing, for which our hearts pray, and for which the world waits and dreams, the plain fact is that in historic terms this Church does not yet exist. Towards its evolution God in history by His providence, and in the hearts of all good men and women by His Spirit, is working. Its symbol is the City John saw in vision

descending from God out of heaven. But it has not yet been built on earthly soil. Dreamed of, sung of, prayed for, suffered and toiled for, that Church still stands in the realm of faith; it has not yet emerged in terms of history.

The world, it may be said, has never yet seen the Church of Christ as it is planned in the mind of God and is being slowly shaped by the Spirit of God. At some unguessed date in the future, and in some as yet undreamed of form, it will emerge. To doubt that is to doubt whether Christianity itself may not end in failure: When that vision does break on the world it will be the final and overwhelming proof of Christian faith. For do we realize that historic Christianity is yet waiting for its final credentials, for the one unanswerable proof of its divine origin? There is a familiar verse which, ninety-nine times out of a hundred, is quoted in a mutilated form. "That they may all be one; as thou Father art in Me and I in Thee, that they may be one in Us," and there we stop. But Christ's words run on; they tell us *why* Christ prayed for an undivided Church: "That the world may know that Thou hast sent me." An unconvinced world is the price we pay for a divided Christianity.

For the Universal Church we to-night have the actual Church as the world sees it, under all its names; struggling and imperfect, strangely divided in name and form, with strange ebbs and flows of victory and defeat, of growth and arrest of growth in its history; but yet the Church of the living God, the Church of all the centuries and of all the saints; and also, by all the schisms, the instruments by which God is carrying out His plans for the salvation of the race.

Christ did not give His Church a constitution or a name; He left them to be evolved in history, and by the processes of history. But He did once define the Church. "Wherever two or three are gathered together in My name," He said, "there am I in the midst," and for a time that sufficed. A company of believing men and women, with Christ's name as the rock on which they stand all alike, and Christ's presence as the atmosphere in which they all alike live; this anywhere, and under any name, is the true Church of God. The "*Ubi Christus ibi ecclesia*" of Ignatius—whose writings are oddly enough the joy of all ecclesiastics—is the echo of the great saying of the master—"Ubi spiritus Dei illic ecclesia" again, is the definition of another of the early fathers of the church Irenaeus, still ringing loyal to Christ's words. Then the evolution of history runs on. Nicea added a theological test to the definition of a Church. Only that was part of the Universal Church in which the Nicene doctrine of the Trinity was held. Later came a fatal divergence in the deforming touch of Rome, in the famous definition of Chalcedon, which narrowed the frontiers of the Church Universal to the strangling limits of Rome. "Let no man," he

said, "be accounted a Catholic who is not in agreement with the Roman Church." "A great Empire and small minds," said Burke of things political, "go ill together;" and certainly the conception of the Universal Church of Christ goes ill with the parochial narrowness, the ecclesiastical rigidity of Rome.

Now the Reformation, in addition to its other magnificent services to the Christian faith, recovers, in part at least, the true conception of the Universal Church. It is finely expressed in what is called the "Bidding Prayer of Anglicanism." "Ye shall pray for the Holy Catholic Church, that is for the whole congregation of Christ's people dispersed throughout the world." Not many Anglicans, it may be suspected, remember, or perhaps even care to remember that the definition of the visible Church of God, the thirty-nine articles offer:—"A congregation of faithful men in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance in all things of necessity and requisite to the same"—came into the Articles from the historic Confession of Augshurg, and is of purely Lutheran stock.

Certainly that is the conception of "the Universal Church" which we Methodists hold. No one section of the visible Church embodies or exhausts the whole Divine ideal. God, whose patience has not only the majestic scale but the unhastening calm of eternity, moves towards His ideal through centuries of confusion and apparent failure calling into existence now one ecclesiastical type, now another, and making each contribute toward that "far off divine event" for which all history is working and waiting—the appearance of the undivided universal Church. And each section of the visible Church is but a fragmentary and unfulfilled prophecy of that as yet uncompleted Church. The cynic dwells on the interval which in each case, separates the Church as known to history from the Divine ideal as it must stand before the mind of God; the mechanical uniformity of Rome's ideal, a uniformity in quarrel with freedom and striven for by methods abhorrent to the conscience. Or the diversities of Protestantism with its tangle of names, and of conflicting ideals.

But some day a great historian will emerge with some sense of spiritual perspective, some adequate vision of the contribution each separate ecclesiastical form makes to the whole; some penetrating sympathy with the truths each fragment holds in trust for the whole; then we shall have an adequate interpretation of the philosophy of Church history. And as such a historian writes that history he will show that the separate Churches bear to the Church universal the relation the seven color-rays bear to light. No one color ray is the complete light, but each is a true constituent of the light. Each holds something which is necessary to the perfect light. And when in that great and coming hour, towards which

God in history is working, all the separate color-rays blend and flow together, then we shall have the white, perfect, unshadowed light of an undivided Church.

But the historian, who can adequately write the story of this Church has not yet emerged, and that great interpreting history is still unwritten. And certainly any Church that to-day mistakes itself for the whole Divine ideal—the whole in the sense of denying the right of any other forms to exist, as the Romanist and Sacerdotalist do, the Church which imagines itself to be not only God's greatest word, but His last, forgets history, misreads Providence, and is guilty of that worst of blunders, mistaking a part for the whole.

We Methodists are sure of our place in God's plan; but we certainly do not imagine that we represent God's last word in the development of His Church, the final and consummated realization of His ideal. We are only a stage in the process; a spiritual organization raised up by God at a given moment of time, to make a certain specific contribution to the final realization of the Divine plan. And our business, just now, is to consider what is the specific contribution to the good estate of the Catholic Church of all time, we are called by God to make.

To answer the question we must, of course, know Methodist history, and we must see the Church to which we belong in the perspective of history. It is inadequate to say that many Methodists have forgotten the history of their Church. They are unconscious of the fact that it has any history. And of these it may be said that they are Methodists by accident to-day, and may become anything else by accident to-morrow—and that without any particular reason. Not merely the explanation, but the justification, of Methodism, let us never forget, lies in the realm of history. To understand the origin of Methodism you have to know the England of the early years of the eighteenth century, with a frosthitten Deism chilling its very blood; with Christ's Divine nature denied, Christ's redeeming offices forgotten, and His whole Gospel transformed from "Good News" to mere good advice. Then you must see the great re-birth of living evangelical Christianity wrought by God through the agency of the Wesleys and their associates; a re-birth which changed English history, and gave new impulse to the Christian faith and new ideals to view civilization under every sky. But of the historical justification of Methodism I have no space in this brief paper to speak.

Methodism holds, as do all the main forms of Protestantism, the faith of the first six Ecumenical Councils. She can recite with entire conviction the three great historic creeds; and we do well to rejoice in the community of belief which links us to the general body of its Churches. But to ascertain our special contribution to

the development of the Universal Church we have to consider and assess what may be called our differentia. We are one of a great group of British and Protestant Churches, Anglican, Presbyterian, Congregational, Baptist, all having relation with us. We are the direct offspring of the Anglican Church, and we have closest points of kindredship with Presbyterian, Congregational, and Baptist alike.

Of these Churches we may say that each makes some separate and special contribution to the well-being of the general Church of Christ. The Presbyterian theory of the ministry, for example, is an effective protest against the central conception of the whole sacerdotal wing, the notion that the great spiritual forces of religion flow solely through the "wretched serannei pipe"—to use a Miltonic phrase—of a single line of human "priests." A notion abhorrent to reason, rejected by history, and in quarrel with the whole spiritual genius of the unity. Congregationalism, again, is an assertion of what may be called the spiritualized democracy of the Christian Church. The Baptist Church, again, is a powerful and much needed protest against the folly which turns one of the two great sacraments of the Christian Church into a form of ecclesiastical magic, and makes regeneration, that mightiest of spiritual miracles, depend not on the faith of the soul regenerated, but on the fingers of the priest that touch with water the flesh of the unconscious child.

Now these contributions are of great and enduring value; and Methodism shares them, and repeats them in its own characteristic terms; terms, it may be added, which are, in some respects, more courageous and practical than in the case of any of these Churches. Presbyterianism for example protests against the sacerdotal theory of the ministry by affirming the identity of the Presbyter with the Bishop. Methodism agrees in that protest; but makes it more effective by the fact that it makes use of either the Presbyterian or Episcopal form of government indifferently. There are forty Bishops, black and white, in this Conference. Like Congregationalism, Methodism is democratic—how democratic we ourselves perhaps hardly realize, until we remember that not only do we give laymen partnership with ministers, on equal terms, in the secular business of all our church courts, but we share our preaching office with the local preachers and our pastoral office with the leaders. Yet we escape the characteristic peril of Congregationalism—the lack of a central unifying and governing force, by the agency of our conferences, which knit the scattered congregations into a living organism, and are centres of ruling force, and of administrative energy; which have no parallel anywhere else in the general Christian Church. In the matter of baptism again, we escape the peril of undue emphasis on any particular form of the rite by the circumstance that we use either form indifferently.

But it is to be noted that the special and characteristic con-

tributions of these Churches belong, after all, as their names show, to what we may call the secondary order. They relate to the theory of the ministry, or to the form of Church government, or to the manner of a particular rite, and these questions—though their importance is not to be denied—are not of the first rank. They touch the “bene” but not the “esse” of the church. But the special contribution of Methodism to the development of the Universal Church are to be sought not in the ecclesiastical but in the epiritual order, and in the very highest things in that order, and this explains their enduring value.

Methodism may be said to have contributed to the Universal Church a new and revised scheme of epiritual values. It found, for example, a new answer—or revived a forgotten answer—to the question, “What is the end for which the Church exists?” The Church is not an end in itself; it exists to achieve an end beyond itself. It does not exist for the purpose of serving a class, or of expressing a creed, or for carrying out some ecclesiastical theory. It exists to save man, and to carry out God’s ideals of a saved race. To say that its value is determined by the degree in which it attains this end is inadequate. Its very right to exist is to be measured by the degree in which it accepts His purpose and seeks to fulfill it. It perishes—it deserves to perish, it is certain to perish—if it fails to contribute towards this end.

And Methodism from its very birth has stood for exactly this reading of the end for which a Church exists. This explains the aggressive note so characteristic of Methodism; the impulse to attack which is in its very blood; the impossibility of resting content with multiplied church buildings or with ever more perfect church machinery. It must save men, if itself is to be saved.

Methodism, again, stands in the Universal Church for a special reading of the doctrine of Christianity, and their value. It is usual to say—and it is quite true to say—that Methodism rendered one magnificent service to the Christian theology. It delivered Protestantism from the nightmare of a harsh and extreme Calvinism. Calvinism, of course, does express one aspect of truth; and by the writers of history, it has, in some qualities of character, borne noble fruit. It gave us the Puritans. It had in the seventeenth century the office as of iron in the blood for the Churches and races that accepted it; and it yielded men of iron. The political debt not only of the English-speaking race, but of European civilization to Calvinism every competent historian knows and rejoices to admit.

Some theological wit has said “Good Calvinists preach like Methodists, as if everything depended on man; and good Methodists pray like Calvinists, as if everything depended on God,” and both these, in their respective realms are right. That may be wit; it is

hardly sober truth. Carlyle, speaking of the Athanasian controversy of the sixth century said, in his blunt strong fashion, that "if the Arian had won, Christianity would have sunk into a legend." And of the one great and purely doctrinal controversy of Wesley's life we may say, with perfect confidence, that if Toplady and Whitefield had triumphed, and their triumph had been enduring, on the whole landscape of Christian faith to-day would lie an eclipse which would darken the sky of the race. How impossible to the conscience and reason of the twentieth century the whole Christian scheme would be if its doctrines were still taught in the accents of Calvin and Geneva! But modern Christianity is not everywhere by formal and open confession, in all its forms by energy of conviction, is essentially Arminian, and that good fact is due to Methodism.

Methodism, of course, did not invent Arminianism. The Synod of Dort met in 1618, nearly 100 years before Wesley was born. And it may be asked how can Methodism claim the glory of having stamped on the belief of the world in imperishable characters an interpretation of Christianity which, formulated as a question of logic, was triumphant a century before the founder of Methodism was born? The answer is that Arminianism, as shaped by the remonstrants at the Synod of Dort, was a mere bit of metaphysical theology. All that the remonstrants tried to do was to prove their creed. They made no serious attempt to apply it. They aimed at a controversial victory, and were content with a triumph which was as barren as all merely controversial victories must be.

But theology, as Wesley saw it, and as he taught his Church to see it, is something not only to be proved but to be lived. Life is to be tried by its test, and shaped to its image. The demonstrations of Euclid are, in the field of logic irresistible, there is no answer to them. But what would they be worth if they remained shut up in the cover of a book? It is when we take them out into the foundry and the shipyard, when we huild our bridges and houses by them we know their practical worth. Creeds are often discredited—not to say suspected things—because they are not applied. And they deserve to be discredited, and suspected, if they are mere abstract and unapplied formula. The chemical formula H_2O will quench no thirst; but translate those symbols into facts, and do you want to know their value? You must ask the falling rain, under whose kiss the earth grows green; the singing brook by which the deep-rooted trees grow; the great rivers that are highways of traffic for a continent.

Now the Arminianism of Wesley was theology applied. It was the Gospel message translated into New Testament terms, preached with New Testament authority, and attended, in the spiritual order, by New Testament miracles.

But Methodism is not only Arminian; it is intensely, obsti-

nately, victoriously evangelical; it may be said to have been raised up by God, at a dark and perilous moment in religious history, to restore to their just authority in Christ's Church all the evangelical ideals of true Christianity, and the scale of spiritual values which goes with them. Christianity began with an infinitely sublime evangel: Beloved, I bring you glad tidings of great joy, saith the angels; an evangel which does not consist of good advice no matter how nobly ethical, but of good news, glad tidings. And it is the business of the Church to keep the music of that song in Church Christianity; everybody singing in the world news of the entrance into human life of the eternal Son of God for our salvation; tidings of an infinite Love that does not wait to be sought, but that seeks; Love that gives its hands to the nails that it may save the men that are driving the nails; tidings of a restored sonship; of a forgiveness that cancels sin's penalty; of a grace that breaks sin's power and of eternal life in a heaven where sin can not come. And if Methodism has helped to make the general theology of the Christian Church Arminian it has certainly helped to keep its whole spirit evangelical.

Methodism, only, if its history is rightly interpreted, is in a unique sense a witnessing Church. It stands to declare, and guard, certain truths always in peril of being forgotten, and certain spiritual hopes forever in danger of slipping out of the Christian scheme, and these facts and hopes are nil in the evangelical order. And a sure and unfaltering, arresting witness in regard to them is the evidence Methodism has rendered to the Universal Church. So first and last—in spirit, in method, in ideals, in every detail of our organization, in all the ends we seek, in all the enterprises we undertake, we have been, and must be not only evangelical but evangelistic.

If I had to quote a fact which proves how rich in evangelical power Methodism is, by inheritance and training, I would quote that latest offspring of Methodism, the Salvation Army. It is its child, a by-product of its life and teaching. That it should have been let slip from us or left to become an organization outside our bounds, and not a force within them, is a disquieting suggestion of the degree in which Methodism has sometimes failed to find a channel, and a use for the very spiritual forces to which it has given birth.

In any reading of our history as a witnessing Church we must put in the forefront our witness to the need, and the possibility of that great spiritual change in the relation between the personal soul and God, which we call conversion. The Church of Christ, in all its forms, is perpetually tempted if not to drop conversion from its spiritual scheme, yet to seek some easy human substitute for it. It is a test of our ministry so crucial and penetrating that anything that will serve as an excuse for leaving it out is welcomed. But

I will quote what is said, not by a theologian with a brief for the svangelical theory of Christianity, but by a philosophical historian not at all of our school. Seeley, in his "Ecce Homo" putting himself beside Luther, though with a change of phrase, says that conversion is the *articulus stantis aut cadentis ecclesiae*. While the converting power remains in a Church—whatever else may be wanting there it still may be said that the Tabernacle of God is with men. But when the power of reclaiming the lost—the passion for seeking the lost—dies out of a Church it may remain a useful institution—a respectable institution—though, says Seeley, "it is most likely to become an immoral and mischievous one." And there are wide, sad spaces in ecclesiastical history which supply a tragical commentary to these pregnant and disquieting words.

Methodism, again, as part of its service to the universal Church stands as a witness to the value and office of Christian experience. It did not invent that experience; but it discovered its value; it gave to it a new office; an office, and a value, which the Methodism of to-day, and of all days, must in one form or another, in no matter what new terms still preserve if it would keep its commission. "Science," says Huxley, "has learned to believe in justification, not by faith, but by verification." And what is Christian experience but the verification in terms of human consciousness, and of human life, of Christian faith? It is the logic of the man whose eyes Christ opened: "Ours this; I know, that whereas I was blind now I see." So Christian experience is the final evidence of reality of the Christian faith.

And now, in the fire and glow of Christian experience Wesley taught us to find the shaping matrix of church membership. And in this, let us never forget, he was simply—though unconsciously—reverting to New Testament methods. Christian experience, as depicted in the New Testament, preceded the Christian Church and gave birth to it. A common experience of the saving grace of Christ was the starting point of the New Testament Church. The Church as yet had no definition; it had no name, no organized plan, no theory of ecclesiastical government, or of ministerial order. Men gave themselves to Christ, and found they were members of a great and ever-expanding company who shared a common and amazing experience. They thrilled with the same spiritual emotions; they spoke the same spiritual tongue. And Methodism became a Church, exactly as the first disciples did, by virtue of a community of spiritual emotion and experience. Wesley gave a particular shape and use to that fellowship in the form of the class meeting; and the form, like all external things, has suffered by the attrition—the inevitable changes of time. And if I were asked to name the point at which the churches of Wesley under every sky have failed in statesmanship, with a tragical loss of spiritual strength, I would

say it has been in their failure to find a new channel and expression for the community of spiritual experience on which the Church is built. But it remains the great and historic contribution of Methodism to the good estate of the Holy Catholic Church that in its early days, at least, it found a channel, and a use for Christian fellowship in advance of anything the Christian Church since New Testament times has known.

May we not claim, too, that Methodism, at its birth at least, served the Universal Church, by teaching it a new and larger reading of the office of the Holy Ghost, a lesson that we Methodists of the twentieth century perhaps need to relearn? "I believe in the Holy Ghost" says the oldest of all creeds; but what exactly does the Church believe about the Holy Ghost? A dispute as to the metaphysics of the Holy Spirit rent Eastern and Western Christianity asunder. But there is a deadlier heresy than that; it strikes the *flaque* from an ancient creed. Many branches of the Christian Churches seem to hold that Pentecost is a mere date in ecclesiastical history, twenty centuries distant; and since that the Holy Ghost has emigrated and left the Church without guidance or inspiration. Methodism, in its origin, certainly represented the fuller and newer recognition of the work of the Holy Ghost in the souls of men. Religion, it taught, began in a new birth the work of that Divine Spirit. It was attested to the consciousness of the believing soul by the witness of the Spirit. It found its consummation in the sanctifying grace of the Holy Spirit. So a new, strange rejoicing certainly crept into the very spirit of religion. A new joy was found to be its very birthright. There was a new authority in all Christian truth, a new sweetness in all Christian fellowship.

Now there is one challenging question which this Ecumenical Conference may fitly ask: Is Methodism loyal to the divine ideals God has called it into existence to serve? We are in a unique sense raised up to bear witness to certain great truths. Is our witness clear, intelligent, courageous, arresting; the witness to the high spiritus' purpose of Christianity; the witness to the fact, the certainty, the necessity of conversion; the witness to the conception of religion not as a theology, or a ritual, or an ecclesiastical system, but as an experience, and having the verification of experience; the witness to the presence and office of the Holy Ghost in the Church of the twentieth century as surely as, and—unless the training of twenty Christian centuries has failed—even more richly and fully than in the Church of the first century?

There is, and ought to be, let me say in closing, a prophetic strain in our witness. We are raised up by God, not only to reaffirm, for the Church Universal some truths that had grown dim, and to recover some forces that had fallen into disuse: we stand as God's witness to hopes as yet unrealized, to victories not yet

won, but sure to be won. Of all Christ's Churches, Methodism is the one that can not be pessimistic. It would be easy to name some Churches that have good reason for pessimism. The Church of Rome, if it could see the facts, might well be as pessimistic as an iceberg that found itself adrift in the Gulf Stream. It is not only being carried into an undesired direction; it is melting in the process. But Methodism has forgotten its history, and is false to its origin, if it loses hope. "The Lord hath done great things for us;" that is history. And what God has done is the pledge given to faith of what He will do. Faith in the unexhausted purpose of God as to our future is what we need. God will not unwrite the centuries, and give us back another Wesley. But He will give us new leaders suited to the strange and perplexing problems of our own age; new saints, new evangelists, new missionaries. For the word stands true to-day: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

"Thy fathers, they are history; thy children, they are hope—our prophecy."

The Rev. N. Luccock, D. D., of the Methodist Episcopal Church, gave the first appointed address, on "Methodism and Christian Fellowship:"

"I desire to form a league, offensive and defensive, with every soldier of Jesus Christ." Thus the founder of Methodism sounded its true note of sympathy and co-operation with all redemptive agencies.

Methodism has been called a movement; so it is,—the movement of a mighty sea that touches and blesses all lands. It has been called a fire; so it is—light and heat from the Sun of Righteousness, lifting the whole earth into beauty and fruitfulness. It has been called Christianity in Earnest; so it is—from the beginning Methodism has been vital, earnest, dynamic. Sometimes it drives furiously, like the driving of Jehu, but it is on the King's business all the while, and is hospitable to every truth and to all forces that make for righteousness. It is a common denominator among all Churches, responding with a grand amen to whatever of Gospel truth each may hold. Its hail and greeting to each is, "If thy heart be as my heart, give me thy hand."

Methodism is a fellowship of experience.

The saving truths of the Gospel become luminous and potential through life alone. "The spirit of man is the candle of the Lord." "Ye are the light of the world." That "Jesus Christ is the same yesterday, to-day and forever" is a fact of experience, as well as of history and logic. If alongside a wire, through which a current of electricity is flowing, another wire be stretched, empty,

close and parallel, the current from the first wire will leap to the second, filling it with its own life and power. There is such an inductive current in spiritual forces. Every life that is brought empty, close and parallel with our living Lord, receives from him new life and becomes aflame with holiness and love. This life is the same in all ages. What Abraham found under the stars; what Jacob found at Luz, where God Almighty appeared unto him and blessed him; what Isaiah found in the temple; what Paul found on the highway; that Wesley found in the Aidersgate Chapel; that millions have found at Methodist altars, around the world, bringing their lives empty, close and parallel to the living Lord—this fellowship of experiences, the goodly fellowship of patriarchs, prophets, apostles, martyrs, saints, is the heritage of Methodism; its bond and unity with the past.

Methodism is a fellowship of service.

It has been said that Methodism is a religion of rapture, that it places too much emphasis upon other-worldliness, but Methodism serves as well as sings, and serves in the largest way because it begins with the cross. The earthlies and the heavenlies must be held together in our hearts and lives. The earth has a twofold motion, one on its own axis, and that gives us day and night, and another in a celestial orbit, around the sun, among the heavenlies, and that gives us seasons and harvests. The two forces must work together. William Pitt and John Wesley were the two foremost Englishmen of the eighteenth century. Pitt was tremendously busy with the earthlies, and Wesley was equally busy with the heavenlies—together they made a new England and reshaped the history of the world. It is equally true of this country. Many ties unite us to England. Our great inheritance through her, places us under everlasting obligations of affection and loyalty. We are united by laws, by customs and by literature.

"We must be free or die who speak the tongue
That Shakespeare spake; the faith and morals hold
Which Milton held."

But the most intimate and vital bond of all is religion, and that through Methodism. While William Pitt, by the sword of Wolfe at Quebec, was wresting this continent from Medievalism, John Wesley, at Bristol, was making his way among the multitudes with a great message from God, and was raising up a host of itinerants who were to carry the Gospel and civilization through the wilderness. Quebec and Bristol were the poles on which the American Continent turned into a great orbit of freedom and holiness. Methodism in fellowship with other Churches has put its life into all upward and forward movements of the race, making the program of Christ its own, drawing the heart ache of mankind to

itself and girding itself with a towel, stooping to serve the lowliest.

Methodism is a fellowship of glory.

"The glory that thou gavest me, have I given them, that they may be one: as we are one." That is the glory of transmission, carrying the gift of God to the whole world, and the glory of fellowship uniting the human family into a fellowship of love. There is a difference between a terminal and a transmitter. Plant a stone, and it is stone forever, it is a terminal, no gift of earth or sky can change it. Plant a seed and it grows into a tree, it transmits sunlight and rain into fruit. Judaism became a terminal, breaking away from human fellowship and God cast it aside. Roman Catholicism became a terminal, aiming only at its own aggrandizement, and through Luther the Gospel was transmitted to the world. When the Church of England was fast becoming a terminal, new life through Wesley was transmitted to the ends of the earth. The twenty millions of Methodists throughout the world speak all languages and the scattered races of men hear the Gospel preached, "in the language wherein they were born."

The glory of Christian fellowship, how great it is!

When the Church on earth is of one accord, heaven answers in a Pentecost. The burden of our Lord's prayer before his death was for Christian fellowship. Divisions and jealousies within the Church mar its witness before the world, halt the triumph of our Lord and delay his coming. When the branch is magnified above the vine, and denominational progress above the kingdom, the wounds of Christ bleed again. The greatest advance the Church can make in this generation for herself and for the world, is in the direction of Christ-like fellowship. The scene witnessed yesterday, I believe, is prophetic of the glorious days just ahead of us. The goodly fellowship of Methodism throughout the world met and communed in the unity of love. Brethren, let us magnify our Lord by loving one another until every barrier to perfect fellowship disappears. Let us begin the forward movement within our own family circle, and carry it forward until every branch of the Christian Church shall be drawn with us into the perfect fellowship of Christ to which we have been called, that together we may prepare new triumphal entries for our Lord into the waiting kingdom of this world.

Walking down beautiful George Street, in this city, under the trees planted by that Methodist Saint, Nathaniel Dickey, the gift of Ireland to Canada, and of Canada to the United States, and who but recently entered the courts above, I thought of our fellowship with other lands, through choice spirits who have come to us, and who have enriched the new world with the beauty of holiness. I thought also of that "great multitude" beyond our ken, "which no man can

number, of all nations and kindreds and people before the throne of God and before the lamb" and felt the thrill of our fellowship with the redeemed in heaven. "Ye are come to Mt. Zion, the city of the living God."

"One army of the living God
To his command we bow;
Part of His host have crossed the flood
And part are crossing now."

Through fellowship in Christ humanity will yet be one in holiness and love throughout the world, and the will of God be done on earth as in heaven.

The second appointed address, on "Methodism as a Joyous Religion," was given by the Rev. J. A. BRAY, D. D., of the Colored Methodist Episcopal Church:

In the unfolding of human history celebrated men, remarkable events and great institutions that mark their period or century with a peculiar distinction, have been presented from Divine Truth. From the beginning here and there the scroll is made radiant with spots that glow where stands or has stood a distinguished man or a human institution, the lengthened shadow of a great man. This is true whether we contemplate sacred or profane history. In truth this fact stands out more conspicuously in religious history than elsewhere. For every religion rests almost wholly upon the religious views and character of one man as its exponent.

The cylinder revolves and Abraham, the Father of the Faithful, appears as one who gives impetus to Hebraism. Succeeding this Prince was the "Great Law-giver," who on Sinai's lofty smoking top received the Divine Laws, and the pattern after which the tabernacle and all things therein were made. Moses at that critical period in Israelitish history set forth and expounded Hebraism, which has been the rallying point for the great Jewish race until this day.

A further evolution of religious history and Buddha comes forth with that largely professed but Godless religion. In Buddhism ancestors, ancient teaching and customs are embalmed, which belief fastens upon its devotees in darkness and backwardness, as well as cheerfulness.

A still further unfolding and the Incarnate Word, Shekinah's promise, appears in harmony with the divine plan, and Christianity bursts forth bearing aloft the radiant torch of hope and good-will to all men. Faith in God was established. Hope for redemption made secure. Men that walked in darkness saw a great light. Old things passed away. God was among men. Whether from the intensity of light of Divine truth, resulting in

dissensions and confusions and thus beclouding rather than clarifying the mind, the truth is that for many centuries Christianity as revealed by Christ was in obscurity.

Catholicism with a false and pompous claim, possessed of arrogance and weighted down with ceremonies, enslaving the mind and conscience of men, reigned supreme for centuries, until bold and devoted men such as Martin Luther, John Knox and John Huss, plead for freedom of conscience and the triumph of reason. Then in the sixteenth century Protestantism, that victory of reason over submission and abject enslavement, spread over the greater part of the European continent. It was a light in the valley, an ark for the wrecked, a hand in the dark, a voice to the lost, and a haven to the helpless. Yet Protestantism with her freedom of conscience and of thought was destined to separate into divisions of distinct religious opinions and beliefs. The two principal divisions, doctrinally speaking, into which Protestantism divided were Calvinism and Arminianism, the chief adherents of the latter being the Methodists. Calvinism cries aloud that God has decreed and ordained some of the human race to everlasting life and others to eternal punishment. Methodism shouts a joyous hope that "God desires that all men shall be saved, gives them a free will to choose the way to salvation, and promises to help them on the road."

Calvinism holds that infants are lost or saved, accordingly as they are predestined by the Divine will. Methodism holds that all infants are saved through imputed righteousness. Calvinism declares that "those whom God has chosen to eternal life, he effectually calls unto salvation, and they are kept by him in progressive faith and righteousness until the end." Methodism preaches a free and full salvation to the world, and the number finally saved is limited only to those who will; "whosoever will let him come and take of the water of life freely." In this we are one. For wherever the banner of Methodism is unfurled, hope is preached for the world. Methodism knows neither class nor condition, kith nor kin, race nor color, latitude nor longitude. "Christ for the world we sing."

From that day in Oxford in 1729, when the four met under the leadership of John Wesley, a religion of fire, of joy and of the Holy Ghost was an accomplished truth. When the purpose of Methodism was announced as being "to reform the nation and more particularly the Church, and to spread scriptural holiness over the land," the world felt a thrill of joy, such that as this purpose has been heralded over land and sea, nations have rejoiced and Methodism has been hailed with delight as this purpose has been wrought into fruitful results.

When Methodism with her life-giving institutions was established, a joyous religion spread among the people. The rich seized

upon it with gladness, the poor are lifted to the heights of ecstatic joy; the learned are made happy; the simple rejoice; the old sing loud hosannas; the young shout anthems of praise, saints adore and sinners fall prostrate at the mercy seat.

A religion that promotes a feeling of oneness among its followers and emphasizes the fatherhood of God and the brotherhood of all men, is grounded upon the eternal verities and must be a joyous religion. The value of the institutions of Methodism promotes not only oneness in organization, but a oneness in mind and spirit. Among some of the characteristic features of Methodism that have so wonderfully adapted it to human hearts and impulses and sentiments stand the following:

Firstly. The simplicity and plainness of Methodism have ever been among her distinguished features. The Methodist faith is a simple faith. The Methodist gospel is a simple gospel. Others may pride themselves on the philosophic Sabbath discourses, dealing with unsettled scientific questions. They may dress their sermons in the garb of the stilted rhetorician and the subtle logician, but the Methodist knows that the people thrive best on a simple gospel, plainly preached so that all the people may understand. Mr. Law, on one occasion, in addressing Mr. Wesley said, "religion is the most simple thing in the world; it is only we love Him because He first loved us." Methodism is but a return to a simple evangelical work. It brings back the days of spiritual fervor, zeal and enthusiasm of the apostles.

Secondly. What shall I say of the open pulpit and even of the outdoor pulpit, in which respect Methodism follows the custom of our Lord Jesus Christ? He preached at one time in the temple, at another from a boat in the sea, and yet at another the mountain was his pulpit. Methodism preaches the gospel. She selects a house, or sets aside a stone; mounts a stump in the forest or consecrates a hill. The people must have the word. Wesley and Whitefield of blessed memory, set the pace. When there were so many thousands of hungry souls that no edifice could contain them, the fields were sought where the teeming hundreds could hear the Gospel and fill the air with their "Hallelujahs, Amens, and Thank God." Many are the Pentecostal scenes and beautiful expressions witnessed in the open air services.

Thirdly. The old Methodist class meeting in which new recruits of repentant sinners and veteran "soldiers of the cross" stand side by side and bear testimony to the operation of the Holy Spirit upon the human heart and tell so many sweet and edifying experiences, this old class meeting is one of the glorious and joy-giving landmarks of Methodism.

Fourthly. I must not omit the "love feast" and the Lord's Supper celebrated in the Methodistic way, with sweet melodies

such as "Children of the Heavenly King," and "Come ye that love the Lord." The unifying influence of these two institutions is peculiarly strong.

Fifthly. The dear old Methodist mourners' bench, to which millions have come groaning under a load of sin and whence they have gone with burdens of their hearts rolled away, whence they have gone leaping and praising God, possessing a new experience, exercising faith and rejoicing in a new life and joining in the chorus, "How happy every child of grace." And it joins the hearts of those saved by grace, chanting the song of invitation, "Come Sinners to the Gospel feast."

These institutions have a rich social value affording the most splendid occasion for the mingling and commingling of all classes on the loftiest plain of fellowship. The fellowship is enriched, sweetened and given practical value through the spiritual, social and benevolent features. Every Methodist society offers opportunities for the exercise of spiritual gifts, promotes social communion and emphasizes charity with system and order.

Well has Methodism been called Christianity in action. Its earnestness, zeal and enthusiasm united with its plain gospel preaching, and its simple doctrine of free grace and full salvation make it remarkably adapted as an evangelical religion to all races and conditions of men. The truth of this is attested in the fact that all nations of the world are joining in the joyous chorus of the world-wide Methodism. To the great Methodist gatherings are coming the sons of the world, the sons of Shem from their tents, the sons of Ham out of the devil-bush, the sons of Japheth from their skepticism, agnosticism and atheism. China is gradually laying aside Confucianism. Japan is deserting Shintoism. India is being called from Brahmanism. Africa and the islands of the sea are leaving their idolatries. From everywhere representing diversity of tongue they come with oneness of mind and heart to the drum-tap of Universal Methodism.

The PRESIDENT: "The subject is now open for debate."

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

There are two reasons why no one of the visible Churches can claim to be the true Church. The true Church includes all believers in all countries and all centuries, and none others. No one of the visible Churches can make this claim. They are all too broad, to begin with. They include some people that are not true believers. And they are all too narrow also, for no one of them includes all true believers. There never was a clearer piece of nonsense than the idea of one universal Church maintained by tactical succession from the time of the apostles down to the present day. It is an old fable that does not deserve the name "cunningly devised." One

of the secrets of Methodism lies in the fact that Wesley failed to secure from the Bishop of London episcopal ordination for his Methodist preachers, though he tried hard to do it. If he had succeeded in getting it we should have been inoculated with the successional virus. When that once gets into the blood it is almost impossible to get it out. When they undertake to build a monument to the good Bishop of London who refused to ordain Wesley's preachers, I shall be glad to contribute my last cent. Yet there is a true succession. It is a succession of life and thought; it is not a succession that is outward and factual. If it were, there is not a Church on earth that can profess that it has it, not even the Roman Catholic Church. There is not a Romish priest to-day that can trace his apostolic pedigree back to apostolic times. As for the Church of England, it is a true Church. It has had a glorious history. Nobody reverences it more than I do. It is a Church of saints and of martyrs, the Church of John and Charles Wesley. But it is not "the" true Church. The Protestant Episcopal Church in the United States is a very small part of the true Church. The last time I was in London I was invited to a luncheon. There I was interviewed. The next thing I knew I was called the "Bishop of Tennessee." One gentleman present eyed me very closely, and came and looked at me and said, "I thought Bishop So-and so was the Bishop of Tennessee." I said, "He is the Bishop of the Protestant Episcopal Church in Tennessee." He said, "I thought that meant the Bishop of Tennessee." I said, "He is bishop of a small diocese; but I am bishop of a quarter of a million people." I have never seen "the true Church," and no one ever will. It is invisible. That does not mean that it is not real. It has this seal, "The Lord knoweth them that are His," and "Let every one that nameth the name of Christ depart from all iniquity." I am not particular about outward and mechanical union. If union can come by natural process, well and good. But nobody can undertake to deliver two million members in one bunch to any organization. If he does he will find.

The Rev. JOSEPH H. BATESON, of the British Wesleyan Methodist Church:

I feel constrained to tell you something about the joyous religion of our men in the British army and navy; because one of the characteristics of the men who serve on the battleships and in our battalions in all parts of the British empire is the joy that they have in the Lord Jesus Christ. It comes out in many ways. When the present King George was out in India as Prince of Wales, he told me that nothing impressed him more on the battleship that brought him out to India than seeing the converted sailors night by night on the battleship as they sang and held their meetings. He would go to some secluded place on the ship that he might listen to the Christian sailors singing the Christian hymns. On the *Renown* the finest sailors and marines in the navy were selected to go out to India with the Prince of Wales; and on that ship we had a larger proportion of converted sailors than on any other ship in the navy. The best soldiers and sailors include the largest proportion of Christian men. The Christian sailors are in the habit of designating some of the favorite hymns by number. In Victoria Street, London, an old sailor was acting as conductor

of a bus, and seeing me on the pavement he cried out, "494, sir;" and I called back, "500." The people must have thought we were two lunatics. If we had the joyousness of Christ, if only we could show to the world by joyous faces that we have got something, people would want it. The other day four men from a battleship went out to City Road in London, and began to hold an open air service of their own. A policeman came up and said, "Who are you? You are wearing the king's uniform." "Yes," said they, "we serve the king, but the King of kings too."

The Rev. H. L. CLOUD, of the Methodist Episcopal Church:

I represent the Cherokee Indians. Speaking about Christ and God the Father, I was made to recognize this one thing, that from old England yonder where Wesley was born, we have learned to love him. And in the log cabin where I was born, where father and mother learned to pray, and in the orphan home where I was converted, I learned the joyous expression of the religion of Jesus Christ. And I thank God for it. I thank God for Methodism, and for the gospel that saves the nation from destruction. I might say again, that I have been praying that I might have the chance of seeing every part of the world. And the world is here to-night, and I see them—a wonderful thing! I have been praying that God would give us not mechanical but natural elements of union, and, in His wise providence, would make for America one united Methodist Church for the spread of the gospel of Jesus Christ. The Indians and the men I love in Oklahoma are hoping the time will come when we will have one Methodist Church. When we believe in God and heaven and our one Church, they will believe us quicker, and we will have increase instead of decrease. And the time will come when the love of God shall pervade every heart in Oklahoma, and the Western country shall know more about the joyous religion of the Lord Jesus Christ.

The Rev. M. C. B. MASON, D. D., of the Methodist Episcopal Church:

I have just found out how providential it is that Methodism as a joyous religion has so affected the life of the negro of America, yesterday and to-day. For somehow the negro turns either to water on the one hand or fire on the other. The joyousness of Methodism during the years gone by kept the slave hopeful, kept him from whining, kept him believing that God was on the throne, and that by-and-by he would have a man's chance even in America. A little while ago a company of negroes met in the city of Baltimore for five days, to study the relation of the negro to American life and civilization; and then five days at Norfolk, five days at New Orleans, and five days at St. Louis. I can tell you what these men might have talked about. They might have talked about the inconsistency of Christian people here and there, as they were able to see it and interpret it. They might have talked about the work of the mob here and there. But they did not. I was profoundly interested in that magnificent address this morning of our distinguished bishop from the South, whom we all know and highly respect. I was very glad to hear him say that that jury in Virginia went down on their knees. And I was saying to myself that quite often the black man accused of crime has no jury at all. But

under all these circumstances the negro has kept sweet, has not whined, has allowed no bitterness to enter his heart. Somehow, he believes that a man who loves God, somewhere, sometime, will get the place of a man among his brethren in American. Ah! my brethren! you will never know what Methodism has done for the black man in keeping him sweet, contented, not whining, and not complaining, not fault finding. What conclusion do you think those negroes came to after those twenty days of deliberation. They came to the conclusion that what the black man needs most, his most urgent need, is ethical and moral training.

The PRESIDENT: "The Conference will be interested to know that the Chief of the Creek Indians, Mr. MOTY TIGER, has got the eye of the President. He comes before you realizing the joyousness of this religion; and to deepen and strengthen this joy he wants the opportunity of looking into your faces. Bishop Hoss will explain the condition."

Bishop E. E. Hoss:

He is the present Chief, and will be the last Chief, of the Muskogee Indians, the very tribe to which John Wesley went in Georgia. Wesley went back imagining that his work had been a failure. But nearly that whole tribe now belong to the Methodist Church. This is the present chief; and he simply wishes to look into your faces.

The Rev. JOSEPH JOHNSON, of the Primitive Methodist Church:

I should like to say just one word on the subject of Methodism and Christian fellowship. I think one of the perils of modern Methodism is that we are in danger of undervaluing Christian fellowship. The class-meeting, which has been one of the distinctive features of Methodism throughout its history, is in danger of being put into the background of our organizations. And I fear sometimes that we ministers do not sufficiently emphasize the importance and the value of this part of our Church organization. Many of us had the joy of hearing the wonderful sermon which, at the opening of the last Ecumenical Conference in London, was preached by Bishop Galloway—a sermon which we shall never forget. It was impressed on my memory as no other sermon ever has been during my fifty years. As I think of that sermon, and think of the emphasis that Bishop Galloway put on the subject of Christian fellowship, I feel impressed more and more with the fact that through the whole of Methodism we need to restore the class-meeting to its proper place. I have the joy and the honor of being associated with one of the Methodist missions in London. We have the great pleasure of seeing men converted, drunkards made sober, gamblers made honest. We emphasize in that mission the importance of the class-meeting. We have a membership to-day of something like four hundred, and have at least sixteen class meetings week by week. And these men, reclaimed from the lowest depths, are encouraged to go to these class-meetings. One good man who, for many years had been leading a life of deepest degradation and

ein, now comes to the class-meeting week by week. I notice that one phrase he uses most in his prayer is, "O God, make this my home." He means more than you and I realize. He wants that Church to be made his spiritual home, in which he can have fellowship with his brothers and sisters. I should like to emphasize the importance that we Methodists keep to the forefront of our institutions the class-meeting. Let us have our organizations. But I do feel that one of the most important of our institutions is the class-meeting; and that if a man can not find a real joy in attending a Methodist class-meeting there is something wrong with his own experience.

Secretary CARROLL gave a notice, and the session closed at 9 P. M., with the benediction pronounced by the presiding officer.

THIRD DAY,

FRIDAY, OCTOBER 6TH.

TOPIC: "THE FOREIGN MISSIONARY ENTERPRISE."

FIRST SESSION.

THE session began at 10 o'clock, under the presidency of Bishop C. S. SMITH, D. D., of the African Methodist Episcopal Church. Bishop C. T. SHAFFER, D. D., of the same Church, had charge of the devotional services.

Hymn 712 was sung:

"Eternal Father, thou hast said,
That Christ all glory shall obtain."

The Bishop read for the Scriptural selections Matthew 28: 18-20 and Acts 28:11-31, and offered prayer.

Another hymn was sung:

"All hail the power of Jesus' name."

Secretary JAMES CHAPMAN made various announcements concerning the printed copy of the daily record, concerning the missionary mass-meeting to be held in the evening, and one or two other matters.

He also read a cablegram signed by the three missionary Bishops for India of the Methodist Episcopal Church, viz., Bishops OLDHAM, WARNE, and ROBINSON. The cablegram read:

"Methodist Episcopal Church, India, sende greetings. 2 Thess. 1: 11, 12."

This passage read as follows: "Wherefore also we pray alweye for you, that our God would count you worthy of this calling and fulfill all the good pleasure of His goodness, and the work of felth with power: that the name of our Lord Jesus Christ may be glorified in you and ye in Him according to the grace of our God and the Lord Jesus Christ."

On motion, the Secretaries were ordered to send a message of acknowledgement to this cablegram, and the following was sent:

Toronto, Canada, October 6th.

WARNE, Lucknow, India:

Thanks. Hebrews 13: 20, 21.*

CARBOLL.

* "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."

Secretary SIMPSON JOHNSON, of the Business Committee, reported for that Committee, as follows:

The one statement I have to make is this, that we were directed to meet the Arrangements Committee in order that some better arrangement might be made for distributing letters in the room behind this church. We found that that committee had already taken action. Matters were very much better yesterday than the first day; they are still better this morning. The postal authorities of Toronto are exceedingly anxious that this shall be promptly and efficiently done. They and the Arrangements Committee are co-operating with us in order that there may be perfection in this matter of obtaining letters. We are under obligation to them.

The regular order of the day was taken up, and the Rev. T. H. LEWIS, D. D., President of the Methodist Protestant General Conference, presented the essay on "Responsibility of Methodism in World-wide Evangelism:"

Responsibility arises from three factors. (1) A need known. (2) A capability to supply the need felt, and (3) A call to employ the capability heard. Sometimes there may be a sense of responsibility without an accompanying recognition of all these factors; and sometimes responsibility may be denied because one of them is absent. But when they are all consciously present, responsibility can not be evaded without loss of moral self-respect. If I know a need and know I can supply it and know I am called to do so, I can not refuse without being recreant to the highest obligations of the noblest part of my nature.

The responsibility of Methodism in world-wide Evangelism is an instance where all the elements of responsibility present themselves with emphasis. Never was the need for the gospel as well known as it is now. Expanding knowledge of the world and pro-

founder knowledge of human nature made possible by the commercial demands and scientific curiosity of our age have only made more manifest the world-wide destitution and unhappiness for which no remedy is possible but the gospel.

No Christians know better than Methodists that they have the capacity to supply this need. They know in their own experience the value and efficacy of the gospel. They know from their own history its marvelous success. Jesus in the synagogue at Nazareth, proclaiming the acceptable year of the Lord, and His mission to deliver captives, to heal the broken hearted, and to preach good tidings to the poor, was re-incarnated in Methodism, claiming the world as its parish, and evangelizing as its sole business and joy. In a little more than a hundred years it has gone around the world, scattering fire on the earth and spreading Scriptural Holiness over all lands. "The little one has become a thousand, and the small one a strong nation." And everywhere and in every case it has demonstrated in millions of instances that its gospel is "the power of God unto salvation to everyone that believeth."

So clear, then, is our sense of this need and of our ability to supply it. There remains the third element of our responsibility, to which this paper is to be devoted; the call that lays upon Methodists responsibility in world-wide evangelism. Whence is it?

(1) It is the call of the Master.

"Go ye into all the world and preach the gospel to every creature," although spoken at the close of His earthly ministry, was not an afterthought of Jesus. It embodied the philosophy of His call from the beginning. He called those who followed Him, "disciples," and afterwards "witnesses;" which is a logical sequence always observed, for men always come to Jesus, first to learn and then to testify. The first thing that Jesus did to the man deaf and dumb was to put his fingers into his ears; and after his ears were opened, the string of his tongue was loosed. So it is in all spiritual recovery. The power to hear is immediately transformed into a desire to tell. The easiest obligation imposed upon a disciple is to tell what he has felt and seen; for the tidings make their own wings.

How much importance Jesus attached to this telling is significantly indicated in the fact that the promise of His peculiar presence is always connected with some form of witnessing. "Where two or three are gathered together *in my name*, there am I." "When ye shall be brought before kings and governors * * * * for a testimony * * * * It shall be given you in that same hour what ye shall speak." "Ye are witnesses * * * and, behold, I send the promise of my Father upon you." "Go ye therefore, and teach all nations; * * * and, lo, I am with you always."

Witnessing is the supreme proof of loyalty which Jesus always

demands. To the man delivered from the legion of demons who prayed that he might be with Him, Jesus said, "Go home and show"—"tell it over and over"—. The silent disciple was named Judas, who kissed his Lord but said nothing. And the greatest of them all said, "If I preach this gospel I have nothing to glory of; for necessity is laid upon me."

How impressive, too, is that declaration of the Master connecting His coming again in majesty to sit on the throne of His glory with the fulfillment of their mission of witnessing! "This gospel shall be preached in the whole world for a testimony unto all nations; and then shall the end come." Only then can the Church pray consistently, "Even so, come, Lord Jesus," when it runs quickly to bring all nations word.

And may I not add, without seeming to boast, that the intimate way in which we Methodists claim to have learned of Jesus, lays upon us an increased responsibility of witnessing? If all who know Him must tell, surely those who know Him best must witness most.

This is the call of the Master. By a command we dare not question; by a love we can never repay; by a promise comprehending all good; by the only accepted proof of loyalty; and by a majestic hope involving a world-consummation, He is calling His disciples to publish the tidings, "which shall be to all people."

(2) It is the call of the Field.

"The field is the world," and therefore nothing less than world-wide evangelism can fill up the measure of our responsibility. When the time drew nigh for the fulfillment of the promise of a coming Messiah, God sent not only John the Baptist, but Caesar the Conquerer, "to prepare the way of the Lord." Then, for the first time in human history, there arose on earth a universal empire and along with it language, laws, customs and communication that made the whole world one kingdom. This was God's signature of the "dus time" for a universal religion. This was the reason the narrow limits of Palestine did not shut in a gospel intended for all people; and the disciples could go "everywhere preaching the Word." The world was ready and the disciples heard its call.

But how much vaster is the significance of the call of the field to-day!

(e) IN EXTENT: On a map where one could cover the Roman Empire with his thumb, it would take his hand to cover the modern world. Great Britain rules over more than three times as many subjects as acknowledged the rule of Augustus; and the United States covers more territory than all the Roman world embraced. Either China, India, Africa or Turkey offers a larger world for evangelizing to-day than the whole world knew at the time of St. Paul,

(b) IN ACCESSIBILITY: The great Roman roads, the two universal languages and the prevailing security due to respect for Roman authority, opened the world to the first missionaries. But a missionary can now make the circuit of the globe, preaching a sermon in every capital of the world, in less time than it took Caesar to march his legions from Rome to Britain. If the whole population "from every nation under Heaven" had come together at Jerusalem on the day of Pentecost, to hear in their own languages the mighty works of God, the congregation would have been smaller than could now be assembled to hear the Gospel in the English language alone.

(c) IN READINESS: Everywhere in this vast world is seen a great awakening. Statesmen, industrial leaders and even observant tourists confirm the statement of Mr. John R. Mott, that "in all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes economic, social, educational and religious." The events indicating this ferment have been chronicled in our newspapers and emphasized in speeches and books until they scarcely arouse even intellectual excitement any longer. Yet they mean nothing less than that three-fourths of the human race are just now arousing from the physical, intellectual and moral torpor of heathenism, and are beginning to stretch forth their hands for larger and better things.

Imagine what it would have meant if the first disciples had delayed to go into all the world until the sceptre had departed from Rome and the world had returned to its anarchic and barbaric fragments. But the crisis we are facing is infinitely more serious. A thousand millions, now without the gospel, awakening to a new national consciousness, arming themselves with the new military, commercial and educational ideas, abandoning outworn religions, and waiting for the word to march! Think of it, you Christian men, who know so well what they need, and know so well what you can give them, and know so well, too, that the present instability can not continue and that if these millions crystallize into satisfaction with modern ideas without Christianity it will be untold generations before another such opportunity occurs! Is not this call of the field such a one as the Christian world has never heard before? And does it not demand of us men and time and money, and these in infinitely larger measure than we have yet dreamed of? Is it not a call for singleness of heart, for persistency of purpose, for sacrifice of ease and endurance of hardness, for sublime consecration to a sublime ideal, "that we may accomplish our course, and the ministry which we have received from the Lord Jesus to testify the gospel of the grace of God?"

(3) It is the call of John Wesley.

All that has been said hitherto might have been said to any

Christian assembly with equal appropriateness; for the responsibility of Methodism in world-wide evangelism is in most respects identical with that of other Christians. Yet perhaps every man's responsibility is peculiar; if in no other respect, at least in its impulse. So it is not unreasonable to assume that Methodists would discover motives for this universal duty peculiar to themselves, and constituting for them a peculiar responsibility. This is what I mean by the call of John Wesley.

John Wesley was a foreign missionary before he was properly a Methodist; but his venture in America was barren of results, as to its primary intention, fruitful as it was in God's design for him. It is also true that no systematic effort for world-wide evangelism was begun by Methodists—or by other Christians—until about twenty-five years after Wesley's death. Yet evangelism is essentially a Wesleyan movement, being in fact, the heart of Methodism; and its world-wide expansion was always inevitable. This arose not from the doctrine preached, or the administrative polity practiced by Methodists. For, although these fitted admirably into such a design, they were but the outward signs of the real and vital peculiarity of Methodists. They preached a universal Gospel for a universal need; a universal call to a universal capability, and a universal holiness by the power of a universal Helper. But they were not "Universalists" in that erroneous application of the term claimed by those who are really nothing but "Fatalists." They preached a conditional salvation; not in the sense of arbitrary exceptions and limitations impossible to overcome; but in the true sense of alternatives submitted to human choice; a salvation universally effective on condition of its being believed in and accepted, and wrought out in well-being and in well-doing.

Such a salvation, among such a people, would involve by natural selection a policy giving scope to self-denial, obedience, consecration and efficiency. Many forms would be rejected because they offered no help in these matters, although consecrated by long use; and many new forms would be adopted because they ministered to these, although rude and wanting in liturgical beauty. Hence came the class meeting, the camp-fire, where the host might be gathered for fellowship, counsel and inspiration; the itinerancy, the sacrament of renunciation, and the tactics whereby the host might be put in line and manipulated with order and efficiency; and the revival, the battlefield, *ultimo ratio* of Methodists as well as of kings.

But both of these, the doctrine and the polity, were but the mechanical exponents of the real peculiarity of Methodists. Pierce a Methodist until he bleeds, and you find not a dogma, nor a rubric, but a throbbing heart. For him regeneration is not a figure of

speech, nor a magic formula in baptism, but a real birth into a real life, a spiritual revolution, the immediate and supernatural work of the Holy Spirit. For him the greatest fact and the gladdest fact is that "he has passed out of death into life," that "he is alive unto God through Jesus Christ." This new life is certified in his consciousness, it pulsates in all his members, it gives impulse and direction to all his actions, it is a well constantly springing up, a tide increasing abundantly until it swallows up the old sin and death to make way for perfect holiness in the fear of God. For him this new life is, among other things a communication of new power; power with himself, power with other men and power with God. It is heart-power rather than mind-power but it is both; for it rules the heart through a renewed mind. It breaks the crust of custom and formality and "purges his conscience from dead works to serve the living God." It gives him mastery over his nature and subdues in him the riot of lust. It strengthens him with might against all the strongholds of evil, so that he overturns the kingdom of darkness and rejoices in tribulation also. Without resisting, it breaks the spirit of the mob. Without argument, it convinces gainsayers. Without conceding anything, it persuades sinners, and multiplies believers without purse or sword. It opens a new way to peace, and peace breaks forth into joy; because it has conquered uncertainty and knows God as a real Father and Jesus as a real Savior and the Spirit as a real Witness. Prayers become prayer wherein deep answers to deep. Heaven is brought near, love puts on omnipotence, and the chiefest of sinners tabernacles in the Holy of Holies.

Now when God thus raises up the poor out of the dust, and lifts up the needy from the dung-hill to make them sit with princes and inherit the throne of glory, what will follow? I do not ask what will God require of such a man; but what will he require of himself? The answer to this question ought to define the responsibility of Methodists in world-wide evangelism.

(1) And first, if the experience of a Methodist has been correctly delineated in what has been said, he has a *motive* for evangelism that seriously affects his responsibility, it being nothing less in fact than the preservation of his experience. "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again." There is the general motive. But this new life is, for a Methodist, not a theological abstraction but a real experience. Hence it must be subject to the law of all life; it must reproduce its kind. "Whoever will save his life shall lose it." The man most alive is thereby most obliged to send out his life into other lives, to reproduce his experience in other men,

if he would not suffer the loss of the experience himself. Mr. Spurgeon said it was not so much a question whether the heathen would be lost, but whether we could be saved, if we did not send them the gospel. This is emphatically true of Methodists; for the life which they live by faith in the Son of God must be a sterile and exhausted life except as it gives "self, as He gave Himself, that others might have life and have it more abundantly.

(2) Again, Methodists claim to have received a new and peculiar power; a power which they are not afraid to say is of God, and is demonstrated to be of God, not only in the marvelous transformation accomplished in their own lives, but also in the still more marvelous expansion of Methodism in the world. We have been given a peculiar power over sinners. Our societies have not been recruited by transfers from other denominations, but by translations from the kingdom of darkness. We have this God-given power multiplied by eighteen million individuals, and reinforced by education, talent, energy and money to an extent that paralyzes computation. So tremendous is the mere consideration of possibilities in the evangelising power of Methodism, that it will not seem boastful at all, but a sober estimate of our power, to declare that the Methodist body alone, without doing more than the Wesleys did in Great Britain or than Ashury did in America, could carry the glad tidings to every soul of the thousand millions who now sit in darkness in less than ten years.

It is truly an awful reflection, the heavy burden of responsibility which power everywhere exacts. We are familiar with it in human affairs but note the significance of the same disproportion in the gospel: "to whom they commit much, of him they will ask"—not much, but "the more." If the servant with but one talent was "wicked and slothful" for hiding it, what shall the recompense be of those who bury five talents? And if Methodists have been entrusted with a world-wide Evangel, and a power, which not only in the gospel but in their own selves they know is the power of God, how shall they escape the greater condemnation if they neglect a great salvation?

(3) Finally, our responsibility must be measured by our opportunity. I am not now thinking of the field "white unto harvest," nor of the critical hour in national, social and economic life; for these opportunities are not of our making, and we are responsible only for using them. But I am rather thinking of those conditions of success wholly within our own power, and which mean more to the final result so far as we are concerned than all other elements combined. A man is responsible not only for all he can do under given circumstances, but for all the circumstances of his own making which prevent him from doing more. I will mention but one of these.

Without presuming to speak for other lands, I will venture to express my profound conviction of the responsibility of American Methodists in this matter. It is that we are keeping ourselves back from the greatest opportunity ever offered us by the most unnecessary and inexcusable hindrances ever tolerated. If a census could be taken as to what one circumstance would do most to promote world-wide evangelism among Methodists; what would evoke most enthusiasm, enlist most missionaries, induce largest gifts, remove most difficulties, and start a missionary crusade that would set the Methodist world aflame with new zeal and new hope, I believe an overwhelming majority of our people would say, it is the union of American Methodists into one body. We have seventeen different names for Methodists in America; and, consequently, about that many different missionary campaigns. In this field we compete against each other, duplicate each other's efforts and confuse those we are trying to serve. But that is not our sorest loss. It is the loss we are suffering in being separated from one another that keeps down the missionary flame; for that pure fire is fed only by love. Give us enough love for one another to induce us to drop our small differences, and to get us together with one accord in one place, and again there will come from heaven a sound as of the rushing of a mighty wind, filling all the house; and tongues parting asunder like as of fire will sit upon each of us; and all will be filled with the Holy Spirit, and begin to speak with other tongues as the Spirit gives us utterance. For, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven." Brethren, how can we measure our responsibility in the light of that promise? for if Methodists were agreed they might ask for the conversion of the world, "and it should be done for them of my Father who is in Heaven."

We may pile up our missionary contributions as we will, but as long as we seventeen separate brothers of one household continue to refuse the opportunity and the importunity for reconciliation, the very altar will cry out against us, "Go thy way, first be reconciled to thy brother, and then come and offer thy gift."

The divine strategy for conquering the world is not in the large gifts, but in the union of Christ's disciples; "that they may be one, that the world may believe." O you of the great Methodist Episcopal Church, and you of the great Methodist Episcopal Church, South, in the name of all the divided hosts of Methodism, I challenge you! Lead on in the strategy of love. "Prepare ye the way of the Lord."

The Rev. DAVID BROOK, D. C. L., of the United Methodist Church, delivered the first invited address, "Mission of Methodism to the Non-Christian Races:"

The Mission of Methodism is the Mission of Evangelical Christendom. No sane man wants to carry to China those denominational differences which are daily becoming fainter at home. The primitive heart-hunger of the world is not satisfied by learning the historic meaning of ecclesiastical millinery, or the niceties of hierarchic nomenclature, or the virtues of Cameronism. These are stones for the soul and some of them particularly hard ones, and we have to give the world bread, or let it alone.

Practical experience on the field soon forces the earnest missionary at the centre of things. He says, like Mr. Latimer, a Baptist missionary, reporting to the Edinburgh Conference, that he has become less a churchman and more a Christian. "Particular tenets of my own Church" he adds "are falling into the background, in view of man's need of Christ." Similar testimony is almost universal.

At home the same result is produced by that true and wonderful vision which is dawning upon the Church. We see a world suddenly awakening from the slumber of ages, and ready to hear an adequate message for its soul. The opportunity is so vast, and has come so suddenly, that the Church is bewildered, almost appalled by the responsibility. The doors which are open on all sides of us to-day were closed yesterday, and may shut again, more firmly than ever, to-morrow. Africa, except for its coastlands, unknown fifty years ago, is now open to the heart of it. China, Japan, Korea, sealed for centuries, have opened their mind to the wonders of the West, and ask the Churches of Christ "what they have to say to their souls?" And to-morrow the chance may be gone. Islam may have conquered Africa. Materialism may have won the far East. Now is the accepted time. At an hour so critical in the history of the world our mission is *Christian*. We can not spare a moment for the lesser things.

The races in question all need our central truths—truths that are older and deeper than Methodism, truths that ennoble character that give the soul eternal life. They need the Christian revelation of God and man and destiny "of God." They have dwelt for ages in the Valley of the Shadow of Fear. It is true of Pagans. It is true also of those in whom old animistic faiths have been overlaid by a thin veneer of Buddhism. The terror of envious spirits haunts them from childhood to the grave. They can never hope to propitiate them all. It is glad tidings of great joy to them to learn that there is one Lord God, that there are no other gods, that He is Almighty, and that He is at the same time the loving, tender Father.

Still closer to the soul comes the truth that his God is knowo

and accessible through His Son, Jesus Christ. But the contemplation of the holy and loving God as Jesus Christ revealed, awakens a sense of sin, and makes the soul feel the need of an atoning sacrifice. Their own former sacrifices assist them to understand the sublime story of Calvary, which is the glowing heart of the Christian message. This, this only, meets the need of the world. The Lamb of God, only the Lamb of God, can take away the world's sin.

But the races need God the Holy Ghost. Every missionary tells us that what China, at all events, requires is not so much a new code of ethics as an adequate moral energy to live what she knows. Her soul needs the breath of the Holy One. The whole world needs the Throne Jehovah of Christendom.

But we have to tell the races in this pregnant hour what man is, and what he may be. They have, indeed, ideals to which they aspire. Some of them are hideous and all are imperfect. We have to show them the Son of Man as He lived in Palestine, holy and strong, tender and loving—the Man in whom God is well pleased. We have to tell them with the help of the Spirit the very vilest may be transformed, and become like Christ.

Nor is our mission to men only. We have to tell that half of the human race, which through all the dim millenniums of the past has been held in bondage, that for them as well as for men, Christianity opens the way to a divine life.

And we have to tell them all that that life is everlasting. It is true that vague glimmerings of existence beyond death are involved in animism and in ancestor worship. In animism, in such a sense, for example, as to make infant Hades in this world based, in such a sense as to make a Father's House of many mansions luminous in the world of departed saints, is distinctly the teaching of Jesus, which it is the mission of the Church to make known to a dark world.

These are elementary truths of the Christian Church. We believe Christ came from God to make them known. They are for the world. They are not for Teutons only, or Kelts or Latins. They are not for Aryans alone. For, as concerning the flesh, Christ Himself was not an Aryan. We certainly can not for a moment entertain the notion of a determination of territory for Jesus. We can not abate one iota of the imperial claims of His love to save the whole world.

Then is the Church ready for the heroic devotion which is called for by the glorious possibilities, the wide world over, of this hour?

Is Methodism ready for it?

It is true that Methodism has no monopoly of the truths just discussed so briefly and imperfectly. For Methodism does not pri-

marily stand for a distinctive doctrine. It conferred on the lives of John Wesley the truths embodied in the creed of his Church. Methodism is a *spirit*. It is a *life*. John Wesley made old truths so thrill and so glow that, under God, England (and not England only) was saved from spiritual death.

To-day the task is far vaster. But so also are the resources. The circumstances of the hour are Christ's grand challenge to His Church. Is Methodism prepared to take a foremost place in giving a loyal and practical answer? The whole world is open to the Church which dares to feel and say what its founder, alone, dared to say—"The World is my Parish." Have we such faith?

Faith? Aye. But have we the *love*—so that we count not our lives dear unto us, so that we are content at the earthly end to bequeath in worldly goods little more than two silver spoons? We have a mission to the world. Have we the Spirit, at any cost, to get it home. If we have, we may be used to save the world—we shall certainly save Methodism—which else is surely doomed—for there is no other way for man or for Church—to life—except the way through Death.

The second invited address was given by Bishop WM. BURT, D. D., of the Methodist Episcopal Church:

What an impossible task, "the Mission of Methodism to the Latin Races," in ten minutes!

The representatives of the Latin races are to-day in South and Central America, Mexico, France, Italy, Spain, Portugal, Roumania, Switzerland, North Africa and scattered among other nationalities. They number in all about one hundred and forty-five millions of the world's population. The Latins were the leaders in the world's thought and civilization. They gave us literature, law, art, architecture, science and philosophy, and they brought to our barbarian ancestors the good news of the Gospel.

The moral and religious sentiments of the ancient Latins were so relatively high that Augustine said, "God must have conceded to the descendants of Romulus and Remus the government of the world because of their religious virtues."

Later the Romans became corrupt since the basis of their moral conceptions was very narrow. This corruption which rapidly increased during the time of the Empire was restrained by the Christian Church, but only for a comparatively short time and then was favored and nourished by the Church itself, so that as early as the time of Chrysostom the distinction between Christian and Pagan had become nominal rather than real.

Once started on the moral decline the Romish Church went from bad to worse, and during the centuries has exercised a fatal influence on the character and spiritual life of the Latin people, so

that Niccolo Machiavelli said, "Those who come nearest to Rome have the least religion. Through the influence of the Papal Court the Roman province has lost all religion. Hence we Italians owe it to the Church and to the priests if we are bad and without religion."

Romanism as a system is pagan in its thought and practice and in its ultimate results on human character, society and national life. There is nothing Christian about it but the sacred names which it assumes. It is Paganism restored with the old rites, festivals, flowers, incense, holy water, vestments, rosaries and images, yea, the very gods but with new names, even going so far as to take the old pagan images and altars, baptizing them with Christian names. The Papacy instead of representing Christian progress tends to drag the world back again amid the ideas, rites and customs of idolatrous ages. Look at the poor deluded people kneeling for hours before some statue or picture, kissing the toe of some old image crawling up the sacred stairs, or walking with bare bleeding feet up the steep stony path to some shrine on the hill-top. And why? To appease the wrath of angry deities and to acquire indulgences. But alas, this has nothing to do with their inner life or conduct. Religion is entirely divorced from ethics.

The Romish Church arrests all progress, spiritual, intellectual, social, economic and national, and it saps those virtues which are essential to the development of the race. The difference between the moral vigor of Protestant and Roman Catholic populations is not accidental but is due to the very essence of the two systems. The Reformation emancipated the believer from subjection to the priest and restored to him his individual liberty. The believer must be a free man before he can become a true follower of the Christ. Protestantism means spiritual independence, individual energy and personal responsibility. Hence the Reformation laid the foundations for a new era in the world's history.

What has Romanism ever done for any country or people on the face of the earth? Read the history of France. Witness the struggle through which she has recently passed in order to be free. Look at poor, ignorant, superstitious Spain, just manifesting her first spasmodic longings for liberty. Watch the doings in Portugal to-day. Ask Italy, and her sad story is enough to convince the world that the Papacy is the cruelest form of despotism that the world has ever seen. Go to Mexico, South America, Cuba, Porto Rico, the Philippine Islands or to any other spot on this globe where Romanism has been dominant and there you will find in proportion to the absoluteness and the time of its power, ignorance, idolatry and human degradation. Hence thinking men and women in all these lands are being driven into infidelity while the ignorant are still deceived.

Thirty years before the French Revolution Sir Isaac Newton predicted that Roman Catholicism on the Continent of Europe was destined to be trampled under foot by the infidelity which Romanism itself had caused. A prophecy which is now being literally fulfilled. The testimony is the same concerning all the so-called Catholic countries. "Romanism is baptized Paganism." The educated classes call themselves spiritualists, materialists, infidels and atheists. Lawyers, physicians, artists, journalists and business men generally are totally indifferent to religion. Socialists and radicals assert the falsity of all religions and zealously promote infidelity. In the Universities both professors and students are hostile to religion. In France and Italy out of seventy-three millions of people less than one-third are loyal to the Romish Church.

In a recent number of the *Outlook*, even the *Outlook*, we read: "To those who realize the great and sore need of the religious spirit and of a deep abiding faith in God amid the perplexities of this age the situation in the Latin States has assumed the proportions of a tragedy." There is no part of the world that needs the Gospel more urgently than these Latin countries. After years of study and observation on the field I am personally convinced that a radical reform in the Romish Church is out of the question since it would mean the destruction of the institution as it now exists.

The sun shines in the heavens, but those whose eyes are bandaged can never enjoy its glory until the bandages have been taken off. Romish superstitions and traditions are so many bandages which absolutely prevent the people from having the vision of God as He has been pleased to reveal Himself through the Sun of Righteousness.

These lands overshadowed and blighted for centuries must be evangelized with faith and fervor.

Some remembering what the Latin races were in their supremacy and glory now speak of them as degenerate and decayed, a people whose golden age is in the past, with no hopeful future before them. No one who has read modern history and visited and studied these lands in recent years can entertain such a thought for a moment. No, the Latin race is not dead, nor dying, but very much alive.

The wonderful progress of these nations in recent years has only come as a result of their liberation and separation from the Church of Rome. Mere ethical teaching will not suffice for their moral redemption. They have been robbed of the Christ and the living Christ must be given back to them.

One of the sad features of our present-day Christianity is the lack of Protestant enthusiasm. How indifferent we have become concerning the heritage bought for us by the blood of our martyred fathers! We say, "Times have changed," "Rome is not what it was." Has Rome changed or have we? Brothers, Romanism is just as

bad to-day in any country or in any community as the external circumstances and influences will permit it to be.

The offense of the cross is not easy to hear, but we must be true to our Lord and Master. Paul did not enjoy the persecutions of the Jews and he might have avoided much of it if he had not persistently testified against Judaism. How much more should we in our day be true in witnessing against the assumptions, falsity and tyranny of Romanism.

1. Methodism is positive and practical and hence responds fully to the present needs of the Latin people.

2. The experimental character of Methodism satisfies better than any other exigencies of the Latin mind. More than belief, it is personal heart-communion with God.

3. The popular character of the organization of Methodism renders it attractive to the modern Latins, who also in their political ideas and preferences are becoming more and more democratic.

4. The eminently social character of Methodism splendidly adapts it to the spirit and demands of the Latin races.

5. Our vivacity and freedom in worship, so characteristic of whole-hearted Methodism, is wonderfully adapted to the warm spontaneous temperament of these Southern people.

6. Methodism is in favor with the Latins because they wish to counteract the deleterious influences of Romanism. If there are two systems of religious thought and activity diametrically opposed to each other these are Methodism and Romanism.

Wesley's first purpose was to evangelize a corrupt and spiritually dead Church, and to preach scriptural holiness in all these lands. The Methodists who can excuse the Romanism of to-day must belong to a degenerate race. If Romanism shall succeed in corrupting Protestant nations, and if the Latin races shall be allowed to sink into infidelity what shall be the final result on the Christian civilization of the rest of the world? We must evangelize these Latin races in order to maintain our own ideals. We must save them if we would save ourselves and the rest of the world. Has modern Methodism the Christ Vision?

Shall the Latin countries become Protestant but infidel, while Protestant countries through Romish influence lose their vigor and become weak and servile?

Let us not forget that the future Church will be that Church which has at heart the cause of the people. If we become in any way identified with Rome, we also shall be swept away by the fury of angry multitudes who are waking up to the fact that they have been cruelly deceived. This is the case at present in the Latin countries and is bound to be so later in other lands.

The mission of Methodism to the Latin races is to save them and to make them powerful allies for the conversion of the world.

The third invited address, subject, "Methodism and France," was given by the M. le Pasteur THOMAS HOCART, of the French Methodist Church:

Some time ago France discovered Canada. Our daughter Canada looked around for a wet nurse and one came from England. The milk must have been of a good quality, for the child looks healthy and prosperous. A few years ago mother and nurse met and they decided to shake hands. The agreement was signed, as you all know, in those hinding words, "L' Entente cordiale."

But you would like to know something about the mother country. I have bought a book containing five hundred facts concerning Canada. Time will not allow me to give you more than five or six concerning France. I could endorse all that the hishop has said on the religious aspect of the Latin races.

Roman Catholicism has some 4,000,000 earnest, devoted worshippers. Some say they are 7,000,000 strong. The truth lies between these two figures. The mass of the people are hreaking away from religion altogether. Some 30,000,000 people have practically no religion at all. Amongst those who are faithful to the Roman faith there is a great unrest. You may have heard of the Sillon movement, composed mostly of the young men of the Church, with Marc Sagnier as their leader. The Sillonists attempted a certain amount of social reform, hut one of the main ideas was to prove that a Frenchman could be a loyal republican and retain at the same time his religious faith. Many Freethinkers believe that the republic stands for progress and liberty, hut they are persuaded that religion impedes progress and renders freedom imposihle. Unfortunately for Marc Sagnier and his followers, the Pope had a gavel, and when the ardent would-be reformer was reaching the summit of his power, down came the hammer and Marc Sagnier down, and the movement collapsed.

The Modernists show signs of earnest inquiry. They are reading Protestant theology; taking in religious newspapers from the Protestant world. Some time ago a young student from a Roman Catholic seminary hought twelve Bibles at one of our depots in Paris.

Protestantism we must never forget was nearly hied to death a few centuries ago. Some 2,000,000 Huguenots were either put to death or fled into exile. These men were not ordinary men. They were men of intelligence, of great husiness capacities, men of character, men with a living faith. The very flower of the nation. They carried their spiritual treasures to Protestant lands.

Methodism came to France about a century ago. The work was carried on mostly in the inner circle of a somewhat sleepy Protestantism. Then later on Methodist preachers worked among the outsiders of Protestantism. Now circumstances have changed, and

Methodism has to face the densely superstitious Frenchman who knows nothing of a living Redeemer, but in many cases he is facing the unchurched masses of Romanism. Our earnest missionary pastors have a much larger field for work, and a constantly widening vision.

Atheism is a growing force in many parts of the land. A municipality near Paris baptises children in the name of liberty, equality, and fraternity. This ritual of the Freethinkers is a very pale imitation of Christian baptism. It is a revolt against the papacy, but it is at the same a yearning of the people for something that is above them.

In another case a poor widow applied for the gratuitous services of the municipality to bury her dead child. The civil authorities refused to help on the ground that she was having the religious ceremony at church. The tyranny of some Freethinkers is as bad as and sometimes worse than the despotism of the papacy, which tries to capture the conscience by fright.

A few years ago, in a school in Paris, the teacher alluded to the fact of Jonah and the whale. Of course, said he to his class of boys, you do not believe the story, and those of you who do not believe it, show it by raising your hands. All the boys raised their hands except a boy eight years old, the son of a Methodist minister. "I did not raise my hand," said the lad to his mother, "because I knew the teaching of the Bible was true."

A society of men has been started, who have tattooed on their arms the letters "A D"—anti-Dieu. They are drilling into their minds the denial of the existence of God.

We have, however, to rejoice that we have in France perfect freedom to preach the gospel since the separation of Church and State. All the Churches of the land are on the same footing. One day in the year, on the 14th of July, the national fête day of liberty, we can preach the gospel in the streets and everywhere in the open air. May that day be a prophecy of a still more complete freedom for open air preaching.

In the middle ages a very cruel custom prevailed. It consisted in hurrying people alive. That awful cruelty is being repeated in the moral and spiritual sphere of those men who are depriving humanity of its God.

In our great republic there is engraven on every public building and institution a very noble motto: "Liberté, Egalité, Fraternité." This motto was born in a cradle in Bethlehem. Men tried to bury it on Good Friday, but it rose again on Easter morn. Our nation needs very sorely, preachers who will explain to the people the great gospel message, the gospel of the resurrection day. A people that has in its expression of good will the sweet word 'Adieu, has, beyond doubt, religious capacities.

The heart of the nation is rent atwain between two masters. One teaches, often teaches, religion without any connection with morality. The other tries to reach morality without any serious connection with religion. We need the help of brethren of Protestant lands to lead the people back to God through Christ.

The Rev. J. SCOTT LIDGETT, D. D., of the British Wesleyan Methodist Church:

Mr. President: Without in the slightest degree prejudicing those larger considerations of the whole world that are before us to-day, I rise with a deep sense of responsibility to urge that one of the great acts of this Conference should be to come to the succor of our devoted French brethren in this great warfare against superstition and unbelief. I do it because there is no chance of our success in rearing a great Christian world-civilization or in evangelizing those new races of the far East, which are awakening to the ideals of liberty and progress, unless by God's blessing that great republic which has stood for so many of the noblest ideals American, shall learn once more to find their inspiration in the person and cross of our Lord Jesus Christ. Now, Methodism has a great stake in this. One of the most beautiful stories of our early work is the way in which Methodism effected a lodgment in France,—the story of our early success, and the way in which she won from the reformed Christianity of France a title which she bears until to-day, "The Church of the Revival." Methodism went to France, not for any narrow denominational purposes. If we were to suppose for one single moment that France would ever become Methodist, we should spoil our Methodist ideals and fatally mis-read the genius of France. But there is a great opportunity at this time when the hosts of infidelity are beginning to awake, when that inmost religiousness of the heart of France is beginning to revive, when Methodism, in friendly alliance with all the great evangelical forces which are coming to a new revival, may start afresh upon a movement for permeating, pervading, educating the mind of France to a nobler, freer, more evangelical conception of the Christ who stands, not merely for a spiritual and moral reformation of the individual, but for the triumph of every one of those great ideals for which France has stood as few other nations have, but which will totter to their fall and perish from the lack of life within, unless men come to see the need of the gospel of our Lord Jesus Christ. I ask in the name of God that one of the great acts of this Conference be not to supersede, not to rival the Methodism of France, but to come to its succor, and make them feel that the world of Methodism is behind them because it loves them, and because it loves France. I am glad to say that the very day before I left England I received a letter from an English lady, whose fortune has come to her through France, offering a sum of something like \$400 a year for five years if only something could be done to assist our French brethren to go on their way on a larger scale, holding conferences and conventions and missions, seeking to educate the French people to the meaning of the gospel, beginning to train women for the work of deaconesses, showing a nobler ideal than the Catholic sisters, but meeting what is at present a fatal want in France. Will this Conference rise to the occasion? Will the men with Huguenot blood in their veins rise to this great

occasion, and in the name of Methodism and evangelism and in the name of that France, of which "l'entente cordiale" is the political and international expression, say that this Conference shall give a new message to our brethren in that republic to which we owe so much, and which is destined by God in the future to play so great a part in the evolution of world-wide civilization?

The Rev. J. W. BUTLER, D. D., of the Methodist Episcopal Church:

I come from Mexico, the country lying to the south of the United States, stretching down to Central America, and containing about one-tenth of all the Latin people. Mr. President, when the first Ecumenical Conference was held, Rome was very nearly supreme. She had had her chance for three hundred and fifty years in Mexico, and had miserably failed to lift up the people. Bishop Burt is not the only one who says the things that have been said here this morning. Abbe Dominic, who came twice to Mexico as the special envoy of his Holiness declared that he found in Mexico only baptized paganism. Christ is still entombed in Mexico. It is Good Friday all the time down there, and Easter means the enthronement of the virgin of Guadeloupe—in other words, of the Virgin Mary. And over the threshold of that magnificent cathedral just outside the City of Mexico, which was erected in her honor, is engraved this blasphemous interpretation of a Scripture text, saying, "She hath not done so concerning any other nation." But Methodism has been there for something like a generation—two branches of Methodism; I wish that I might say one united Methodism. If there is a man in all this Conference wise enough to explain to a Mexican convert the justification of two Methodisms side by side in Mexico, he is wiser than that man of the Old Testament history who gave the innocent child to his lawful mother. At the time of the first Ecumenical Conference there was hardly a score of Methodist congregations in Mexico. To-day we have 352 congregations in these two branches of Methodism. We have 162 native pastors, 191 native teachers, among whom are local preachers; and we could not get on without the local preacher. We have 13,368 communicants, and over 37,000 adherents, giving us a Methodist community to-day of over 51,000. We have 7,401 in our day schools, and 10,198 in our Sunday schools; and over a million dollars, gold, of property in that land.

We have just passed through most trying experience, in a revolution that drew itself out through eight long months. Those were trying times. Blood ran in the streets of a number of centers of our work. Day after day our people were house-bound, and did not dare step out into the streets in some of those centers. We kept in touch with the missionary authorities in New York, and one day I received a cablegram saying, "You are authorized to send home any of our workers." I communicated that fact to all our workers. We have forty-three Americans, including five children, in our branch of the Church. I communicated that fact to every one of these people; and at the same time I said, "Brothers and sisters, the ninety-first Psalm is still pretty good." And not one man nor one woman asked to be released from the post of duty. That is the stuff out of which your workers are made in Mexico.

The Rev. E. W. BRYSH, of the Methodist Episcopal Church:

The anomaly of France, the oldest daughter of the Church, being the France of the French revolution with its carnage and its worship of reason, and at the present time the hot bed of socialistic atheism—it is an anomaly, but there is a reason. There is an explanation. France, the oldest daughter of the Church, from the days of Irenaeus, the Bishop of Lyons, up to the days of Napoleon III, has been the drudge of the papacy. No great project has ever been framed by that Church but what it has called upon France, and has found men and money in large measure in France. France, the oldest daughter of the Church, has been atheistic because she is at heart religious. France, the hot-bed of atheism to-day, is at heart religious. But atheism for France is the only way she knows to register her revolt against what she has known as Christianity. At heart the revolution was religious. It was an effort on the part of those men who had been betrayed in their deepest consciousness to find a religion that would be free from ecclesiasticism and tyranny. France to-day, socialistic, atheistic France is seeking after God. It is true, some Frenchmen boast the letters "A. D."—*anti dieu*; but they are against the God they have known, and they are hungering for the God they do not know. On a train not long ago I had the privilege of talking with some men, and they began, just as every ordinary Frenchman will begin, by telling me how little use they have for such a being as God, and such a religion as the Christian religion. It took them about twenty minutes. When they were through I talked to them just as a Methodist preacher ought to talk. I went back to my experience, and I told them what the Lord Jesus Christ had done for myself. And so, when I got through, our hearts were beating pretty close together, and the tears were in the eyes of all. I said to them, "Men, if you had priests who would preach to you this kind of religion, what would you do?" One of them, bringing his fist down, said: "We would all go to church; that is what we would do. But we haven't got such priests, and we can not get them." France is seeking God to-day, and I am convinced that the France that has gone away from the Roman Catholic Church wants God. In the dark days of '71, 75% were Catholics. They performed their religious duties. To-day that is true of less than 10%.

The Rev. JAMES HOPE MOULTON, D. D., of the British Wesleyan Methodist Church:

Mr. President, I want to put in one word just for the fourth division of the subjects that have come before us this morning. I do not want to talk about the subject in general, but to speak one word about the heathen at our door. I do not mean those who profess that they are Christian, but in reality worship the world. I mean the enormous field of missionary enterprise that we have in Christian countries among those who are not even nominally belonging to any religion. I have just had the great privilege of going with the president of our British Wesleyan Conference to the West Indies, and it was my duty to represent him in a short visit to Demerara. Do we realize that in that province of British Guiana half the increasing population are not even nominally Christian? It is an immense field. I drove four miles by the side of a river and saw only East Indian faces—coolies. There are enormous ad-

vantages for evangelization there. We can evangelize these men, who when they go back will be our most useful missionaries in India. But what have we there in Giana? One of our own Wesleyan missionaries; and there is also a devoted and splendid missionary from the Canadian Presbyterian Mission. Nearer home we have just the same story. About one year ago I was invited to a small meeting of Parsees in London. I was asked by a Parsee editor to speak to them. They are among the neglected non-Christian races of the world. They were not mentioned in the great Edinburgh Conference, though I tried hard to get a chance to speak for them. In spite of the fact that there are less than one hundred thousand of them in India, they are the very cream of India to-day, intellectually and in many other ways. There are two hundred Parsees resident in London alone. At the beginning of the students' missionary convention a special meeting was held in regard to the enormous number of non-Christian students in our universities. There are very many such. These men come to our Christian civilization, and it is absolute ruin of their ideals of Christianity. What do they get there? They get the cold shoulder to a large extent. They see things which they go back and talk about as evidence of how far these Britishers believe in the religion which they profess. In the meeting which I just now mentioned, we were told a story of parents in India whose son was getting too much under the influence of Christian missionaries, as they thought. Being wise in their generation, in order to keep him from becoming a Christian they sent him to England to study in a university there.

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

Mr. President, I think we have, in what we have heard this morning, an admirable illustration of what comes from the unchecked dominion of a single Church. The universal result is first that it becomes proud of its own obesity, arrogant, then persecuting, and then corrupt; and that is what will come to Protestantism under precisely the same conditions. It is the upgrowth and the outgrowth ultimately of the instincts of corrupt human nature. We have in it the vindication of the rightness of denominationalism. I am as broad a man as you can make out of a Methodist, as catholic in my spirit and temper as can possibly be; and yet I can not help being amazed at the fact that nearly all voices are now loading the air with a clamor which resembles that which the Roman Catholics have been making through all these centuries [No, no, no], when we demand that everybody shall come into one Church. Well, I knew I should not meet a universal response to this.

I rose more particularly to speak about a branch of the Latin race, that has not been referred to in any speeches to-day. It is customary to speak of South America as Spanish America. It would more properly be called Portuguese America; for there are more Portuguese people in the Republic of Brazil and elsewhere in South America than in all the Spanish states together. They have never been quite so much under the dominion of Rome as the Spaniards have.—the Portuguese in South America. My own Church has had the good fortune to be the only Methodist Church down there; and I am not particularly solicitous that any other Meth-

odism should come there, unless it is willing to take the equatorial provinces. We have two large Conferences, one in Central Brazil; about seventy-five ministers, native and foreign; about two hundred congregations; about seven thousand members. We have a Church which is alive, and would continue to grow and prosper, I verily believe, if American Methodism were to sink into the sea to-morrow. I trust American Methodism is never going to be disintegrated as a distinctive form of the American Church. If that time should come, I shall not be present, except in the capacity of a broken-hearted mourner.

M. le Pasteur THEOPHILE ROUX, of the French Methodist Church:

Mr. President, dear brethren: When deputations come and speak to you in perfect English, you sometimes doubt if they are really genuine natives from the country which they represent. Now, in my case you are relieved from all such doubt.

I have had the privilege to preach the gospel to the province of Jacque Cartier; and often when I was a local preacher I passed near the old home of Montcalm. I heartily second the proposition of Dr. Scott Lidgett, and in doing so I give expression to the feelings of our French Methodist Church.

We have many reasons for the Forward Movement. (1.) Roman Catholicism as a spiritual force is unable to revive the power of Christianity in France. There is an incurable hostility between Rome and democratic progress. It is only nominally that France can be called now a Roman Catholic country. The largest portion of her citizens have no religion at all. The Romish superstitious have driven them to agnosticism and incredulity. (2.) The tide of materialism shows signs of receding in France, and there is general disappointment with the moral results of secularism. (3.) The time is opportune for a Forward Movement for the evangelization of France. Since the separation of Church and State our Christians have more liberty to proclaim the gospel to the multitudes. In many places new and enthusiastic enterprises have met with encouraging success. (4.) The Protestants in France are a small minority, scarcely one to sixty; six hundred thousand out of forty millions; and the Protestants who are eager for the religious salvation of their country are in minority in these six hundred thousand. (5.) The conversion of France to the gospel is not merely of French interest, nor merely of European interest, but is of universal interest. I say it without hesitation, to win France for Christ would be a conquest of first missionary importance. In order to understand this, consider the unique position occupied by France in the Roman Catholic Church. She is the only great Catholic power. She gives to the Pope half of the funds and half of the missionaries required; and, Mr. President, they prevent or undo much of your mission work. Should France not be the strategic point for evangelical mission work? Consider the position of France in the Latin world, and the still larger world which is reached, penetrated, influenced by the French spirit. From east and west your sons and daughters come to our large cities, to the centers of science and art and literature. For their sakes spread abroad the light God has entrusted to you. Brethren, we beseech of you to consider all such things, to lay them upon your heart, and each of you to say, "Lord, what wouldest thou have me to do."

Bishop C. S. SMITH, D. D., of the African Methodist Episcopal Church:

I wish to speak of the spirit that should possess the propagandist of the Christian religion as he goes out among the non-Christian races. What is the Christ spirit? What is the Christ idea of the brotherhood of man, His idea as it relates to the commonwealth of mankind? If the propagandist of the Christian religion goes out among the non-Christian races asserting the spirit of race superiority, he finds himself at once handicapped. And from my observation in foreign fields I am frank to confess, though I do it regretfully, that, at least in many instances, there is too much exaltation of race superiority and too little exaltation of the life and spirit and purpose of the Lord Jesus Christ. Point to a single utterance of the Master wherein He boasted of His racial lineage, wherein He emphasized or laid stress upon the mere incident of race superiority. I say "the mere incident" because there are four things for which no man is responsible—of whom he was born, when he was born, where he was born, and how he was born. I know that there is no lack of stressing the idea of the fatherhood of God and the sonship of Christ. But there is a woeful lack of stressing the brotherhood of man—not as white men, not as black men, not as yellow men, not as red men, not as brown men, but as men.

Now, I postulate that if the brotherhood of man is not one of the cardinal and fundamental teachings of the New Testament, then the whole scheme of the Christian religion is but a cunningly devised fable, the agony of Calvary the echo of a deceiving dream, and the reputed vicarious death of Christ a mere figment of the imagination. Jesus said, "If I be lifted up I will draw all men unto me." "All ye are brethren." "Love one another, even as I have loved you." "Go ye into all the world, and preach the gospel to every creature." And unless the brotherhood of man is brought into realization here, the apocalyptic vision never can become a reality—the vision wherein John saw a number that no man could number gathered together out of every tribe and tongue under heaven; and when the inquiry was made, "Who are these?" the answer was not white men, not black men, not yellow men, not red men, not brown men. No! But, "These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Mrs. GEO. O. ROBINSON, of the Methodist Episcopal Church:

Fathers, brethren, and sisters: I rise this morning to protest against a note of discouragement that I read in this morning's Guardian. Statistics is a dismal science. We that are struggling with the statistics of the deaconess work of our Methodist Episcopal Church realize this. Spiritual things can not be measured by figures. What we Methodists have done through the last decade is not to be measured by even the figures that your accurate chairman or secretary read yesterday, nor by the political movements in countries. Who is it that has given you Englishmen steps forward in the pathway of humanity, but Lloyd George, a non-conformist? Who started our work against special privilege in the United States but Ida Tarbell, a Methodist woman? We women do not want our work to be measured, perhaps. But think of what

the Woman's Foreign Missionary Society has brought forth in this last decade. The Woman's Home Missionary Society will come up to our annual meeting on the 19th of this month reporting twenty thousand more members than a year ago. How did we do it? We simply went to individuals. You men, instead of talking about individuals, get your men and tell every one of them to go for an individual. How did the Paulist Fathers arise—ones of the strongest Catholic forces we have to meet in your American cities? Through a Methodist preacher of Old St. George's Church, an erratic man, but a man of genius, whom no one of our Methodist presiding elders was wise enough to recognize for what was in him. The Catholic authorities got hold of him, and he became the founder of the Paulist Fathers. They are diplomats. They go to the leaders in Protestantism, they go after your brightest young men and women. In the Eucharistic Congress what did they do? They did not trouble about statistics; they did not say, "O, we have only so many thousand, not so many as a year ago." But they sent through all the associated press a fine account of the robes their bishops and archbishops wore, and what a beautiful ceremony it was. I read in Detroit what a picturesque pageant it was, and I wished I could have been there with a kodak. Are we to go out from here with a note of depression? No! We have made a tremendous advance in these last ten years. I have great sympathy, friends, with that colored brother yesterday, who said he had got more accurate statistics. I have listened hungrily and meekly, as a woman should, and I have not heard a word about the sisters; and yet we are over one-half of the membership of our Church. We don't have high situations; but we get up sewing societies and oyster suppers, get the money, you know, to look after the Church. I was in Paris a year. What interested me more than my studies in the university was the social aspect of the city. Every Saturday morning, walking through the Sorbonne, I would see, headed by a sister, a long line of girls going to their catechism, and a similar line of boys led by a priest.

Bishop J. M. WALDEN, D. D., of the Methodist Episcopal Church:

Brethren,—and that includes the sisters,—I have a word that I feel that I ought to say. I am glad that there has been so much said to take away the gloom that apparently had fallen upon our spirits because of the statistics that were given, and the comments given in connection with them, which were not understood. Those comments illuminated the statistics, and made them vital and forceful. There has been before us the wide field. But we know that we have not come to the time yet when we can occupy all these fields as fully as we would desire. I want to call attention to this one thing, that in the midst of other counsel we are called upon to make a wise determination as to the fields we will occupy with the force we have. I am so glad that these great fields have been brought before you this morning. And as we survey the whole world, we are to try to occupy only so much of the world as we have the men and means at the time to occupy. Sixteen years ago I was in China, and just about this time of year was completing my visits to several of the missions of the Methodist Episcopal Church there. I met Bishop Hendrix there; and if the Church had followed what we thought was the best thing for Meth-

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odism in China, they would have had a union press many years before they did get it. When I returned and made my report in this form, that with four hundred million people there are the brainiest people in Asia and the best heathen in the world. Where do you find your martyrs among converted heathen? Chinese pages of history in the last ten years alone furnish the martyrs that are the seed of the Church. Nearly fifty years ago I was busy helping to organize a movement to help the colored people that were being thrown between the two armies in the great war in our country, organizing the Freedmen's Aid Society. How did I rally our people? I said to them, "We must see that in this movement of these colored people coming within our reach, in the emancipation of the colored people of America, there is a providential relation to the evangelization of Africa. Where to-day do you find Christianity and Mohammedanism face to face? The great struggle between these two powers is to be wrought out in Africa; and we, with our twenty schools and more in the South, are helping in that struggle. Ah! friends, some day I want to go and take my hat off at the tomb in Columbia, South Carolina, of Bishop Capers on whose grave there is this inscription, "He was a missionary to the slaves on the plantations."

The Rev. JAMES LEWIS, of the British Wesleyan Methodist Church:

Mr. President, I want to strike a note here this morning that was struck in Edinburgh relative to heathenism. I think that the note has not been struck relative to Roman Catholicism—the necessity to act according to the principle of comprehension in dealing with your antagonist. Sweeping statements, wholesale statements, have been made in this Conference this morning, relative to the Roman Catholic Church. Surely the Lord Jesus, through the Holy Spirit, is at the core of the Roman Catholic Church, though it be weighted down, laboring under much of ignorance and superstition that leaps to the eyes. No one can read, for instance, Père Gratry's "Life of Henri Perreque," without realizing that devotion to the person of Jesus exists, and exists intensely, in multitudes within the Roman Catholic Church; and we shall never do the work relative to our brethren in that great Church until we recognize that fact and lay hold of the Roman Catholic by the hand as brethren at that particular point of contact, its devotion to the person of Jesus. I have come into contact with Frenchmen in South India, fourteen highly educated priests, in what is known as the "frypan of India," Trichinopoly, leaving friends, leaving all, separating themselves from their kind in a way and to an extent that we at large do not take to, living and dying there for the conversion to Jesus of the Hindoos. In Ireland, in many visits, I have been in contact with the priests. I have traveled on the *Mauretania* with an American priest and with his brother, an American attorney. Would to God that the devotion to the person of Jesus that these men had were current everywhere through Protestantism. In England we Protestants have lost the great mass of the manhood of the country. Romanism has lost France, but what have we lost in England? Would to God that the time would come when, by the grace of Jesus, we could lay hold of the intellect of men in the trades unions.

The Secretary made announcements, and the Conference sang the hymn,

"Blest be the tie that binds."

Bishop SMITH pronounced the benediction, and the session was closed.

SECOND SESSION.

THE Rev. GEO. PACKER, D. D., President of the United Methodist Conference, presided at the afternoon session.

The Rev. J. S. CLEMENS, D. D., of the United Methodist Church, conducted devotional services, offering prayer and reading Mark 16:15-20 and Romans 1:14-16. Hymn 714 was sung:

"Behold, the fountain of the Lord
In latter days shall rise."

Secretary CHAPMAN submitted the record of the three sessions of yesterday as printed, and moved that it be taken as printed and, with one or two alterations, be adopted by the Conference. This was agreed to.

The Secretaries had appointed the Rev. JOHN ELSWORTH, of the British Wesleyan Methodist Church, to prepare, under their responsibility, the official record from day to day; and the Conference sanctioned the arrangement.

The essay, subject, "Our Resources in Men and Means," was presented by the Rev. JAMES LEWIS, of the British Wesleyan Methodist Church:

This is a question of spiritual dynamics; figures are next to useless.

"Who can number the fourth part of Israel?" either in himself, or in his capacity for God's tasks. Only as we measure Israel through God can we know what he is, or can do. The fulness of Israel is Jehovah. What is true of Israel is true of Methodism. Methodism is mighty, but only through God. Measured through Him we discover our illimitable resources, and the utter inanity of numerical, or spatial, or monetary formulas to express our possibilities and realities. Our lade with five barley loaves and two small fishes, being all they have and all consecrated, can feed five

or fifty thousand if God will. We need a calculus of faith to gauge our facts and schedules by. In a schedule St. Paul counts one, the widow's mite two, and the alabaster box one; but that one man spells the conversion of Europe, the two mites may inspire a St. Francis or a Wesley, and the odour of that one box may fill the Church and the world and heaven with its love and devotion of praise. Administrative mathematics have no sure and direct equivalence in the spiritual world.

Merely to space the world in square miles and the Church and the race in numbers, and the cost of missionary work in so many dollars is coming nigh to tempting God by the folly of our thoughts, as we try in that fleshly fashion to gauge the facts and needs of heathendom as Christ's representatives. The white fields of God are a silent call to fervent prayer, ay, even to agonizing prayer, if we be capable of such a thing. They are also a call to labour that shall know no limit save our power and opportunity.

Our resources in men are not measured by their numbers, but by their power to prevail with God and with men. Our resources in means are measured by God's will to use them. Every ruined church and abbey and school of Christian learning is eloquent of the futility of all means except God condescend to use them. We are flung back on God, and Jacob can only become Israel as he learns through agony prevalence. And the last thing the flesh consents to is to pray, and in praying to plead, and in pleading to agonize, till our Gethsemane makes endure the cross, and at last our triumphant "It is done" proclaims to heaven and hell the victory.

Paul plants, Apollon waters; let none glory in them. The increase is of God, and the glory His, alone. "The work that is done upon earth He doeth alone." He made us a people from nothing and can as easily unmake us.

Subject to all this, there has been compiled as complete and elaborate a set of schedules of our resources in men and money for the Foreign Missionary enterprises as could be got together. Their source is the *World Missionary Conference Statistical Atlas* of 1910. That Atlas has been revised and was reissued last July as "*The World Atlas of Missions*." By the handsome help of Mr. Chas. H. Fahs, B. A., I have been able to bring the schedules up to date. The revised Atlas of Statistics contains, in addition to the old matter, the Methodist work carried on in Bulgaria, South America, Mexico, West Indies, etc., places ruled out of consideration by the terms of the Edinburgh Conference, whose concern was with the purely non-Christian world.

Of course, the *real* resources of Methodism in men or money, no man can tell. The figures reveal the painful fact that Methodism, like Christendom, has not fully heard Christ calling her to advance into the starlight of heathenism: "Arise, shine." The men and

women and the money we devote to this great task are both of them small compared with our resources.

And yet, even so, it is probably as true of us as of others, that we waste much of the little we give by bad husbandry. The World Conference deliberately registered the conclusion that the missionary resources of the Church might be doubled, if mission boards would reasonably co-operate in common institutions for training mission agents, and in educational, industrial, medical and evangelistic work. But one thing needs emphasis in this connection. This work of reunion in organization, economy in administration, is but small compared to the infinitely harder one of rousing our youth to devote itself to Christ for missions, and the further work of rousing the Church to drop its playing at missions and to give large gifts with thought and sacrifice and gladness.

In the Universities and High Schools, in laboratories and workshops, in homes of wealth and poor men's cottages are multitudes who are awaiting their vocation. Shall we not pray for power to enlist them for the Highest? In our coffers are the means to equip them. That wealth kept back cries aloud. Christ overhead views the needy heathen and the slack Christian. I sometimes do not fear for the heathen, but I do for the Christian. Why? "You only have I known . . . therefore will I judge you." God's gifts abused turn to judgments; the stored manna bred worms.

But if young and old, rich and poor, are to be roused, the ministry must become more thoroughly enlightened on the needs of the world, the duty of the Church and the opportunity of to-day. Theological students should be thoroughly versed in the modern religious aspect of the heathen world. The world-view of missions should be accurately and vividly put before every Church. As every Church feels its bonds to Christ and Christendom, so ought it to heathendom. It will gain thereby in largeness of view and strength for service. Missions should not be a hobby for the few and the weak, but the inspiration and endeavor of all, especially of the strongest and best. The Church ought not so much to *have* a Missionary Society as to *be* one. The true Missionary Society is the whole Church functioned in relation to heathenism, bent on saving a world. We look upon the whole world as our parish; that may be an idle boast, or an inspiring ideal.

The main statistics of our present resources are now to be given. The schedules of particulars will appear in the Report.

ECUMENICAL METHODISM.

I. FOREIGN MISSIONARIES:—

Ordained men	918
Physicians:—Men	67
Physicians:—Women	53
Laymen (apart from physicians).....	104
Married women (not physicians).....	769
Unmarried women (not physicians).....	678

Total Foreign Missionaries.....2,528
 (Deducting for those taken twice: e. g. ordained men who
 are also physicians.)

II. NATIVE WORKERS:—

Ordained	1,419
Unordained (preachers, teachers, bible-women, etc.)..	19,430
Total	20,849

Native workers are eight times the foreign ones.

III. STATIONS:—

Principal Stations	673
Substations	6,089
Total	6,762.

IV. CHRISTIAN COMMUNITY AND CONTRIBUTIONS:—

Baptized Christians	708,105
Total Christians and Adherents, whether baptized or not	1,448,294
Sunday school teachers and scholars.....	458,165
Contributions of Native Church as far as ascertained, but somewhat imperfect	\$796,039

In the figure of total Christians and adherents there are many estimates; the contributions are also slightly imperfect.

The ordained ministry of Ecumenical Methodism in 1909 was 52,978. Of these only 2,332, counting foreign and native, were on the Mission field; i. e., less than 5 per cent. All over the world our ministers were 1 to 174 members. In our Churches in the heathen world they are 1 to 303.

Our Means as expressed by the income of the Missionary Society amounted, according to the *Edinburgh World Missionary Conference Statistical Atlas* of 1910 to £6,931,537; roughly seven millions. But who can determine its spiritual equivalence? None but the Holy Spirit. Divided by the membership, 8,715,434, it works out at 80 cents per member per annum. The order in which the Churches

come, measured in contributions per member per annum, is as follows: [N. B.—I merely state the order but can not draw any conclusion from it as to relative merit. What may appear small may be, relative to the wealth of the Church, a considerable gift. Remember the widow's mite.]

	Per member per annum
Foreign churches of Wesleyan Missionary Society....	\$6.59
South African Methodist Missionary Society.....	4.13
Foreign churches of Methodist Episcopal Church....	2.37
Free Methodist Church of North America.....	1.89
Methodist Church of Canada.....	1.87
Wesleyan Methodist of Great Britain.....	1.59
French Methodists	1.38
American Auxiliary Primitive Methodists.....	.85
Methodist Missionary Society of Australasia.....	.82
Wesleyan Methodist Connection of America.....	.78
Methodist Episcopal Church, U. S. A.....	.63
United Methodist Church, Great Britain.....	.62
Methodist Episcopal Church, South.....	.46
Methodist Protestant Church .....	.25
Primitive Methodist Church, Great Britain.....	.18
African Methodist Episcopal Church.....	.04
African Methodist Episcopal Zion Church.....	.04

Few will argue that our present gifts to missions represent anything like our capacity to give, or the opportunity of the hour. God has flung the doors of the world open. Four states, mostly small buffer states, alone are closed, Afghanistan, Nepal, Bhutan, and Thibet. All the rest of the world is open. The Lord has given the Word; let the number of the heralds, both men and women, be adequate. Let us pray for them to be given to us, men and women, Spirit filled, universal in their love, seeing Christ in every man and every man in Christ, to whom distinctions of nationality, culture, religious heritage, race, class, sex, melt for ever away and are as nothing, as they go to seek and save the lost. Let us pray for men with an eye to see the blood-red seal of Calvary on every man's forehead, giving him infinite worth as the beloved and redeemed of God, however low his present moral and spiritual estate.

Oh, when all comes to all, God is the Great and Only Worker, God is our One and Only Resource. We are but tools of His using; chosen vases. It is not for the tool to magnify itself against the User, or the vase against Him who fills it with perfume. "In quietness and confidence is our strength." "Emmanuel: God is with us."

What are our resources in men? It is a great question, but we can not bottom it till we know *their* resources, in end through God.

Who can estimate the resources lying paralyzed in us through our lack of faith and love?

Who can measure the plentitude of power in the new age coming up, flying on the wings of the wind and communicating through ether. If the physical universe be as the Fathers thought, a sacrament of the unseen, what is the correlative of all this?

Who knows what time the Spirit may be poured out as never before, thrilling, inspiring and directing the new age to undreamt of feats of sacrifice and love and power? *Expecta Dominum*. Wait on the Lord. He is at hand. Never has He failed the watchers yet. Watchmen, get to your towers. Look! the dawn is spreading on the mountains.

Our Lord has still the dew of His youth. He never falls with the young. He is calling and they answering. If proof be needed, then look at the Student Volunteers. I see them coming with the light of God in their eyes and the grand original idea of Christianity bred in their marrow—that idea so well put by Justin Martyr, that to have the Christian faith and not to proclaim it is to incur the judgment of God. The Christian, like the Mohammedan, in the new age coming up will be everywhere a missionary, without hesitation.

Our resources in men are our whole membership; our resources in means are our whole wealth; our resources in God are the illimitable powers of the Spirit. By the self-emptying of Christ, and by His infinite agony for us we are compelled and constrained to lay all at His feet for such uses as He may will. The Cross of Jesus has made all things but loss, ay, refuse, to the Church, and the claim of the Lord and His redeemed world absolute. The Bride of a stripped and crucified Lord covets sackcloth. Her will is to finish His work, and in it, to fill up that which remaineth over of His sufferings. For our world-task our sufficiency is of God.

Bishop G. W. CLINTON, D. D., of the African Methodist Episcopal Zion Church, gave the first invited address, "Mission of Methodism to the Backward Races:"

This question is but the personal application, or the consideration, in its personal bearing, of the larger problem—The Mission of Christianity to the Backward Races. And I deem it very appropriate that Methodism should, on such an august occasion as this, consider this question in a decidedly personal aspect, and this for two chief reasons.

First, because we have been placed—providentially, may I say?—in the very forefront of the advancing columns of Protestantism, and hence ought to be the first to hear and interpret the cry that

comes from the backward races, like some Macedonian appeal, at once plaintive and insistent.

And secondly, unless Methodism be false to the traditions of her glorious past and disloyal to the spirit and genius of her great founder, none is more eminently fitted to minister to the clamant needs of these races than she, by reason of her special adaptations and qualifications. In her incipency and during the days of her early struggles and triumphs, Methodism caught the viewpoint of the Christ and dreamt of a world conquered for Him. With a splendid faith she transcended the narrow limitations of Calvinism, and in the spirit of the immortal Wesley, who declared that the world was his parish, she went forth proclaiming a gospel of love and hope for the world.

Methodism emphasized anew the worth and "the equal spiritual value of the individual." One authority, quoted by Dr. John S. Simon in his able and valuable Fernley Lecture, testifies that largely as a result of Methodist preaching in the eighteenth century "all ranks of society recognized, or had a passionate desire to recognize the equality of every living being, before Almighty God." Methodism, moreover, believed in and proclaimed the power of the grace of God, manifested in Jesus Christ and made operative through the Holy Ghost, to save, uplift and ennoble the lowest and the worst who might respond to it. If she still holds to these great principles which were fundamental in the beginnings of her history, then she is eminently qualified to fulfill a splendid mission to the backward races.

What this mission is may be expressed in one brief but pregnant sentence: *Potent, loving, Christlike leadership towards all that makes for the salvation and uplifting to complete manhood of the backward peoples.* God's ideal is the same for all mankind. He aims at perfect manhood in Jesus Christ for every member of the race. "Unto the measure of the fulness of the stature of Christ"—that is the sublime goal towards which we are approximating, and to which the whole human race, by the grace of God, must ultimately come; but ere this goal is reached, ere the divine plan is consummated and humanity is presented "faultless before the presence of His glory with exceeding joy," all backward races must be led "out of darkness into His marvelous light," must be led up, lifted up, if you please, from the depths of sin and superstition to the highway of holiness and truth, the highway which finally culminates in the glory-crowned heights of spiritual perfection. And this is the high and responsible task to which Methodism must address herself, a task so grand that the very angels of God might well covet it, and yet so great that men must seek God's help in order to accomplish it.

In that magnificent address which he, as the fraternal mes-

messenger from the Methodist Episcopal Church, delivered before the last General Conference of the Methodist Episcopal Church, South—an address that was full of throbbing and burning eloquence, and for which I want to thank that gentleman from my heart—Dr. Waphtall Luccock, touching upon this question in its larger bearing, recalled how Virgil took leave of Dante on the edge of Paradise with these words:

"Thou far, with art and skill thy way I've urged
 Along the narrow, steep and dark ascent,
 Behold the sunlight on thy forehead thrown,
 Thy will is henceforth upright, free and sound;
 Lord o'er thyself, be mitred and be crowned!"

"Such," says Dr. Luccock, "is the relation of Christianity to all the backward races of the earth. Patiently and at any cost she must lead them forward until they obtain the splendid crown of personality, true self-control and self-direction." And this, I would say, strikes the keynote of what should be the attitude and relation of our great Church to these races. These obligations, this mission, must be assumed, attempted, accomplished "of any cost," said the good Doctor. "At any cost!" We may not know the utmost cost; God alone knows that, and it is well. But we do know some of the high demands it will lay upon us.

It will demand of us a new appraisalment of our potentialities and capacities and a correct interpretation of their significance both in relation to ourselves and to the backward races. Methodism has been wonderfully blessed by God; she has been the recipient of a marvelous endowment of diversified gifts, talents, powers. What is God's purpose in bestowing them? What ends are they designed to serve? If we have never grasped the profound significance of life, or are content to pass a mere aimless existence, we shall not concern ourselves with these questions, and whatever blessings we possess will be confiscated because of abuse or neglect. Or if we cherish a low, pagan view of life, like that expressed by Goethe when he said, "The man who has life in him feels himself to be here for his own sake, not for the public." According to this view, all that we have and may receive must minister to self, must be applied to selfish ends, used for self-enrichment, self-aggrandizement, self-glorification.

But surely, Methodism has learned a more excellent way than these. She has apprehended the divine philosophy, the Christian interpretation of life, and unless she would shamefully abuse her noble heritage, and fatally pervert her divinely-bestowed possessions, she must interpret them in terms of trusteeship and devote them in loving and enthusiastic service to the backward races.

She must recognize the philosophy which Shakespeare puts into the mouth of one of his characters:

"Thyself and thy belongings
 Are not thine own so proper as to waste
 Thyself upon thy virtues, they on thee.
 Heaven doth with us as we with torches do,
 Not light them for ourselves; for if our virtues
 Did not go forth of us, 'twere all alike
 As if we had them not. Spirits are not finely touch'd
 But to fine issues, nor nature never lends
 The smallest scruple of her excellence
 But, like a thrifty goddess, she determines
 Herself the glory of a creditor,
 Both thanks and use."

Gifts are for service. This is a truth that runs like a golden thread through the warp and woof of Scripture. "I will bless thee, and make thy name great; and thou shalt be a blessing." "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." In the light of this teaching must Methodism find the deep significance of the divine bestowments vouchsafed to her. They are given for the high ends of beneficent ministry.

Again, the fulfillment of her mission will demand of Methodism that she seek the highest and the best. She must strive after the highest attainments in Christian life and experience; she must bring the best things within the sphere of her life—the things that will minister to her continued growth in grace and in the knowledge of our Lord and Savior Jesus Christ, to a deeper spirituality, a larger vision, a broader culture, a loftier optimism, a greater efficiency. And this must be done on the principle enunciated in these words of Hugh Black, that "what we do ultimately depends on what we are; and according to the depth and wealth of our own nature can our value to society be measured." Another item in the code of fulfilling this mission is complete consecration. "For their sakes I sanctify myself" is the keynote here. Vicarious consecration, unconditional and absolute! This will mean the uprooting and casting away of much refined selfishness, unholy pride and stubborn prejudices; it will mean the facing of grave and sometimes unpleasant issues in a new, a brotherly, a Christlike way; it will mean the devoting of the best we have to the redemption and

upliftment of the backward races. So consecrating ourselves, we shall go to these less fortunate peoples in the spirit of the gospel of the Son of God which esteems no man, no people, "common or unclean," but regards all as members of the universal human brotherhood, and teaching that they are, makes them the sons of God.

One who devoted the greater part of a long life to work among the Indians, tells us that he went among them thinking of them as Indians, but he soon came to think of them as men. Methodism must not make this mistake; she must approach these backward races regarding them as men, who, in spite of differentiations in nationality, color and the like, and because of the intrinsic fact of manhood, are our brethren. In spite of all differences we are one, one in common sinfulness, one in the deepest necessities of our being; we are all comprehended in the same infinite plan of God, with equal right to the redemptive efficacy of Jesus Christ, and with similar possibilities in destiny. The gospel treats us as one. As has been said, "It was meant for the race and for the far-reaching reciprocities and inexpressible necessities of the race."

Before closing let me suggest that apart from the high reasons growing out of our sense of Christian responsibility, there is another, and, perhaps, a utilitarian reason why we should fulfill this mission to these races. It is that the perfection of the race at large, of humanity, if you please, is delayed by these backward peoples. Of the heroes and worthies celebrated in the eleventh chapter of the Epistle to the Hebrews, it is said that "they without us should not be made perfect." So the perfection of humanity shall be delayed until these races are brought to Christ. Shall we give ourselves to the task? We shall lose nothing by it. Our own heavenward progress will not be retarded by our efforts to minister to the necessities of the unfortunate.

Anna Shipton, in one of her books, tells us that once when, weary in her work and longing for rest and Christ, she fell asleep and dreamed that through a sea of glass she was being drawn by a strong cable to a city of gold, while heavenly watchers waved their welcome from the battlements, and echoes of heavenly melody made her long to be there. But looking back for a moment, at the sound of a bitter cry, she saw multitudes of men and women drowning around her, and throwing up their arms in wild and despairing cries for help. The sight so moved her that she turned her face upward again and cried: "Father, not yet; a little longer let the glory wait, and send me back again to rescue and to save these perishing ones!" Instantly the prayer was answered. She did not cease still to be borne heavenward, but now it was no longer alone, but scores were following behind her, and they were all drawn by her own heart-strings. The cords of her heart seemed to have loosened

and to have become cables of love, which these sinking ones grasped as they followed on, while at every new hurden her bosom quivered with pain and the water was red with her own warm blood. But still her own progress was not impeded, and she entered the Celestial City grandly with her precious hurden.

So will it be with Methodism as she stoops to uplift the backward races. Go as "stewards of the manifold grace of God;" go with a flaming passion for humanity, charged with the Spirit of Christ, baptized with power of God, and you shall "touch them again with immortality, give back the upward looking and the light, rebuild in them the music and the dream."

The second invited address was presented by the Rev. A. B. LEONARD, D. D., of the Methodist Episcopal Church, who spoke upon the subject, "Methodist Native Churches:"

The Church of Jesus Christ has been defined by high authority as "a congregation of faithful men, in which the pure word of God is preached and the Sacraments duly administered according to Christ's ordinance, in all things that are necessary or requisite to the same," and this definition is quite in harmony with the teachings of the New Testament. While it is true that every "congregation of faithful men" is a Church of Jesus Christ, there is no reason why such churches may not be organized into ecclesiastical bodies with such symbols of faith, polity and government as may be mutually agreed upon, provided they are not contrary to New Testament teaching.

But whatever differences there may be in forms of government and doctrinal statements, all agree that the Christian Church is an institution founded by Jesus Christ, which Paul declares to be "the Church of the Living God,—the pillar and ground of Truth." (1Tim. 3:15.) The several ecclesiastical bodies of Christendom have organized societies and boards with one sole purpose—that of planting the Church of Christ in non-Christian lands and to aid in reforming and purifying ecclesiastical bodies which have lapsed into semi-pagan forms of worship, and have largely ceased to possess uplifting and transforming power. In the planting of the Church of Christ in non-Christian lands, much has already been accomplished. Churches have been founded and ecclesiastical bodies organized, which are increasing in numbers, intelligence, influence, spirituality, and power. These churches should have the same recognition as is accorded to churches in other countries of the same order or denomination. They should be represented in all general assemblies and conferences, conventions and synods, etc., and the members thereof be eligible to all official positions. They should also have placed upon them, as soon as they are capable of discharging their obligations, full governmental responsibilities.

These native churches should be officered by their own members so far as practicable, and be allowed to administer all local affairs. In a word, within the rules and regulations of their respective organizations, they should be self-governing, and, as soon as possible, self-supporting.

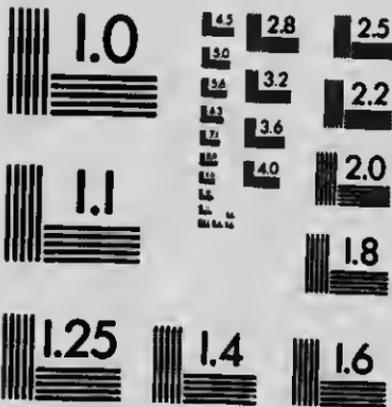
In every land there must be raised up a native ministry. Missionaries can found the Church, but they can not evangelize the masses. India must be evangelized by Indians, China by Chinese, Japan by Japanese, Korea by Koreans, and Africa by Africans. Where the Christian Church is founded, the principal work of the foreign missionary must be the education and training of the native church and ministry. Natives can do the work of evangelization far more effectively than foreigners. They understand their own people, their habits, manners and customs, as foreigners can not. No foreigner can become so thoroughly transformed into a native as to see with his eyes, think with his brain, fully understand his spiritual needs, or appreciate the sacrifice he must make in breaking with his age-long environment. A native who knows what heathenism is and also by personal experience the power of Jesus Christ to save from sin, can find his way to the hearts of his own people far more readily than can the foreign missionary. Besides, he can enter into their social and civic life and be at home with the people whom he seeks to save. The necessity of evangelizing non-Christian peoples by ministers and workers of their own blood is seen in the fact that it is impossible to send out missionaries in sufficient numbers to do the work. The number needed, the expense of outgo and support, render such a policy not only impracticable, but impossible. Such a policy would relegate the evangelization of the world to the future millenniums.

But the native Church must not only produce its own ministry, it must found and develop its own institutions, such as schools, of all grades, publishing plants, orphanages, hospitals, etc. In a word, the native Church must build up and support the various institutions and agencies that now exist in Christian lands. They must, for the present and for many years to come, be generously aided by money and missionaries, but the responsibility for self-support and self-government and all that belongs to the development and conquering power of the Church of Christ should be placed upon the natives as quickly as possible. It is better that the native Church should be overburdened financially than that it should be pauperized. Nothing weakens churches so much as the lavish expenditure of missionary money. Every pastoral charge should be required, up to and even a little beyond its ability, to support its own pastor. Where the pastor is supported by the people he serves, the pastoral relation is likely to be properly appreciated and the bond that unites pastor and people, strong and enduring.



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To bring the native Church to its greatest strength and effectiveness, it is important that denominations which are kindred in doctrine and polity should be brought, whenever practicable, into organic union. Denominations of the Presbyterian family should get together, as should also the Methodists, Baptists and Congregationalists. The trend is already in this direction in some parts of the world. In May, 1907, three Methodist bodies in Japan, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, were united and organized into the Methodist Church of Japan. The coming together of ecclesiastical bodies of similar forms of government and creed gives to the native Church a standing, strength and conquering power that can not otherwise be obtained.

While federation and even organic union is desirable with kindred denominations, there is no Scriptural basis for the theory widely promulgated that distinct ecclesiastical organizations, among Christians, is sinful. An ecclesiasticism may be a good thing or it may be a bad thing. If it is a good thing it ought to be continued and strengthened, but if it is a bad thing, the sooner it is abolished the better.

Sometimes an ecclesiastical schism is a great blessing. It was such in Luther's day and it was the same in John Wesley's day, and it has been scarcely less valuable in not a few other instances. To rend an ecclesiasticism does not mean a rending of the body of Christ. The Truth is that the body of Christ has never been torn asunder. It has always been and will always be one. When the final roll is called, ecclesiastical church records will not be consulted. Only the names that are written in the Book of Life will be announced.

It is gratifying to know that Methodist denominations the world round are drawing nearer to each other. Recently Bishops Warne and Robinson and the District Superintendents of the Methodist Episcopal Church in India, in session at Juhupore, appointed a committee to confer with a similar committee to be appointed by the Wesleyan authorities to discuss the problem of federation so far as it relates to these two denominations, with the expressed hope that it might not only result in federation, but be also the first step toward a closer union. The time will probably come when Korea, China, Southern Asia, Africa and other countries where there are two or more Methodisms, will respectively follow the lead of Japan, become self-governing and ultimately self-supporting denominations.

It would seem that the academic discussion of organic union of the several Methodisms of the world is about exhausted. The Commission of Federation, appointed by three Methodisms in the United States, after three sessions, state that they will make a full

report of their conclusions as far as they have "been able to reach any conclusions, to the General Conferences," which they respectively represent. They further say: "We wish it to be distinctly understood that what we have done is not and does not pretend to be of the nature of a definite plan of union, but cast in the form of a series of suggestions to the General Conferences such as may be helpful to them in reaching final conclusions."

It is reported that there was much good fellowship enjoyed by the Commissioners and certainly there was no lack of high-grade oratory at public functions, but the rank and file of the ministers and members of these churches are required to wait until their respective General Conferences convene in order to know what are the "series of suggestions" that have been formulated, all of which does not encourage the hope that organic union will occur at an early day.

When the question of resuming episcopal payment was before the United States Congress, back in the late sixties, and after a long and memorable discussion of the difficulties to be overcome, an eminent statesman finding out the slogan: "The way to resume, is to resume." So it would seem that the academic discussion of Methodist union has had its day and that the time for action has come. The only way to accomplish union is to unite. If, however, organic union fails, in America and elsewhere, the true spiritual union of the Church of the Living God will continue to exist the world round. The Continuation Committee of the World Missionary Conference held in Edinburgh, last year, has recently stated the case tersely: "It is to be observed that unity need not involve uniformity—denominationalism and unity are related rather than opposed. A fundamental principle of Christianity is the fact—'One is your Master, even Christ, and all ye are brethren.'"

Bishop E. E. Hoss, of the Methodist Episcopal Church, South, delivered the third invited address, on "Methodism in Korea." [The editors regret that, not having succeeded in obtaining the manuscript, the address must be omitted.]

* * * *

The Rev. RICHARD F. BROOMFIELD, of the British Wesleyan Methodist Church, opened the discussion:

Mr. President, ladies, and gentlemen, I desire to hark back just for a moment or two to an incident of this morning. I felt that it would have been helpful to us if we could have heard more about the modernist movement in Italy. We heard a little about the movement in France. I realize it would help us very much if some arrangement could be made by which one of the speakers tonight could tell us something about the inwardness of that great movement as it affects Italy. I have felt that the movement in

Italy, or the movement in Portugal and Spain, rather, is not so much a political movement as a religious movement. We should like to understand it better. Also, how far, if it is practicable to tell us, the recent election in Canada was influenced by religious feeling. Some of us feel intensely about these things; and we would like to know more about them.

I notice that Mr. Lewis mentioned the proportion of workers at home to the workers abroad. I felt, I feel now, that it is of the greatest moment that we should have a developed native agency, and I would like to emphasize that. And a moment more with reference to men and means. I question whether we are using the men as much as we might, especially with reference to the development of Methodism over here in this great country. You have a great mixed multitude coming, some poor, possibly, some better, but a great many who are good—good Methodist local preachers; and I am doubtful whether these men are being used as well as they should be in evangelizing this great country. A little while ago a good sound Cornishman, an excellent local preacher, came over to this country. I kept in touch with him for a long time. And his frequent complaint was that he was not preaching as frequently as he did in the Old Country; and he earnestly desired to do more work of that kind. I commend it humbly to the friends over here who are in charge of this land and its evangelization, as to whether it is not wise for them to use these local preachers who are trained and qualified. They do not discuss academic questions. Their message is clear and straight and evangelical. I believe these men will help very much, if they are wisely directed, in carrying on the work of God over here.

The Rev. OWEN S. WATKINS, of the British Wesleyan Methodist Church:

I am a pioneer missionary in South Central Africa, and I came here to-day to recall this great Conference to a subject which was appointed for this afternoon, the subject of "the backward races." Twenty-nine years ago the Methodist Conference of Great Britain sent three young men to the north of the Vaal river to organize Methodist missions. We found when we got there that Ethiopia was stretching out her hands unto God. The people were waiting, hungering, and thirsting. And I had messages from heathen chiefs hundreds of miles north of my headquarters beseeching me to go to gather in Christian people in their tribes, who had never been baptized and who had never seen the face of a white man. Perhaps some of you think that when God permitted the white man to find diamonds in Africa it was to enrich a few bloated Jews. It was no such thing. It was to attract the notice of Africa to this important place, that they might learn about Jesus Christ. And on every diamond field and every gold field in South Africa the natives gathered from the center and the east and the west of Africa, coming there to work in those mines, are met by a Methodist preacher, and they hear in their own tongue the wonderful works of God. Every man of them becomes a missionary to his own people. He has only come to the gold or diamond fields for five or six months; and hundreds, if not thousands, of these men have gone back to their distant homes, and have carried on their return three things they did not bring with them. One was the Word of God in

their own tongue; and the second, John Wesley's hymn-book; and the third was a Methodist tune-book—not the new one! No! no! but the tunes that warmed our fathers' hearts. They have gone to the very center of Africa. And while I have traveled thousands upon thousands of miles in Africa, I have not yet got beyond these God-planted Churches among the tribes and people north of the Vaal river. Let me say, we have no need for any exhortations from this Conference or any other to say that we must create a native ministry. We have done it; and we started that mission with this principle, "The minimum of English agency and the maximum of native agency." And we are creating, year by year, a glorious ministry. We have taught them the gospel of giving. For there we have three gospels.

Mr. N. W. ROWELL, K. C., of the Methodist Church of Canada:

One of the themes for discussion this afternoon is "Our Resources in Men and Means." This morning the opportunity and the need were made clear to us. We realize that our failure to meet the situation is largely due to our lack of men and means to occupy the fields. A word of testimony is always in order in a Methodist meeting.

Two propositions—and I will illustrate them by experience. If in view of the magnitude of the task before us we expect little and ask little, we will not be disappointed. We will get less than we ask or expect. But if, in view of the magnitude of the undertaking, we expect great things and ask great things, we will get more than we either expect or ask. All we require is to bring home to the intellect and conscience of the Church to-day the magnitude and urgency of the opportunity, and I believe the Church will respond. The experience of our own Canadian Methodist Church shows this. Eight years ago, at our late General Conference in Winnipeg, we realized that the influx of immigrants to Canada required our Church to put forth great effort to do her share in meeting the religious needs of these new settlers. We decided to raise an emergency fund of \$50,000 to supplement our current income and provide for additional agencies in the field, this covering a period of four years. We realized a little less than half that amount. Since then we have adopted a settled policy of increasing our annual income by not less than \$50,000 a year, or ten thousand pounds. For four years in succession we have done better than that, increasing on an average of \$60,000 a year. Last year we concluded that we could not possibly meet the situation out of current income, even with that increase. We gathered together our laymen from the Atlantic to the Pacific, and our missionary secretaries presented to them the needs of our work for planting and equipment at home and abroad. The gathering of our most representative laymen decided that we need one and one-half millions of money in the next five years, besides increasing our current income by \$50,000 a year, for increasing our plant and equipment; and they decided we would undertake it. We asked and expected great things. We have not covered half the ground yet, and we now have subscriptions of between six and seven hundred thousand dollars. If the rest of Canada respond as well as the sections already covered, we will, in this ecclesiastical year, reach

a total subscription of a million and a half dollars for plant and equipment, one-half to be spent in Canada and half in the foreign field. And meantime we will continue to increase our annual income by not less than \$50,000 a year.

If we present it in a way that carries conviction to the men that there is need and that the money will be well spent if contributed, and if they feel the divine impulse stirring in their hearts, to be servants of their Lord and Master, the money will come. The Christian men have the money. They have got abundance. The evangelization of the world from the money standpoint is the simplest part of the proposition.

The Rev. JOSEPH H. BATESON, of the British Wesleyan Methodist Church:

Mr. President, we have been passing our battalions in review. I feel it laid on my heart with all the earnestness I have to put before you the case of the Mohammedan world. Here we have been proudly looking at the serrated ranks of our Methodist army; and there is this conquering religion, and Methodism is practically doing nothing to win the great Mohammedan world to the Christ that has won our hearts and whom we love. For Islam is a conquering religion. It is conquering in Africa to-day. And if we are not going to try to win Africa, it will be won for the crescent when it might have been won for the cross. A missionary told me that three years ago two villages asked for two teachers to be sent to tell the people about Christ. They could not send the teachers at the time. After two years the teachers were sent, only to find that the dark line had passed further southward in the continent of Africa, and those villages had come under the sway of Mohammedanism. In India Mohammedanism is the conquering religion of to-day. It is making more converts than we are. They are conquering by a new power that has come to them. The other day I was in a mosque on the frontier of India. When the men had gone through the Mussulman prayers, a priest got up and preached from this text, "What good is your coming here, Friday after Friday, and washing your feet, and kneeling in prayer? What good is that? Cease to do evil, and learn to do well." The end of his oratory that moved that crowd of our restless frontier neighbors was this—"Let us win India for the crescent." That spirit is coming to Mohammedanism. I mean to say that there in India to-day Mohammedanism is a conquering power. It is bolding its own in Persia, Turkey, Egypt, despite the new enlightenment in these countries; and I think it is a tragedy that Arabia, practically, and Afghanistan, absolutely, are closed to Christian missions to-day. All the Churches, and certainly Methodism, ought to be doing something definite and deliberate to win the Mohammedan populations to Jesus Christ. Out on God's far-flung battle line we are only waiting for orders. But the people at home who have the administration of the army—I wish it might be laid on their hearts to attack this problem. The men at the front will make any sacrifice. If anything can break down the power of Mohammedanism, it will be prayer. I wish you at home every day for the next twelve months would pray earnestly and deliberately that Christ may win Mohammedans to His service. Let us do something to put an end to this conquering power. O, the man-

hood that is embraced by Mohammedanism to-day, which only waits to be won for Christ. My prayer to the Conference is this, that one result of our meeting here will be that whereas to-day we have few Methodist missionaries to Mohammedans, we will attack this giant foe.

The Rev. R. L. BEALE, D. D., of the African Methodist Episcopal Church:

Mr. President, and members of the Ecumenical Conference, I rise on behalf of hundreds of thousands of African Methodists in particular, to thank the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Wesleyan Methodist Church, for what you have done and are doing for our uplift; not only in Canada and the United States, but for benighted Africa. Words are inadequate to express our gratitude for your missionary labors. We thank first Almighty God, and then you, for your noble sacrifice in missionary labor and treasure for the spread of the gospel truth among us. Surely God has blessed Japhet, and has given him power and dominion to spread civilization to earth's remotest bounds. Venerable sirs, continue to swing wide the gates of hope. For it is a difficult climb out of the depths from which we have come, to the altitudes to which we have attained. With faith in God we have gone forward, looking to the "Father of lights, with whom is no variableness nor shadow of turning." We are pressing to the goal where just men are made perfect; and as your chariots are sweeping on to the heights celestial, look back occasionally and give us a cheer, for we are pressing onward. Count us, therefore, a valuable part of your assets. We, too, have millions of souls that are to be redeemed by the blood of Jesus Christ in the rainbow of nations that shall belt the great world.

The Rev. G. C. CLEMENT, D. D., of the African Methodist Episcopal Zion Church:

Mr. President: I come here to say a word about Africa. I have been intensely interested in this discussion of world-wide evangelism and missionary endeavor. It may seem strange that the two continents in which the living Christ dwelt, the only two upon which He ever was when upon earth, are the two farthest away from Him to-day. He was born in Asia, and He was carried to Africa that He might be protected with His mother. I would like to remind this great Methodist Conference that the same hospitality which characterized the African who received the Babe of Bethlehem and His mother Mary fills the hearts of Africans in Africa and America to-day. We stand ready to protect the women and children. Strange it is, I say, that that land to which the Babe of Bethlehem was carried is yet the land furthest away from Christ. And this Conference would do well to consider it. Africa offers a great opportunity for missionary work—two hundred millions of heathen people. There are missionaries stationed here and there. But yet that continent is the blackest on the face of the earth, not only because of the color of its people, but because of the dark night that has set upon us. I come to ask you for this one favor: we have been reminded in these discussions this afternoon that men of the same blood make the best missionaries to

heathen countries. I want to ask you to interest yourselves in the American negro, whether in the United States or in the West Indies. I ask you to help him to go back to Africa and there carry the torch of Christianity. For the negro is destined to be God's messenger to that land. Perhaps Africa has waited two thousand years that Christian America and Europe might educate sons of that land to send them there to bring our brothers out of darkness into light.

Miss CLEMENTINA BUTLER, of the Methodist Episcopal Church:

Something was said this morning that gave the impression, apparently, that work among Latin peoples must necessarily mean an unkind attitude toward devout members of the Roman Catholic Church. After six years' observation of work among Latin peoples, may I say that we have no contest with the devout souls of any faith? But we have a right to differ as to the method in which the message of God is delivered. We are reminded of the devotion of Roman Catholic missionaries. I have a book giving the life of one of the most faithful and devout priests in the history of that Church in South India. For thirty-seven years he labored there, living so far as possible as a native. In his diary he reports what seems to me the secret of his failure—for he confessed his failure. He said that in the beginning of his ministry he decided it would not be best to give the Bible to the natives because certain parts might repel them. At the end of his thirty-seven years he writes: "I have made only a few score of converts, and I can not say that any of them are disinterested; and, therefore, it is time to return home and make my peace with God." This morning you heard that Methodism has won 51,000 converts in Mexico. How has it been done? Let me tell you the story of one. Many years ago a Mexican bought a copy of the Holy Scriptures. He knew it was forbidden, and so he read it only secretly. After his death his wife found it, and she began to read it for herself. She soon stopped going to confession and mass. A few years ago she happened into Mexico City, and was invited by a friend to the watch-night service in the Methodist Church. There, for the first time, she came into contact with a Protestant. She sat through the watch-night service, communion, and love-feast, and at the close gave her hand to Dr. Butler, and said, "I have been a Methodist for thirty years and never knew it until to-night." A priest in a Catholic college, to whom Dr. Butler related this incident, said, "Do you mean to say that reading a Bible made a Methodist of her?" Dr. Butler said, "That is her testimony." He said, "That is the Protestant Bible." Dr. Butler said, "There is no Protestant Bible; it was the Bible." One woman was found to have a picture of the Virgin of Guadalupe, and of a Methodist minister, in a shrine. We have no right to condemn her for either; but we have a right to substitute for these the picture of the Lamb of God who taketh away the sin of the world.

Mr. ERNST G. BEK, of the Methodist Episcopal Church:

In the speeches this morning no reference whatever was made to one of the largest bodies of the world, which at the same time is the neediest of the gospel of Jesus Christ. That is a country

larger than the United States in population and area. It is Russia. I visited that country lately. I have been in several of its capitals and among its Churches, and studied somewhat the Greek Catholic religion, both there and in the city of Jerusalem. I have seen things there that made me astonished. I went into many places of business in Jerusalem, and saw priests everywhere in the shops. I said, "What do these priests do in these shops?" The reply was that they owned the business. Then I went into the church of the Holy Sepulcher, and saw how the rough people came in and one after another were blessed by the priest with one hand while the other hand was outstretched for their silver and gold. I have seen the Greek Catholic religion in Russia--nothing more and nothing less than heathendom! The icon worship there is nothing else but the worship of a heathen god. As an illustration let me cite a young business man who bought a very high candle and had it burn while he was going on a trip. He said to a friend, "I am going on a long trip and I have taken a very long candle." "Why do you want it?" "That my trip may be successful. But I have cheated the priest. I have only given him two kopecks instead of twenty." There are one hundred and sixty million people in Russia. Until a few years ago it was impossible for a missionary to enter Russia. Within a few years religious liberty has been declared, and the Methodist Episcopal Church has entered, and has a very able representative in Dr. Simons, who has gathered a beautiful congregation in the short space of three years. I saw a congregation of over one hundred Russian children. Many Russian immigrants are coming to America. You have got to study the problem of the Greek Orthodox Church.

There was so much discussion about union of Methodist Churches, and once or twice it was referred to that a union like that would mean that the Protestant Churches of the world would unite. I have just been at a table with representative laymen of very many Churches, and we had most charming communion. I believe that if the laity of the Church were asked, both men and women, there would be a tremendous majority of little Methodist bodies. The laymen ought to be heard, because we are a democratic Church, and not a hierarchical Church. Soon there would be no distinction of creed. There is only one Christ, and every one who believes in Him is my brother.

The Rev. JOSEPH T. BARKBY, of the Primitive Methodist Church:

I want to suggest this question to this great Conference. Do we as Methodists to-day feel the pressure of the missionary problem? Do we feel that the world needs the gospel, and that without the gospel it will perish? That was the belief of our fathers; is it our belief? There can be no doubt that in these later years there has been a great shifting of beliefs. And our belief has a great deal to do in determining how we feel in relation to the conversion of mankind. I well remember how Dr. Horton told us in England that for a while he was much enamored of Dr. White's "conditional immortality" theory, and that for years he worked on that theory. But by-and-by he found that there had been working in his mind a subtle deterioration of his view of the worth of man and in order to preserve his view of the essential dignity and worth

of man he had to cast out from his mind the "conditional immortality" theory of Mr. White. In these days our theological view has to some extent changed. In Wesley's day it was believed that only those who believed in Jesus Christ are saved, and others are damned. We do not believe that to-day, I venture to say. But has that changed belief in any way weakened our appreciation of the great missionary problem? There has been a great change of view in relation to comparative religion. We have come to see that God is not only in Christianity, but is expressing Himself in all religions all the world over, and that in some sort men are feeling their way after God and coming nearer to Him. Has that changed view in relation to men's consciousness of God tended to weaken our realization of the great missionary problem? Third, there has been a great change of view from the point of science. Most of us to-day more or less work by the principle of evolution. I wonder sometimes whether our taking this great principle and working by it has served in any way to weaken our view of the absolute necessity of the gospel of Jesus Christ to save men. Fourth, Biblical criticism has done a great deal for us in relation to the Scriptures. It has changed our views of the date and authorship and character of some books of the Bible. Do we, with this changed view in relation to the Scriptures, to-day feel the urgency of Christ's words as our fathers did when they realized the full magnitude of that message, "Go ye into all the world and preach the gospel to every creature?" Has the Bible lost authority to us to-day by reason of the doings of the Biblical critics? The same thing is true to some extent in relation to the new psychology. I sometimes question whether, working as I do in the full light of these things that I have named, I have the same sense of sin in the human heart working to its degradation and damnation, and of the gospel of Jesus Christ as the salvation for man.

Mr. LLEWELLYN E. CAMP, of the British Wesleyan Methodist Church:

I have come here this afternoon because I believe that God intended me just to say one simple word as a plain business man to business men. We, as business men, hitherto have not realized the enormous importance of this work. We need a fresh vision of the need of the world. To-day we see business organized as never before. We see all kinds of inventions being used. And we ought as business men to go forward and use all the measures which we use in business to the furtherance of the Kingdom of our Lord Jesus Christ. As far as our missionary progress is concerned, and our missionary projects, we are back in the stone age. It is for us as business men to go forward and find the means, if we can, to get ourselves into the missionary movement. We should make it our business to send men to the field. What finer end to his life can a man have than, having succeeded in business, to go forward and say, "I will devote the remainder of my life, and my means, to sending the gospel to the ends of the world?" Let us realize that the picture we are painting day by day has not been painted in the right way. There are many things in the forefront of that picture which are merely material. I pray to God that we may be enabled by His grace to do more in the future than in the past. We can put native agents into the field very economically. We have been born in a missionary Church. We have lost our en-

thusiasm largely. We want to regain it. No business succeeds except as the manager has faith in it. Let us apply that to our missionary work.

The Rev. M. C. B. MASON, D. D., of the Methodist Episcopal Church:

Yesterday America sent Stanley to find Livingstone in Africa. To-day the Methodists of America and of England, following the consecration of Livingstone, have gone to save Africa. And it is an important fact that here in America we have a constituency of this backward race prepared in mind and thought to join with the Englishman in England and the American in America to help save Africa. For there are scores and hundreds of black men and women who have gotten a high Anglo-Saxon civilization, who can speak the English language with as much accuracy as I myself am attempting to speak it at this time. So that the work of the Almighty God in the schools of Christian learning for the negroes in America has not cultivated his mind simply to save Africa here, but to save Africa yonder. Already from these schools we have sent forty-three of our graduates, one of them a Bishop in the Methodist Episcopal Church in the person of Isaiah B. Scott, a graduate of the Freedmen's Aid Society, who, with Bishop Hartzell and other consecrated men, stands for the salvation of Africa. Bishop Phillips is himself a graduate of one of the schools of the Freedmen's Aid Society of the Methodist Episcopal Church. And the distinguished bishop who presided with such dignity over this morning's session is a graduate of one of the schools of the Freedmen's Aid Society. He has already been in Africa, and without attempting to indicate to his Church what his work shall be, I hope that within the near future he, with others who have themselves seen the light, will go and help in the might, work of bringing that land to our Lord and His Christ.

On motion of the Rev. JAMES CHAPMAN, D. D., the Conference voted to adjourn.

Announcements were made; and the Conference adjourned at 4.30 o'clock, the benediction being pronounced by the presiding officer.

THIRD SESSION.

MISSIONARY MASS MEETING.

The presiding officer was Sir W. HOWELL DAVIES, M. P., of the Wesleyan Methodist Church.

Devotional services were conducted by the Rev. JAMES ALLEN, of the Methodist Church of Canada, and comprised the singing of Hymn 743,

"The morning light is breaking,"

reading of Psalm 72:17-19 and John 13:12-17, and prayer.

Sir W. HOWELL DAVIES spoke as follows:

Ladies and gentlemen, I count it a great honor to be allowed to take some part in this great service. Upon no subject would I rather my voice were heard than upon the subject with which it has seemed this place reverberated this day—the work which the Methodist Church has to do with evangelizing the world. We meet to-night in order to devote our thoughts for a while to this great subject of missions. When we remember that there are other branches of the Christian Church as well as our own, and other countries as well as our own, which are engaged in this great work, when we think of all these countries to which the Lord has committed this great question of sending the evangel around the world, our thoughts naturally turn to our motherland, to the United States, to this great nation, and to Germany, as the great Protestant nations of the world. When we think of the enormous power which is vested in these great nations, of their wealth, their armies and navies, of the way in which their flags are respected in all parts of the world, we think, therefore, also of the great commerce which these nations engage in, how they have bound the world right around with great railways and steamship lines, and have found in the most distant parts of the world avenues for commerce. We think, with such enormous forces behind the missionaries who go out from these great nations, what a power there must be, what a force there must be. But we remember all the same that Christ has never harnessed His cause with armies or navies or with any other material forces. The first of our great missionaries who went out to preach the word which Christ Himself committed to them were the despised members of a despised race. And yet, without any great forces behind them of the kind which I have been enumerating, they lit up such fires and such influences and established the gospel in these morning lands of history so that it has never been quenched. The flames which they lit have never been put out. And we also remember that for the new renaissance of the great missionary spirit we have to go back—may I say with some amount of modesty as an Englishman?—to the British race. For we are all gathered largely within that description. The renaissance of the missionary spirit commenced in Great Britain very largely at a time when Great Britain was impoverished by the French wars, when we were a people in great poverty. Yet that was the time when the new missionary spirit arose which has succeeded so marvelously in spreading itself over the face of the earth. Our founder, at a memorable period in his life, said, "The world is my parish." He was poor. Those who have read the life of Wesley know that he was poor, that he had little. As far as worldly goods were concerned, he left little when he died. And certainly his followers were poor. The little church, as it was

called, or room, that first building which he erected in the city which I have the honor of representing in the Imperial parliament, that little room in Bristol, was not a very elaborate undertaking. His followers were poor, and yet they so preached, with such supreme and superb faith and courage, that they betook themselves to the uttermost parts of the earth. And if we had half the courage and half the faith of those early Methodist preachers, think of the mighty power we might wield throughout the world. We must go back, therefore, to the first principles. We must go back to this simple faith, this loving zeal, this sublime courage. "Watchman, what of the night?" "The night! the night is departing, there is a star rising in the east," and we see it. We see the Eastern nations awaking from their long slumber. We see the superstitions which have bound them so long shaking off. We see India with her three hundred millions of people. And you who are Canadians in this assembly, they are your brothers under your flag. And you who are members of the United States, they are your cousins under this great empire. Three hundred millions of people in India awaking from their long sleep, shaking off superstition, looking out for something to take its place. With their education they can be no longer tied up to the superstition which has held them so long. And they look to us, to the schools and the universities and Churches. They look to us, and they look to America to send men to teach them the simple evangel that Christ died to save the world. And in China--look what is taking place to-day in China. Four hundred millions of souls there who are shaking off, as they are in India, the faith which held them so long. O, I say, isn't it a great thing to belong to a Christian Church that has a mission so great as this, a mission to send the gospel to these people whose faith we have helped to uproot? They are sheep without a shepherd; and God calls us to send to them men and women whose lips have been touched with a live coal from the altar. Let us have this courage; and then we shall be able to look forward with the same hope and trust and confidence, with the same exaltation as Malachi when he said, "For from the rising of the sun even unto the going down of the same Thy name shall be great among the Gentiles. And in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts."

Bishop EUGENE R. HENDRIX, D. D., of the Methodist Episcopal Church, South, delivered the first address, as follows:

The field is the world; the good seed are the children of the Kingdom.

Our Lord was the greatest expounder alike of Revelation and of

Nature. He never dissociated the two, for both were works of God. He spoke to his own in heights and to those who were without in similitudes. His parables thus had a growing fulfillment as nature itself has, "for all things were made by Him and for Him and in Him all things consist." It is one of the proofs of His divinity that our Lord speaking in parables spoke as none other man ever did. Not even an apostle ever used this rich form of speech and of instruction. Our Lord had charged these natural objects with spiritual meaning which he himself designed that they should teach. Thus in the parable of the sower he teaches us the seed plot and the seed corn.

Our Lord teaches that the seed plot is essential to the propagation of the seed corn while the seed corn with its marvelous increase glorifies the seed plot. "Our Lord alone can save this world but our Lord can not save it alone." There must not only be good seed but good soil. God alone can give the good seed; man must furnish the good soil. The good soil is not only worth while, it is all important to keep alive the seed corn and to propagate it.

The good soil, the choicest for man's use is found in the temperate regions where cereals can be grown. Neither the arctic nor the tropical regions grow the better type of men or of nations. The temperature is too forbidding from the cold or too enervating from the heat. Wild beasts may reach their gigantic stature where man remains a dwarf. Nature may pauperize by her plentiful fruits while the dweller in the tropics does not need to cultivate the soil, and so remains always a minor. Dependent as a child upon nature's bounty he does not need to exert himself and should adverse conditions bring a scanty supply none are more helpless than the children of the tropics. Never taught to win his bread from the soil whether in the frigid or tropic zone man lives either a predatory existence on the one hand, as he seeks his food amid icebergs, or an indolent existence as he gathers what he does not sow amid tropical luxuriance.

God seems to have established sacred relations between man and cereals. Even the ancients observed this fact and said that grain of all kinds was a gift of the goddess Ceres. Other foods of value, as some of the vegetables and fruits, have been developed from some grass or shrub. But there is no trace of a cereal ever having come from anything lower. Nor is there any indication that cereals preceded man's presence on the earth. They can only be propagated by man's labor, and so he perpetuated. It is not a "volunteer crop" but it must be sown annually and reaped or it will disappear from the earth. It is not even fertilized by insects, as are many fruits and flowers, but by the breath of God as the gentle winds scatter the pollen and so make good the promise that seed time and harvest shall not cease. It is the one fruit of the

earth which is not sometimes a universal failure and the one kind that can be stored and kept to meet emergencies. Yet such is our conscious dependence on God for our bread that we daily pray, "Give us this day our daily bread." At one time of every year we are within about a month of famine, before the harvest is gathered. Our cattle, too, are dependent on man's industry for their winter food, so that man must sow and harvest the grain for their necessities.

God rewards man's industry in sowing and reaping by giving him a fixed home near his growing crops and with Church and school to make home the more attractive. He now ceases to be a mere nomad wandering on the face of the earth, or dependent on the uncertain chase for his scant and irregular supplies. He is advanced beyond the pastoral stage which requires him often to go far afield to find pasture for his flocks. But with a fixed and trustworthy source of supply from his ample and fertile fields commerce is now possible to man, and he can sail his corn-ships to remote shores and bring back what other lands produce. Thus his world is broadened and he brings back new ideas, larger knowledge of the race and its life and history, and men are bound into brotherhoods by their mutual knowledge of what each has done for the ongoing of the race. Not only is the whole world the burial place of great men but the home of great men while they live. Our heroes are not the property of any one people or time but belong to all as fast as we know them.

God graciously encourages the faith and industry of man by making the harvest in such excess of the sowing. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The dependableness of God is at the basis of all worship. He is a God of good will who wishes well to His own, and He is pre-eminently the Lord of the harvest. Nothing is so notable in all nature as God's reward of faith and industry. God gives thirty fold to the sower of wheat and a hundred fold to the sower of corn. Measure God's harvest by reckoning them undiminished for twenty years. Thus one bushel of wheat in twenty years would require 10,995,989 such worlds as this to hold the crop while this earth, if a hollow sphere, would hold more than thirty-one sextillions of bushels, and there would be wheat enough left in the remaining fraction to feed the race for millions of years. If we plant a bushel of corn and continue to plant its produce for only fifteen years we shall need 31,536,188 such earths as this earth would make, and the little fraction left over would feed the world corn for many billions of years. It is this confidence of adequate return for his labor that encourages agriculture as the basis of all prosperity. The wheat fields of California have made larger and surer harvests than the gold fields. So the increasing area

of wheat around the world in Russia and Argentina and Canada and South Africa and Siberia and even in Alaska. The wise adaptation of the hardy seed to the severer climates and the quick returns in some ten weeks from the sowing of some of the cereals make sure our breadstuffs, if man will do his part in sowing the seed corn.

The choice of proper seed plots makes sure both the seed corn and the abundant harvest. Loss of the seed corn on the hard and irresponsible roadside, where the seed is trodden under foot and where the birds devour it, is made up when the good soil is found. So when much seed falls on stony places and amid dirty soil where briars and thorns choke it and it brings forth no harvest to perfection God still provided in the good soil for the hundredfold return. Power to match the tasks of life comes from the Lord of the harvest who gives peace and sleep to the tired worker while God gives the harvest. The dependable God pays the largest and surest wage in all the world.

The hope of the world is in the seed corn and the seed plot. Failure to sow is to lose no less than failure to reap is to lose. The seed will not sow itself and failure to sow the truth like failure to sow the seed is to forfeit what we have. "From him that hath not shall he taken away even that which he seemeth to have." We only really have as we improve, and truth becomes ours as we use it and embody it. "The good seed are the children of the kingdom" and the seed that God sows is men, the best possible seed raised in the best possible seed plots. When God would save a nation He scatters a handful of the best seed corn, as when Paul and Barnabas were scattered in Cyprus, and Paul and Silas were scattered in Asia Minor, and Luke was joined to them in the little handful of seed corn that meant the evangelization of Greece, and later in the Grecian colonies in Asia Minor which the Lord of the harvest forbade Paul to evangelize until the seed corn was ready. How Paul gathered his ripened seed corn in the furrow and went on scattering it as he went until he was forehanded enough to be ready to sow Rome down with the seed, and even to take his journey into Spain looking for the good ground!

The work of Christian lands to-day in addition to sowing the seed in all heathen lands is in raising seed corn in the soil where it will grow best. The 5,000 choice student volunteers now in the field are such seed corn. These are peculiarly Christian colleges where the missionary spirit grows apace with the learning of the Christian truth of divine revelation no less than of science. None but the Christian religion can survive civilization whose ascertained facts undermine all false scientific theories of paganism. But it is not enough to overthrow; it is essential to build and to pre-empt ere other false views take the possession of the soil.

Never was the urgency so great and never the zeal so consuming. Jewry for 1800 years has been given to money-making and has produced no Paul. There must be folio copies of mankind, your Angelos, your Goethee, your Wesleys, your Gladstones, and these can be grown only in the most responsive soil, if their influence is continental. Of these his influence is greatest after death who best grasped and embodied divine truth in life. John and Paul are the greatest teachers, next to Christ, after nearly twenty centuries. Who can measure their rate of increase?

It was not Paul but Jesus who said: Ye worship ye know not what; we know what we worship, for salvation is of the Jews. There could be no social prejudice in Christ's words as he proclaimed that truth was not evolved but revealed. He must have faith in the good seed as to revealed truth of God and in the responsibility of certain chosen people to cultivate it and safeguard it and share it with all the world. If God's favored seed-plots should fail the very seed corn would deteriorate. The supply exhausted, whence could come the bread of life for the world's hunger and to stay the world's famine?

China promises to become one of God's great seed-plots for Asia. We are happy in being able to hear from Bishop Lewis, as to the good soil in the middle kingdom where Christianity has won both saints and martyrs who are the seed of the Church. The good soil is found in no one land or even continent. The Lord of the harvest has not left himself without witnesses to bring in his kingdom that has no end, or as is fitly rendered "The Kingdom Without Frontiers." Be it ever working together with God himself, who furnishes the seed to "sow abundantly, that we may reap also abundantly," we lose our very seed corn if we do not scatter it and we lose the very truth of God, as Asia Minor did, unless we share it. The false prophet has won his great triumphs in the lands where Chrysostom and Athanasius preached the pure word of life, but where their successors have been false to their trust and to Christ. "How dare we eat our morsel alone?" How dare we selfishly consume the seed corn that must furnish our children and all the hungry nations bread?

Bishop WILSON S. LEWIS, D. D., of the Methodist Episcopal Church, Foochow, China, spoke next:

Sir William, ladies and gentlemen, I do not claim your attention for the brief twenty minutes to plead for the Chinaman because he constitutes one quarter of the population of this planet, nor because his is the most ancient Empire now existing upon the face of the earth. The true measure of a nation's greatness is the quality of the moral purposes of its people.

In 1900, the plains and valleys of China bloomed with poppy and her people were drunk with opium. The foot of the conqueror was on her neck, her army was scattered, her Empress Dowager had fled to the mountains and her government for the time was abolished. In those sad days the question was raised by the great men of the Empire. "Why are we in this condition—why are we fallen from our ancient proud estate?" The answer came: "It is opium, opium has made us drunk."

Nineteen hundred to 1906 marks the most pathetic period in the history of China, a great nation on her knees struggling to relieve herself of the incubus of opium. The benevolent government of Great Britain listened to her cry and entered into treaty relations which provided that if China would reduce her acreage of poppy one tenth each year for ten years, then would the importation of Indian opium be diminished at the same rate.

China's response to this agreement is characteristic of her people. The first edict from the throne commanded that the acreage of poppy in all the provinces be diminished twenty per cent the first year. This was followed by an edict commanding all the officials of China to cease the use of opium within six months on penalty of being deprived of their office. Then came the edict that all revenues to the government from the sale of opium within the Empire should be abolished. This was followed by an edict commanding that all raising of poppy within the boundaries of the Empire should cease. The people responded to the mandates of the government; in fact, petitioned the government to issue the edicts against opium.

Anti-opium societies were formed and millions of the leading subjects of China led in the crusade against the hated drug until in this year of our Lord, poppy raising in the Chinese Empire is a thing of the past. In five short years this tremendous task has been accomplished.

In 1908, the Chinese government, responding to earnest petitions of her people, issued an edict entitled, "An edict providing for the education of the Chinese people in constitutional government." The programme was carefully outlined in the edict, and the suggestion was made, that if the Chinese people would be careful to observe all the directions of the government, within ten years there would be established in the Chinese Empire such a form of constitutional government as would be best suited to the Chinese people.

It was provided that in all the provinces of the Empire there should be elected provincial assemblies; that the number of members of each assembly should be determined by the number of men in each province who had Chinese literary degrees—for every twenty-five degree men there should be one provincial assembly man.

Four qualifications were named for voters:

(a) Those who had literary Chinese degrees; (h) those who are worth \$5,000 silver; (c) those who have been teachers in the government schools for three years; (d) all officials who have been in office for two years. In the summer of 1909, the provincial assemblies were elected, and on October 2nd of the same year, these assemblies convened in their respective capitals. Provincial Assemblies have neither legislative, judicial nor executive functions. Their work is simply to lead the people in the study of constitutional government.

These provincial assemblies nominate eight of their members, from whom the Viceroy selects four who are to become members of the national parliament; other members of the national parliament are elected by various methods, the whole parliament numbering 350. In the fall of 1910, the first national parliament was assembled in the city of Peking; and while the parliament had neither legislative, judicial, nor executive functions, yet so well have the provincial assemblies and the national parliament done their work that by edict they are constituted legislative bodies in their respective spheres in the year 1913. Thus, an absolute monarchy controlling one quarter of the race, is to be lifted to the plane of constitutional government, God grant, without the shedding of a drop of human blood.

The Methodist Church is to-night entrenched in the power points of the Chinese Empire; this statement is true whether we consider it from the point of view of the political organism or the intellectual and spiritual life which characterizes the Chinese people.

The eighteen provinces of China located south of the Wall--old China, less than two-thirds the area of the Dominion of Canada, is populated by four hundred millions of people, more than one-fourth of the human race. This is the China that has eaten and digested and assimilated the peoples, the philosophies, the doctrines that have been sent unto her, leaving no remnant to tell the tale. From this China, in the early days, the original inhabitants were quietly pushed from fertile lands either by absorption or by that relentless force of the Chinese personality, upward to the mountain fastnesses where agriculture is impossible. Here these aborigines live to-day, silent, for they have no written language, almost ghastly witnesses to that dominant trait of the Chinaman which expresses itself in the complete mastery of the soil on which he places his foot. The country was not conquered by arms, but by that quiet, persistent, deathless force which out-farms the farmer, out-trades the trader, out-wits the mightiest in practical affairs of life, and so possesses the land. Patient he makes the centuries bow to his purposes.

Methodism, I say, has entrenched herself south of the Wall.

Peking, the capital of the nation since 1644, is the ancient Rome of the Chinese Empire, the seat of absolute monarchy for two and a half centuries; she has made the Chinese people feel the sharp blade of her absolute authority, she has pressed her life into every province in the Empire, so that the mind of Peking is felt in the remotest part of the nation. The language of Peking is the coveted tongue of all the provinces, and for age on age, her examination halls have been the end of the dreams of the ambitious scholars of the Empire. The Chinaman, above all men, is the victim of habit, and thus Peking has grooved itself into the thinking of the people. Methodism under the providence of God is located in the most strategic spot in this strategic city. Here we have a university of 500 students, a school for women of more than 300, and radiating out from this place, we have mission stations and churches scattered through the provinces of Che-li and Shangtung.

Nanking, located on the Yangtze River, is the ancient capital of old China. This is the city of the golden age, the home of the great Emperors of the people before they had known the heavy hand of the Manchu or the bitterness of a foreign yoke. Celebrated in song and in history, this ancient city still grips the Chinese heart, and if the day should come when China's life should be free to express herself as she will, Nanking may be the capital of the new China. Methodism has here a woman's college, and is associated with the Presbyterian and Disciple Churches in a splendid university, which numbers 400 Chinese men. Farther up the Yangtze we have William Nass College. From these centers we send forth our workers into three great provinces numbering millions of people.

Hankow is the Chicago of China; it is the greatest in point of commerce of all the inland cities of the nation. Her British Methodism has important work, and moving southward by convenient stations, now ministers to the people as far as Canton and Hongkong.

West China is the great mission field of Canadian Methodism. The Methodist Episcopal Church strikes glad hands with her honored sister, and here tremendous work is being done. The Chengtu Plain, fifty miles long and forty miles wide, is the most populous district on the face of the earth, with the possible exception of the county of London. On this fertile spot dwell more than twenty millions of people. At Chengtu the Canadian Methodist, the American Baptist, the English Friends and the Methodist Episcopal Churches have united in the building of a great university. The foundations are being laid broad and deep. Promises of large success are abundant, and a splendid spirit of unity is grooving itself into the brain of the Chinese Christians. Away yonder on

the far-flung battle line under the shadows of the Himalaya Mountains, is being built a Christian Church which, God grant, may come to be the joy of the whole earth.

Shanghai is the commercial exuperium of China. Here, under the leadership of the venerable Dr. Allen of the Methodist Episcopal Church, South, has been established a splendid Methodism. A great university at Soochow co-operates with a good college at Shanghai. Here we have our Union Publishing Plant, where the Methodist Episcopal Church, South, and the Methodist Episcopal Church furnish the periodical literature for the Methodism of China and for the other good Christian relatives in the Empire.

In the Fukien province we have two conferences, the Foochow and the Hinghwa. Here Methodism first took its root and here as elsewhere she continues to express that particular genius which constitutes her very being and life.

While the college and the university are essential factors in the propagation of the spirit of Methodism, they are not the only nor perhaps the most essential. The atonement of Jesus Christ revealed by God in the person of His Son, and to man by the agency of the Holy Ghost with many fruits flowing therefrom, is the great theme of Methodism—profound as the mysteries of God, yet simple as human life. This is well illustrated by an incident closely related to the establishment of the gospel in the Fukien province. Fifty years ago Mr. Li was passing a chapel in the city of Foochow; as he walked on the street he heard a voice from within saying, "God is Love." This sentence arrested his attention. He entered the house to listen to a sermon from John 3:16. He tarried for a night, for a week, for a month until the Spirit of God had rooted Himself in his heart, then with swift foot he journeyed to preach the gospel to his own people in the Hoching District. His words had dynamite in them, and soon an enraged official commanded that he should be beaten with bamboo rods and thrown into a Chinese dungeon. When his lacerated back had healed a bit he drew himself up to the grates of the dungeon, and calling to the people on the street, he preached the gospel of Jesus Christ. The throng came, listened, were over-powered. Again the official sent his servants to the dungeon, and again Father Li's back was flayed. As soon as he was able to stand by the grates of the dungeon, he again proclaimed the truth, until the magistrate, touched by his sufferings and his enthusiasm, commanded that the dungeon should be opened, and that Father Li should go free. My last official act in China was to dedicate the Methodist Church just across the road from the dungeon where Father Li had been confined. The church seats 2,000 people and on the day of the dedication, it was packed from the pulpit to the doors, and all the officials of the city were on the platform.

This same spirit is expressed among the student classes. In 1910, a great revival swept through Peking university. For two weeks the students of that university were confronted with this pledge: "I hereby agree, on graduation from this university, to devote my life to the ministry for the salvation of the people of the Chinese Empire." When one graduates from Peking university by reason of his training, and especially of his knowledge of the English language, he is entitled to receive from the Government or from business, \$50.00 a month and this may be increased until he shall receive \$150.00 a month, which is a fortune for the Chinaman; but if this man shall turn away from secular employment and devote his life to the preaching of the gospel, he may not expect more than \$6.00 per month. A Chinaman loves money. The test therefore was upon these young men. Some of them struggled hard, but during the revival meeting, 153 of the 500 men of the university signed the pledge, choosing poverty and sacrifice, that they might declare the unsearchable riches of Christ to their people.

Friends, I plead for China tonight. She was a proud nation, having an organized government, and a high degree of civilization when the Christ hung on the cross for her redemption. The centuries have passed and she has turned a deaf ear to the messengers of God. Thrice during these ages the Christ has definitely spoken. In the early ages the Nestorian Christians planted the gospel in the heart of the Chinese Empire, but the message, confused by the philosophies of the times, failed to take root. The centuries passed and the Roman Catholic Church sent devoted men to the Chinese people. The message was not understood—the heart of China was hard. Their prophets were slaughtered, their churches destroyed and the people lost the knowledge of the story. In these last days the great Protestant Church has been commissioned by the Master to bring the knowledge of His truth to this great nation. The Holy Ghost has opened the hearts of the people to receive the word. Signs of coming showers are abundant. At last China has lifted her colled face to the light of Heaven. The beams of His glory break upon the great nation. China shall yet be saved.

The Rev. JOSEPH JOHNSON, of the Primitive Methodist Church, gave an address on "British Home Missions."

I have been asked to speak a few words relative to home missions in British Methodism. The Methodist Churches of Great Britain have given increased attention to this question during the last ten years, and though it may not be possible within the few minutes allotted adequately to describe the achievements, yet I hope I may be able to show in general terms that the home mission triumphs are greater than ever.

The home missions of England, for the purposes of this address,

may be grouped under rural and city. Two great problems are ever confronting Methodism in these modern days. One is the ever decreasing population of many rural districts and the other the ever increasing population of the large towns and cities.

During the last decade, in all sections of British Methodism, the tendency has been, where populations have been declining owing to the drift of the people to the cities and the colonies, to group together feeble churches and circuits and place them under the supervision of the Home Mission Board with a capable superintendent in charge of such a staff of colleagues as the occasion required. One result of this has been that many a dwindling cause has been saved from destruction and Methodism has held its own in areas where it was needed, but where its local resources were getting exhausted.

Methodism still believes she can not afford to neglect the rural districts of England. Some of her most capable ministers and church workers have been gathered from these areas. And though it may mean considerable expense to the sustentation and missionary funds of our respective Churches, yet rather than leave the people with no other religious influence about them than that which emanates from the Church of England, we feel the cost must be provided. Many of our village missions are doing a great and heroic work and are deserving the utmost recognition and support.

The missions, however, in our great centers of population are perhaps the most fascinating and arresting in the story of their work. Take such a city as Manchester, where the Rev. S. F. Collier has been directing the energies and efforts of the great Wesleyan Central Mission for over twenty years. Probably there is no mission in the world that has been such an outstanding success as this. For upwards of twenty years its agencies have been penetrating and permeating the heart of Manchester, and its influence has been felt more or less throughout Christendom. Similar missions, though perhaps not quite so extensive, have been operating in Liverpool, Birmingham, Leeds, Bristol, Newcastle, Bradford, Nottingham and other large cities, and each has been a great success.

But London, the capital of the world, is the city where the most extensive Methodist missions have been carried on. London is a problem to all the Churches. It is impossible for many people to realize its magnitude. Its population of seven millions is appalling. When you group together thirty-five of the largest cities and towns in England you have a smaller city than the city of London. Whilst it is one of the wealthiest cities in Europe, you have here a poverty more maddening, more bewildering and more sickening than can be found anywhere else on the globe. Inner London especially presents a great problem to the Churches.

Now for nearly a quarter of a century the Wesleyan Methodist

Church has been attacking this problem, and with conspicuous success. And here I should like to pay a warm tribute to two of the pioneers in this movement who, since the last Ecumenical Conference, have been called to the higher service of the Kingdom—Hugh Price Hughes and Peter Thompson. Both these men played an important part in the evangelization of London. Hugh Price Hughes was a striking personality, a man of unique gifts, who gave himself unreservedly to this great enterprise, whilst Peter Thompson, the "Great Heart" of Methodism, a high-souled man, literally consumed his whole strength in his effort to evangelize East London. All over London the Wesleyan Methodist Church has turned its attention to the conversion of old, derelict, down-town churches into aggressive mission centres and the erection of large and commodious halls.

As a minister of another Methodist Church, I am glad to have this opportunity of testifying to the daring and magnificent Home Mission policy of the Wesleyan Methodist Church in London and other large and growing cities. It has the commendation of all who are interested in the real salvation of England.

As regards the United Methodist Church, that, too, has some important home mission centers in London and elsewhere which are doing a great work. I will content myself by mentioning the one in Bermondsey, under the superintendence of the Rev. W. Kaye Dunn, B. A., which is a conspicuous success.

Referring to the Primitive Methodist Church, of which I have the honor to be a minister, there are numerous mission centers, but the most outstanding are the Whitechapel Mission in the heart of East London, under the supervision of the Rev. Thomas Jackson, and the Southeast London Mission (St. George's Hall) in Old Kent Road, which for the past nine years has been under my superintendence. The Whitechapel Mission has achieved some marvelous results among friendless lads and men, whilst the Southeast London Mission in a vast population living only a little above starvation line, is continually witnessing some striking miracles of grace.

Several features of this Home Mission work in British Methodism deserve to be pointed out and emphasized.

First. These mission centers have a wide and all-comprehensive basis and scope. They believe in the possible salvation of the whole man. They believe that every man has been redeemed and that it is the will of God that every man should be saved. Hence, the basis of their operations, while supremely spiritual, are sufficiently expansive to permit of provision being made for the social, educational and recreative needs of the people.

Hence, in the poorer districts especially, these mission centers provide men's social institutes as counter attractions to the public house. You inquire, is it needful for the Christian Church to do

this? For illustration, take Old Kent Road, the scene of my own labours. In that one road alone we have upwards of fifty public houses and that is only one road of many thousands in London. When families live, as many of the poorer classes have to live, one family in two or three rooms, it is no wonder that when the unconverted husband comes home from his work at the close of the day, he desires somewhere to go. We think it is better that he should come on to mission premises than go to a public house. We provide these social institutes for these men and, thank God, not in vain, as often they prove to be an avenue into the Church. Whatever the public house provides, these institutes provide, except, of course, intoxicating drinks. The public house provides rooms for social intercourse, newspapers and recreation, and so do we. The public house has its clubs—Christmas Clubs, Recreation Clubs, Loan Clubs, Sick Benefit Clubs, and so have we. We provide food for hungry children, we clothe the ill-clad and the starving, we assist the unemployed to situations, and we minister to the sick and diseased by means of our medical missions.

Second. These mission centers, too, declare a free, full and present salvation. You get no sermons here spoken with hatred and hesitating breath. You never hear any new theology, so-called, spoken from these platforms. There is no ritual to trammel the public services. The gospel of the saving grace of Jesus Christ and of Him alone is spoken. The prayer meetings, especially the Sunday evening prayer meeting, is a real live meeting, and conversions are expected every Sunday and invariably they are seen. The class meetings, too, are going concerns at these centers, and the converts are encouraged to rally to them and get help for the sustenance of their Christian life and experience. Some speaker at an earlier session of the Conference, gave it as his opinion that Methodism was not capturing the manhood of England. That is certainly not true in its application to these mission centers. Wherever Methodism is alive she can capture and is capturing the men for God.

Third. There is another feature worthy of notice and that is the influence for good effected by these mission centers on local public life. This is explained by the fact that these mission centers touch life at every point.

This is a humanitarian age, and in the slum areas it is just as important for us to see that landlords keep their property in good sanitary condition as it is for us to visit the sick. Many of the representative leaders of the mission centers render great service to public life in the capacity of Poor Law Guardians and Borough Councillors. Prof. Drummond was once reported to have said: "To make cities—that is what we are here for. To make good cities—that is for the present hour the main work of Christianity."

He who makes the city makes the world." Every branch of British Methodism, to the utmost of their ability, are trying to make London a city of God and we believe they will yet succeed.

The Rev. JOSEPH H. BATESON, of the British Wesleyan Methodist Church, gave the last address, which, owing to the lateness of the hour, was not reported save very briefly. He said:

It is a great honor and joy to say something about the work of God in India, a land that any one who has been there must love. The British government has done great things for India. We have taken the whole of our civilization, and have given the very best that under God's providence has come into our hands. If our government has given its best to India, is it not absolutely incumbent upon the Christian people of the world to give their best to the millions of India?

"Heaven above a brighter bine,
Earth beneath a deeper green,
Something shines in every hue
Christless eyes have never seen.
Birds with sweeter song o'erflow,
Flowers with richer luster shine,
Since I know, as I may know,
I am His and Christ is mine."

Does that mean something to us? Are we not in all branches of Methodism bound to do the very best we can to give the millions of India that which is foremost with us? In giving Christ to India the giving has been woefully inadequate. India has not been evangelized. In the north side of the city of Bombay, where there are two hundred thousand people, there is only one mission.

In recently passing through a region with a population of some fourteen million people, I found only one flickering light. In India there are, roughly speaking, one hundred and fifty languages spoken by the people, as dissimilar as Russian and French. The Bible has been translated into only eighty vernaculars; and there are seventy-five vernaculars spoken by eighty million people, into which the Bible has not been translated. But the result of what has been done is wonderful. I could give remarkable instances of salvation among the Indians. The soldiers in the empire are doing something to this end.

The services closed with the singing of Hymn 726,

"O'er the gloomy hills of darkness,"

and the benediction, pronounced by Bishop LEWIS.

FOURTH DAY.

SATURDAY, OCTOBER 7TH.

TOPIC: METHODIST THEOLOGY.

THE morning session opened at the appointed time, under the presidency of the Rev. Dr. T. H. LEWIS, President of the General Conference of the Methodist Protestant Church.

Dr. F. T. LITTLE, of the same Church, in the absence of Dr. F. T. TAGG, conducted the devotional services, reading 1 John 1: 1-3, Romans 8: 14-17, and offering prayer.

The hymn sung was,

'Blest be the tie that binds.'

Secretary CARROLL made various announcements and read a cablegram from the Rev. G. A. SIMONS, Superintendent of the Methodist Episcopal mission in Russia, as follows:

"ECUMENICAL CONFERENCE,

Toronto:

"Regret pressure of work prevents attendance. Read Acts 28: 30, 31; 2 Thess. 3: 1. Great door and effectual opened unto Methodism in Russia."

The Secretary said: "I ought to explain, in order to show the application of the first sentence or two, that Mr. SIMONS has dwelt in his own hired house in St. Petersburg for two years. The Scripture reads as follows: 'And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.' (Acts 28: 30-31.)"

"Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified, even as it is with you.' (2 Thess. 3: 1.)"

On motion, a suitable response was directed to be made, and Secretary CARROLL sent a letter of acknowledgment and greeting.

The essay on "The Theological Heritage of Methodism" was read by the Rev. GEO. G. FINDLAY, D. D., Wesleyan Methodist Church:

The Theological Heritage of Methodism signifies, I suppose, both that which Methodism inherited from the past, and that which it has transmitted to its sons of the present. It seems proper, in introducing the subject, to read the title chiefly in the former sense.

I point therefore to Paul, Augustine, Luther, Wesley as our spiritual ancestors. Those four immortal names mark out the channel along which "the faith once delivered to the saints" has come down to us. Each of them illustrates the unity of doctrine and experience which makes a living theology. These cardinal witnesses to the gospel of God stood at four great junctures in religious history: Paul at the transition from Jewish to Gentile Christianity, Augustine at the passage from the Roman Empire to the Middle Ages, Luther at the heart of the Protestant Reformation, Wesley at the springs of the Methodist Revival.

On St. Paul's doctrine I will only remark, that we perceive no cleft between the Jesus of the Gospels and the Christ of the Epistles. The "teacher of the nations in faith and truth" has faithfully "delivered" what he truly "received of the Lord Jesus." The first steps in the transmission of the Christian heritage, traceable through the New Testament, are as critically sure as they are historically vital.

The Gentile Apotheosis lived again in the African Bishop. It was a sentence of St. Paul's that decided St. Augustine's conversion: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof"—words which give the key to Augustine's career. Measured by length and breadth of dominion, his was the mightiest mind of Christendom, outside the New Testament. Augustine summed up, at the beginning of the fifth century, the previous course of Christian thinking; he furnished the starting-point both for the Romanist and Scholastic developments, and for the Protestant renovation of Christianity. The Lutheran point of departure lay in the profound spiritual experience recorded by Augustine's Confessions and wrought into his Anti-Pelagian treatises. The polity of Rome grounded itself on the conception, impressed on Augustine by his environment but transfigured in the fire of his imperious genius, of the visible Catholic Church as the essential body of Christ, the indispensable vehicle of His Spirit and the exclusive organ of His grace. The antagonism latent in these two principles has been working itself out ever since.

In the following age the ecclesiastical overlaid the evangelical Augustine. More and more the Roman Church thrust herself between the soul and God; more and more she became a kingdom of this world, needing and making for herself an earthly monarch. At length she deified her Pope, while she put Christ away behind a screen of magic sacraments and lordly priests. Protestantism was a protest against the supercession of Jesus Christ within His Church. The seeds of much of the evil growth, whose fruit he would have abhorred, may be found in Augustine's writings; those seeds fell into his garden borne by the winds about him.

Martin Luther was an Augustinian monk to begin with, and remained Augustine's disciple to the end. His doctrine was Paulinism, not drawn purely from the Epistles, but strained through the Augustinian sieve. The defects of Protestantism, doctrinally and practically considered, were largely due to its falling back at certain points upon the Latin Fathers, instead of returning all the way to the New Testament. The Reformation meant, however, the reawakening of Christendom to the sovereign grace of God toward sinners. The Roman system was a network of canals and conduits constructed to convey Christ's mercy to mankind, which led ever further from the source, mixing its waters with turbid elements; the men of the Reformation forsook the muddy channels to seek the fountain-head. They returned by a path already trodden; St. Augustine was their chief "schoolmaster to bring them to Christ." History imposed on them, as on every generation, its limiting conditions. One thing they knew; and the knowledge of it was life from the dead.

God the Father directly accessible through His justifying grace in Christ; this was the creative thought of the Reformation. Now, the vindication for the human soul of the right of immediate access to the Divine grace, was a kind of recreation for the soul itself. Hence modern history begins with the Reformation. The world we live in dates not so much from the renaissances of learning, nor from the birth of physical science, nor even from the discovery of America, as from the emancipation of the soul which took place in the sixteenth century. The man henceforth stands out in clear relief against the background of politics and institutions, in which he had been lost.

Martin Luther, accordingly, impersonates the Reformation. In his single manhood, by the power of "the Spirit of life in Christ Jesus," the Wittenberg scholar successfully defies Pope, Emperor, and devil! A figure stepped into the arena of Europe the like of which the world had never looked on, whose advent proclaimed in tones of thunder the liberty of conscience, the moral majesty of the individual man as the redeemed son of God, and the boundless potencies lying in the breast of him who can say, "Christ lives in me."

Protestantism had, however, two illustrious chiefs. If Luther was its prophet and evangelist, Calvin was its theologian and law-giver. Both men realized, with the shock of a new creation, the sovereign grace of God in Christ, as this appeals by the word of Scripture to the faith of each man's heart. Luther laid stress upon the *grace*, Calvin on the *sovereignty* of God in this common conception; here the divergence in Reformation thought began. Alike they were pupils of Augustine—Calvin in the more thorough-going fashion upon the soteriological side, while he broke from his master completely upon the churchly side. Calvin resumed Augustine's predestinarian teaching, to which his austere logic gave a more consistent expression and a sharper edge. One sublime thought possessed his soul, that of the sovereignty of God in His electing grace, and in His reprobating judgments. Behind all human choice and action he saw the one mystery, swallowing up every other, of the eternal, holy, and inscrutable will of God. Strong natures were tempered like steel by Calvin's creed; it passed as iron into the blood of the young Protestant nations, struggling against the legions of Rome. But the gentle and sensitive, the natures ruled by sentiment more than by logic and duty, found John Calvin a hard master; for such his doctrine proved a *reductio ad impossibile*, or even *ad horribile*, of the tender gospel of Christ. How the severities of Calvinism have been relaxed and its harsher features effaced in recent times, every one is aware.

Calvinism at its worst pervaded the religious atmosphere of Wesley's day; his teaching was a reaction against it. But another powerful tendency swayed Wesley's contemporaries—viz., the deistic Rationalism, which formed the religion of "the modern mind" of a century and a half ago. The Deism of the eighteenth century may be regarded as the Calvinism of the seventeenth robbed of its faith and translated into the philosophical sphere. Each of these systems sacrificed the immanence to the transcendence of the Deity, and merged Providence in creation. Both meant a God afar off, determining everything in the infinite past—not dealing with men reciprocally in the living present. They contemplate a world finished and ready-made, wound up like clock-work to run its time, while the Great Contriver looks on aloof. On the deistic hypothesis, to talk of miracles and revelations and witnessings of the Spirit, of Divine interpositions in nature and history, was childish or profane. This was but to carry the Augustinian dialectic a stage further than the Calvinists did, making human actions and natural occurrences alike links in the chain of eternally fixed causation, and finite will mere puppets executing a play prescribed in each syllable and gesture. To-day the pendulum is swinging to the opposite extreme. Evolution has, for multitudes, dethroned the Great First Cause; Deism is exchanged for Pantheism, Calvinism for the

New Theology. God's immanence is on every one's lips; His awful transcendence is forgotten. His majesty is sunk in His mercy, and the horror of sin lost with the ceasing of wonder and adoration before the Divine holiness.

It was an unhappy corollary of predestinarianism that no man till his death may be sure of salvation. Calvin taught, it is true, a doctrine of assurance; but this was overshadowed, not to say nullified, in his system by the mystery of the eternal decrees. Luther, too, was Augustinian in the matter of election and free-will. But Luther, fortunately, could contradict himself; he practiced a bold filial confidence toward God—temperament counting for something in this tone of mind. From the time that, at Staupitz's bidding, he "cast" himself, out of his agony of repentance, "into the Redeemer's arms," Luther would never wrong his Saviour by clouding his joy in redemption through brooding over the mysteries of election and the uncertainties of final perseverance. In his sensible and hearty way he writes: "To fulfill the law is to do those things the law commands with a cheerful and willing heart. . . . Such a cheerfulness, readiness, willingness, and ardent affection, comes by the quickening Spirit, and His lively impulsions and agitations in our hearts. Now the Spirit is given by faith in Christ. Faith cometh through the hearing of the Gospel, through which Christ is preached to us, to have died, to have been buried, and to have risen from death for us."

To the sentences I have quoted from Luther's *Preface to the Epistle to the Romans*, John Wesley probably refers in the memorable entry in his Journal for May 24, 1738, recording his conversion, with which we are familiar. Some days earlier Charles Wesley had been similarly affected at the reading of Luther's *Commentary on the Galatians*. "From this time," Charles relates, "I endeavoured to ground 'our friends' on this fundamental truth—salvation by faith alone; not a dead, idle faith, but a faith which works by love, and is necessarily productive of all good works and all holiness." There is Methodism in a nut-shell! Luther's hand opened the door of faith for both the brothers, who have opened it for us all.

The Assurance of Faith formed the turning point in the spiritual experience of the Wesleys. In the witness of the Holy Spirit to the believer's adoption into the family of God they found "the secret of the Lord" for their own day. Augustine dwelt with predilection on the first three chapters of the Epistle to the Romans, on the seventh, and on the ninth to the eleventh; Luther revelled in the paragraphs extending from the third to the fifth; John Wesley understood the sixth and the eight chapters as scarcely any interpreter before him. He recovered the complete Paulinism.

The Methodist Revival was thus, in important respects, the

complement of the Protestant Reformation, and signaled an advance upon it. In the Reformation the human soul cast itself by faith nakedly upon God's redeeming grace in Christ; in the revival God answered by the clear testimony of His Spirit to the appeal of faith. From this date assurance assumes a central place in Christian theology, and "experimental religion" becomes a familiar phrase. The restored sense of the immediate touch of God upon the soul created Methodism, and originated the modern movement in Christianity. "My God is reconciled; "His pardoning voice I hear"—the life of our Church is in those lines!

Here I must hand over the subject to the following speaker. But a moment or two is left for allusion to other outstanding features of Methodism, closely connected with that we have defined.

On the question of Universal Redemption Wesley was at daggers drawn with Calvinism, assailing it with a logic keen as its own. Bidden to "preach the Gospel to every creature," how could he suppose it was only meant for some? Strict Calvinism was incompatible, as a working hypothesis, with world-evangelism. For this reason it was broken down. But it was their vivid sense of God's fatherly love, and the tender affection to all mankind which this inspired, that constrained the Wesleys to preach a free salvation, bound by no limiting decrees:

"The sovereign grace that found out me,
For every soul of man is free;
None of Thy mercy need despair!"

So Charles Wesley taught us to sing.

And our founders could as little limit the grace of God in its depth as in its breadth; the power of the Cross to save from all sin matches its power to save every sinner. When God in very deed breathes Himself into the soul, can sin abide His presence? Is any pollution tolerable in the acknowledged temple of the Holy Ghost?

"When Jesus makes this heart His home,
My sin shall all depart!"

So the doctrine of assurance leads on to that of entire sanctification. Here again Methodism countered Calvinism.

John Wesley's embarrassed Church position forbade his developing all that was implied in his conception of the Christian Society. This piece of doctrinal construction is waiting for our younger theologians. If the founder did little to interpret the apostolic theory, he restored with marvelous pastoral skill the apostolic practice of church-fellowship. The early Methodists gave an object-lesson to Christendom on the way of the Church's "building up of itself in love," unmatched since the primitive days. This

crown none must be allowed to take from us. The assurance of faith was that which prompted our pervasive mutual edification, and supplied its material. The consciousness of adoption constitutes the family of God, whose instincts of brotherhood constrain them to serve each other in love. The Spirit of Jesus is the socializer of humanity. Lay-fellowship, not priestly order—brotherhood, not government—forms, for us, the basis of the Church; and we recognize in the sacraments not indeed the bonds, but the seals set upon those bonds of faith and love that unite us eternally to Christ, and to each other in Him.

Methodist Churchmanship, duly realized, supplies the direct and full antithesis to that of Rome—I know not where else to find it!

The first invited address dealt with "The Doctrine of Assurance," and was presented by the Rev. R. J. COOKE, D. D., of the Methodist Episcopal Church:

The illuminating paper to which we have just listened sets forth in the clearest light the vital relation which the Scriptural doctrine of assurance bears to every fundamental truth in the Christian revelation. It is the one distinguishing doctrine in Methodist theology which differentiates that theology from all other theological systems and in that theology it is of the utmost practical importance. Methodism is not religious philosophy. It is not rationalism. It is not ritualism. It is an affirmation of the soul. We know that "we have received the spirit of adoption whereby"—through which, and not through postulates of philosophy, not by the mediation of a priesthood, but by the immediate voice of God in the soul—we are enabled to call God "Father."

In the theology of the Reformation the doctrine of justification by faith was the criterion of a standing or a falling Church. Vital experience and preaching of the experimental fact that God speaks to and enters into loving relation with the human soul is the test of a standing or a falling Methodism.

What is this assurance of faith?

It is not the inner light of the mystic, wholly subjective and independent of the Scriptures and the witness of the Church. It is not an intuitive knowledge or revealed truth which may be used as an infallible interpreter of biblical problems and ecclesiastical dogmas, of historical events and scientific teaching. It is not a pious feeling of dependence upon God. It is not a pathological experience without objective reality.

It is a conviction, a spontaneous, immediate and certain knowledge of the soul's assurance that the Spirit of God has spoken in love to the human spirit. It is the soul's immediate knowledge of itself, that it has passed from a state of sin and alienation from

God to a state of filial relationship with God. This testimony of the soul to its own state is confirmed by the witness of the Spirit, and this two-fold testimony blended into one consciousness is the core of the doctrine of assurance by faith, which doctrine is the crown and glory of Methodist theology.

In the light of modern science, is this consciousness reliable? Is it capable of verification by the scientific formula for ascertaining any truth, observation, reason, and experience?

On the reliability of consciousness all science, all philosophy depends. If the absolute veracity of consciousness is denied, there can be no appeal of any science to a false consciousness; and therefore all philosophy and all science becomes impossible, since we can not absolutely know that we are not deceived in our scientific knowledge by a vacillating and unreliable consciousness, if we can not trust the experiences of our own souls.

In the light of modern science and psychological investigations in the field of the abnormal, in the face of the fanaticisms and hallucinations of false prophets and teachers claiming equal certainty of religious experience, how do I know that my experience is not also a delusion and has no ground in objective reality?

No individual's experience can be the standard of truth even for the individual apart from the universal experience of the race. Therefore, in earthly affairs I appeal to universal experiences; in religious affairs I appeal to the universal experience of the Church of God through all the mountain ranges of the centuries, as Wesley did in his reply to Bishop Lavington, down to the day of Pentecost when the Spirit of God first came in demonstration and with power.

The experience of the Body of Christ together with the Scriptures is the criterion of Christian experience. By that standard all abnormalities, idiosyncrasies and aberrations are corrected or eliminated until that which is the common experience of all stands out universally acknowledged, just as scientists eliminate from thousands of experiments everything which is contrary to the one and only true formula which under similar conditions everywhere and always produces identical results.

How do I know that the Spirit of God produces this change and not the reflex influence of religious contemplation?

Independently of the Holy Scriptures I do not know, for consciousness does not report personalities but states and affections. I do not know that light or heat comes from the sun, but my eyes show me the sun. I do not know intuitively that God Himself is in me, but the Holy Scriptures reveals Him to me as the Spirit that regenerates me and fills me with the consciousness of adoption into the family of God.

The practical value of this doctrine is of the utmost importance to the Christian life and the Church.

For the individual this God-consciousness is a safeguard against

all doubts of Divine revelation and Divine authority of Holy Scripture. Rooted and grounded in this personal knowledge, the most advanced Biblical scholar, the most speculative thinker may pursue his researches with the utmost freedom, for he knows, as we know his own soul, that God has spoken to him. And the most unlettered man, who never heard of philosophical or biblical criticism, may have a deeper knowledge of the Christ of History, the Christ of the Gospels, than all the Harnacks and Chaynes and Schmiedels and Pfeiderers and Boussets that ever misinterpreted the Christ or distorted the facts of history. For the Christ of History is a living Christ, that Christ of the Here and the Now!

As with the individual, so in the Church. The doctrine of assurance by faith is the conservator of evangelical truth. It demands by its presuppositions and inevitable conclusions an Atoning Christ, a regenerating Spirit and the Eternal Father, who was in Christ reconciling the world unto Himself. Rooted and grounded in this experimental fact, verified by observation, reason and experience, the only scientific method by which we can discover truth, the Church can boldly face all attacks of rationalism and unbelief upon fundamental Christian truths and give to her scholars and thinkers the largest freedom, confident that no truth can ever be opposed to primal truth.

This doctrine furnishes also a genuine and abiding motive for Christian life and action. "The love of Christ which is shed abroad in our hearts by His Spirit which He has given us constraineth us." It is the impelling motive of sacrifice and devotion. It is the dynamic motive for missions, for Christian education, and for all philanthropies of the Christian heart.

For this doctrine there can be no substitute. No religious philosophy or vacillating psychology tinged with religious emotion can never take the place of the witness of the Spirit. We dare not fill our Churches with people who know the Christ only as Brother and Exemplar but not as their Lord and personal Redeemer. "Ye must be born again." Redemption is real only as it becomes a reality in experience. This was the clarion note in the evangelism of the fathers. This is the one definite doctrine which has made Methodism what it is, a reproduction of the witnessing of the Church of apostolic days. This is the one definite doctrine once denounced by theologians which has modified the theological thought of the English speaking world by bringing God out of the abstract into the realm of personal consciousness. It is the one convincing proof of the heart of the Gospel that "God was in Jesus Christ reconciling the world unto Himself," and for that revelation of reality in the soul of man there is no other proof, and there is no substitute that may not be analyzed to death by processes of historical and philosophical criticism.

The soul of man is the stronghold of faith! What is not real

there is not real any where. The soul's knowledge of itself is impregnable. Superior to that knowledge there is no knowledge. Let this doctrine, therefore, be insisted upon in the congregation and in the Sunday schools and in all evangelical efforts. There will then be no startling statistics to bring grief to the hearts of Methodists the world over, but confident of results we may declare to all Methodism as did Isaiah to Israel, "Thy sun shall no more go down; nor thy moon withdraw her rising; for the Lord God shall be thine everlasting light, and the days of thy mourning shall be ended."

The second invited address was given by Mr. W. WINDSOR, J. P., of the Primitive Methodist Church. Subject, "The Essentials of Religion According to John Wesley:"

Religion to John Wesley was not something which had a place in life; it was everything. It was not a star upon the brow of night; it was the sun at noonday. At its depth it was an unutterable sense of need; at its supreme height it was the final and complete satisfaction of that need. It is impossible to read either Wesley's Journals or Sermons without recognizing that a vivid apprehension of the reality, the awful and tragic reality of sin lay at the very base of all his conceptions of religion. The condemnation, the enslavement, the helplessness, the impending doom of every unforgiven, unrenewed man was the almost constant theme of his preaching. In his sermons before the University of Oxford at the beginning of his great evangelical work in England he laid the clearest emphasis on the New Testament doctrine of sin. More than fifty years later when he came to the end of his ministry the same note rang through his dying testimony. Once and again with solemn significance he repeated,

"I the chief of sinners am,
But Jesus died for me."

His Journal abounds from page to page, and from decade to decade, with indications of the earnestness and fidelity, with which he insisted on the pitiful need, the desperate condition, and the solemn doom of the impenitent. The same vivid pages reveal something of the profound and far-reaching impression of this insistence on his multitudinous hearers of all ranks in every part of Great Britain and Ireland. As one reads, the impression becomes irresistible that preaching so consistently heart-searching and conscience-awakening is scarcely to be heard to-day even in the most evangelical pulpits of Methodism.

But if Wesley insisted on the profound consciousness of sin and guilt as the condition pre-requisite to Christian life, he was not

less careful or eager to insist on an equally valid and assured experience of redemption from sin. Without repentance, justification by faith and regeneration there could be no entrance into the Kingdom of God. And these incalculable blessings, so plainly taught, are authenticated beyond all misgiving in the renewed hearts of believers. They receive "the Spirit of adoption whereby we cry, Ahha, Father. The Spirit itself beareth witness with our spirit that we are the children of God." But Wesley solemnly urged upon all Christians the necessity for seeking that state of grace which he was wont to describe as "Christian Perfection" or "Christian love made perfect." To be athirst for holiness in heart and life, to seek it constantly with solemn purpose he held to be essential to religion in the individual and vital to the prosperity of every society of believers. And with what simplicity and luminousness did he invariably exhibit the entire inheritance of grace as mediated by Jesus Christ, as, in all its heights and depths, and length and breadth, wrought for us by His passion, His final victory over sin and death. To rest in this assurance, to rejoice in the all-sufficient grace of Christ, to have no confidence in the flesh but an unreserved dependence on the power of God as revealed in His Son, was to Wesley the supreme essential of religion.

Reading his Journal, it is not surprising to note that one of his favorite texts was, "Jesus Christ, made of God unto us wisdom, righteousness, sanctification and redemption." These Pauline words were as a deep channel in which the full tide of Wesley's faith and hope, and joy could flow. The grace and sufficiency of Christ made the music of his preaching, and it was music. How for more than fifty years listening thousands from the North of Scotland to Land's End, and from Londonderry to Cork, felt its holy thrill. The deep joy of this evangelical preaching is reflected in the hymns of the great revival, especially in those of Charles Wesley. I know of nothing like it except the triumphant gladness of the apostolic letters.

But if, in Wesley's preaching, the grace and sufficiency of Christ had a supreme place, faith in the recipients of grace was as clearly and strongly enforced. The forgiveness of sins and the new birth are conditioned upon faith, and so, Wesley taught, is the added grace of sanctifying love. He declared explicitly that the faith demanded, to quote his actual words, "is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but a disposition of the heart." Faith which does not infallibly produce the fruit of holy living Wesley pronounced "dead." He affirmed with Paul, and in the plainest terms, that saving faith establishes the moral law. It makes the observance of that law a necessity to the man who, embracing by faith the love of God in Christ, is henceforth subjected to love, and impelled

to honor the law, that he may honor Christ. Here may I be suffered a personal word? Wesley's witness in this matter accords with my early experience in a typical Methodist home. Since those days I have read much about the ethical deficiency of evangelical teaching, but nowhere in my subsequent experience have I been conscious of anything so stringent and exacting as the moral standards of that simple evangelical circle.

Wesley laid great stress on the constant and devout use of "the means of grace" as among the essentials of religion. Private and public prayer, the devotional study of the Scriptures, and the earnest observance of the Lord's Supper he habitually insisted upon. Whilst making it perfectly clear, to quote his words, "That there is no power in any means," that "it is in itself, a poor, dead, empty thing; separate from God, it is a dry leaf, a shadow," he urged upon all godly persons the full and profitable exercise of this Christian duty.

In his Journal and Sermons Wesley repeatedly sums up the essentials of religion in our Lord's words, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." Truly no words more fitly describe the gracious fruits of redemption as realized in the heart and life.

We, the spiritual heirs of Wesley and the early Methodists, may thank God for the witness of Wesley's life and labours to the essentials of religion. He had his limitations as we can all see, but when every deduction has been made that Christian love can make, what a life of abandonment to Christ, of glorious, tireless service in his Master's Kingdom was that blessed life of eighty-eight memorable years. Gathered here to-day, his spiritual descendants from many lands, is there not in the crowding memories that fill our hearts strong incentive to cry, "Oh, for a host of men in this twentieth century inspired by a like triumphant faith, inflamed by the burning zeal and impassioned by the Divine love which made John Wesley one of the greatest servants of Jesus since the apostolic age, and his evangelical work for England unparalleled in its history!"

The general discussion was opened by the Rev. J. G. TASKER, D. D., of the British Wesleyan Methodist Church, who spoke as follows:

Mr. President, and dear brethren, I rejoice greatly in the spirit in which the great subject of this morning has been brought before the Conference. We are now in touch with great realities. And I think that sometimes we are disposed to take a rather too pessimistic view of what is often called the crisis of faith. We do not allow as we ought to allow for the theological vantage ground on

which we stand to-day in justifying Methodist theology, because it is an appeal to experience and can be verified by experience. Experience is spiritual, and there are many voices telling us to-day that the spiritual is the ultimate reality. I have thought often during these discussions of the difference between the atmosphere of this day and that of the day when the first Ecumenical Conference met. When I was a student in a Methodist theological institution, not long after that first Conference, Tyndall gave his great deliverance as to matter having in it the potency of life. We know what a complete reversal there has been in scientific and philosophic thought in regard to the spiritual being the ultimate reality. The reason why I rise to speak is to say a word which came to me as I have been sitting and listening to the essays and papers that have been read. I wish to say this especially, the great danger is lest we confound two different things, our subjective knowledge of the saving grace of God in Jesus Christ, and our objective knowledge of his historic personality. There is that distinction to be drawn. I think we ought to take care lest we make extreme claims in regard to the range of truth which inward assurance is said to guarantee; or, in other words, as to the relation between subjective and objective assurance in religious certainty. Take the case of a person who has been carefully instructed in religious truth; to him this certainty would mean that what had been head knowledge becomes explicit, heart and soul experience. That is to say, there comes to him a realization of the power of Christ—the saving power of the Christ who may in theory have been known and whose claims may have been acknowledged, but who has never before been known as a Savior from the guilt and power of sin. But then you may easily know another whose knowledge of Christ's teaching and claims is very scanty. He may be led in the hour of conviction for sin to trust the promises of forgiveness, and trusting in Christ he finds Him a Savior. I do not think that you can say that he has all that knowledge of the historic Christ which is sometimes claimed for assurance. He will have an overwhelming feeling of this reality of his own experience; and if he grows not only in grace but in the knowledge of Jesus Christ he will have that assurance better founded as he goes on to investigate the historic grounds of his belief.

The Rev. WM. REDFERN, of the United Methodist Church:

Mr. President, I would like to lay stress on what I consider to be the remarkable modernness of the Methodist faith. It seems somehow to be taken for granted among our cultivated young men that Methodist theology belongs to the eighteenth century, and has grown altogether antiquated. If that be so, it can have no message for our time, and it can have no guidance for men who are trying to solve the problems of the times. I hold on the contrary that John Wesley was one of the most prophetic theologians that ever lived, and that he anticipated to a remarkable degree the intellectual and spiritual movements of the nineteenth century. Take, for example, that glorious gospel on the universality of grace. The greatest sermon of the eighteenth century, and one of the few sermons of Christendom, was John Wesley's sermon on free grace. Sometimes it has been said that John Wesley dug the grave of Calvinism. I think it would be more true to say that he anticipated the forces of it which dug its grave. For Calvinism was

destroyed by no man and no argument and by no sermon, but by a series of forces that were working continually in men's minds. It would be an interesting subject of thought for us to consider how much this pioneered the way for the great missionary movement which was started early in the nineteenth century. I think it might be proved that without John Wesley there would not have been the marvelous missionary expansion which we ourselves have witnessed. Take again his doctrine of the witness of the Spirit. Why, in this respect he was at one with all the best philosophic thinking of our times. When Emanuel Kant laid down his doctrine of the categorical imperative, when Coleridge discoursed on reason, when Green spoke of the witness of faith, when America's greatest thinker, William James, spoke of the "varieties of religious experience," they were working in philosophic form, giving philosophic development to the great spiritual truth that John Wesley had been preaching a century before on the witness of the Spirit. So far from John Wesley being dead, he is just beginning to live; and his power is being felt to-day in all the best minds. Take another truth, the sovereignty of grace. Dr. Findlay has linked Wesley with Luther and Augustine. I think that, broadly speaking, Wesley was inferior to the other two. But in this one particular, his grasp of sovereign grace, Wesley surpassed any man since the days of St. Paul.

The Rev. THOMAS NICHOLSON, D. D., of the Methodist Episcopal Church:

I have been greatly impressed this morning as in the able papers which have been read we have had Wesley so clearly connected with Luther, and have had the doctrine of assurance so clearly brought up. But I desire to call your attention to another thing which so far has not been clearly brought out. John Wesley came to the assurance of faith through the witness of the Spirit, witnessed to him by the strange warming of his heart consequent upon the love of God shed abroad in his heart; and from that time to the close of his life this idea of love interested Wesley most profoundly. And there has taken hold upon me with the force of a great new conviction, in the last few months, this thought, that the thing for which John Wesley will be longest remembered in the far reach of the years to come will be his struggle to voice for all time the full content, the length and depth and height and breadth of the meaning of the love of God for human kind. In that, my brethren, I think we have the key to the next great revival. The mayor of Pittsburgh telegraphed to Mayor Gaynor of New York, on the opening of a great tunnel in that city: "The world is on the edge of great things." I believe that Methodism is on the edge of great things; and it is to find them through a rediscovery of the things that John Wesley was feeling after and never quite realized and never quite voiced satisfactorily. The love of God is to be the basis of all Church unity. A great statesman in the land from which I come is reported to have said what the distinguished president of the Wesleyan Conference said the other day, that significant thing that there are many men outside the Church who ought to be inside it. He is reported to have said: "When I can find a Church that will be content to write over its doors this, 'Thou shalt love the Lord thy God with all thy heart, mind, soul, and

strength, and thou shalt love thy neighbor as thyself,' as its only test, I am ready to join that Church." We are not quite ready for that. Bishop Hove talked to us about union. When he was talking so much against this idea of getting a little closer together, I felt just as I have sometimes in revivals. I have found that when the thing was going and men were coming forward, there was always a type of sinner who would protest most loudly that he was not under conviction, that he was not going to be caught, that he was not coming in, and all that just at the time when already unconsciously to himself he was getting profoundly under conviction.

The Rev. W. J. MOULTON, D. D., of the British Wesleyan Methodist Church:

Mr. President, in his opening essay Dr. Findlay appeared to me to have a thought that appeals very strongly to every student of Christian thought—the profound influence that Luther has had upon all subsequent religious teaching. One of the first things that I saw when I landed in Quebec was, outside the Jesuit house, the figure of Ignatius Loyola with his foot upon the neck of Luther. I was not very much surprised to see it, because in Luther's teaching there is contained the power that utterly destroys the extreme ecclesiastical claims of Romanism. Passing on from that, two great movements of theological thought since Luther's day come back to me, one being the greatest of all the modern movement in Europe, the great Ritschlian movement. It came turning away from the barrenness of mere speculation, and appealed to the freshness and vitality of the faith of Luther. And there is nobody to say how vast has been its influence ever since. We turn to the writers of that school, and we delight in the glow and warmth that we find in their pages; but after all they only went half-way back to Luther. Refusing all mysticism in Christianity and denying the possibility of personal communion with the living Christ, they seemed to have thrown away some factors that are absolutely essential in a full Christian experience. When one turns back to Wesley one is reminded again how Wesley's experience is absolutely up-to-date still. Holding fast the head, with the intense sense of the living and personal relation to Christ, he went back fearlessly to Luther to learn from him the joy and the delight of personal experience. We may claim that Wesley to-day unites the mystical and historic in Christianity in perfect balance, and that, therefore, in his teaching he presents to us the finest example that the world has ever seen since the Reformation of the full-grown, fully-developed Christian man. And if we go back without fear to our theological heritage and make our own experiences of the past, we may still as Methodists face without fear the problems of the future, and holding fast the Head, even as Wesley did, may carry on his work.

The Rev. JOSEPH DINNICK, of the Primitive Methodist Church:

Wesley went in for Christian experience based on the Scripture. Our Scriptures have somehow gotten less in later times than what he acknowledged and employed, but the Scriptures that are left to us are quite sufficient for us to have a Christian experience. Jesus Christ taught His disciples that they lacked a Christian experience

such as it is our privilege to enjoy. He said to Peter, "O, thou of little faith," and He tried to bring His disciples into a higher level of faith. I want us to see this, that every one of us is a child of God by faith in Jesus Christ. But are we fit for service? There are four stages of faith laid before us. The first degree of faith is that of the agnostic who accepts nothing except what he can see and feel; the second stage is that which says I believe in probability; the third stage of faith says I believe in possibility; but the faith of Jesus Christ and John Wesley was believing in impossibilities.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He can make it plain.

Jesus Christ said to His disciples, when they were looking at Him, "If ye had faith as a grain of mustard seed," etc. Had n't they faith? What meant He? Were they faithless? But they did not have faith for the impossible. Faith "laughs at impossibilities, and cries 'it shall be done.'" I have been trying the old system of fasting and praying for the last two months. I have lived many days on two meals a day and cold water, just to try and get this great power that we used to believe in. "This kind goeth not out except by prayer and fasting." John Wesley urged the practice of fasting. There is too much feasting to-day, and too little fasting. In the last two months I have seen more conversions than in forty years. I know the old plan is the best. I could give you answers to prayers that would astound you. Thirty-seven years ago I had to pay three hundred pounds in the afternoon, and had not three hundred pence in the morning. We were building a church. I said to a young fellow who had been recently converted, "Come with me in my study. I want to ask God to give us three hundred pounds by three o'clock." The young fellow came into my study, and we prayed and believed. Then I said, "You keep praying, and I will go out for the answer." I had not got far along the road when I met one of the highest churchmen in the town. I had never spoken to him but once. Said he, "What do you want?" "Three hundred pounds," said I. "You're in a big want," said he; "here is five pounds towards it." "I am grateful to you, but I want three hundred pounds." "Where are you going to get it?" "I am relying on God." "What are your trustees worth?" "Nothing at all." He took his card out of his pocket and wrote on the back, "Let this man have three hundred pounds at once."

Bishop J. L. NUELSEN, D. D., of the Methodist Episcopal Church:

Mr. Chairman, I rise simply to express my conviction that Methodist theology has a great mission in the modern world. The clamor is to-day for a Christianity that is stripped of theology. "Give us religion, but we don't care for your doctrines; give us Christ, but none of your creed; give us life, but we need no theological system." So people speak. Certainly life is the great thing that we are striving for; but not every kind or type of life. There is but one life that is worth living, and that is the Christ-life. But the Christ-life is possible only in compliance with the Christ-law. And that is the participation and the appreciation and personal relation

of the divine law. Now, what has theology to do with that? It is the function of theology to study the divine law and interpret it to the men and women of every generation in their own language. But doctrines, after all, are attempts more or less adequate to give expression to great personal conviction of the divine law. Methodism has had the mission in the theological world to be a protest against barrenness of mere theological creeds. They tell us that creeds are barren. Methodism has protested against that and has shown that doctrines, creeds, theology are anything but barren—that they are productive of abundant fruit. Methodism has protested against mere theological abstractions, mere philosophic speculations, everything that does not really produce life. And it has never discounted doctrine; on the contrary it has always emphatically stressed vital doctrines. John Wesley was a very liberal man, but he was one of the greatest doctrinal preachers the Church has ever produced. It seems to me, the mission of Methodist theology is to be a living protest against that notion of an undogmatic, unconscious, subconscious Christianity. Subconscious life, or unconscious life, is not the highest type of life. And undogmatic Christianity is not that interpretation of Christianity that will find the world. Gentlemen, the note was sounded here of regret that there is a decadence of the Methodist class-meeting. Why is it? Why is it many Methodists seem to have no appreciation of the class-meeting. I am afraid it is because they have not an experience worth talking about. Why do so many to-day consider doctrines and theology not worth keeping up? In some cases it is that people have no strong convictions worth thinking about or cultivating in language; but unless we have a strong religious conviction, so strong that it will outweigh all other considerations, dearer to us than our own life, we have no message which the modern world will stop to listen to. What kind of an appeal shall we make? The mere æsthetic appeal has never saved the world. Literature and art and drama and the opera can make that appeal better than the Church. The emotional appeal has not done much good. A five-cent moving-picture show can make a stronger emotional appeal than the preacher can.

The Rev. J. M. BUCKLEY, D. D., of the Methodist Episcopal Church:

Mr. President and brethren, I am one of the survivors of the First Ecumenical Conference. I felt it my duty to survive, and have made every effort to do so. John Wesley put me astray when I was asking God to forgive my sins and renew my spirit, and caused me to wander. Why? Because I fixed my eye upon the sentence that "his heart was *strangely warmed*." The only way to understand John Wesley is to take anything he says upon experience, and then go through all his journals and sermons and take out the passages that bear upon those subjects. He declared, himself, that he unintentionally slandered himself, and wrote in his manuscript a few years afterwards that he had said far too much. Furthermore, he admits that many a man can be regenerated without any convulsion in his soul. John P. Durkin, the most eloquent man we ever had in our whole Church, saw a lady whom he respected converted. Her face beamed; and he said, "I will never rest until I can have an experience which will light up my face and make it stay so from day to day." He says, "I tried for several

years, but never found such an experience as hers; but finally I sat down and asked God to forgive me, and I was encouraged, and from that time until now I have walked in the Spirit." Bishop Foss was trying to find something that would be a tremendous witness so that he would understand and declare in the presence of all that he had been brought to Christ; but at last, when he was about to despair, Albert Hunt said to him, "Just rest in Christ." And in one moment he rose and believed himself converted, and to the day of his death proved that he had been converted. My grandfather was a judge, and a certain man was praying for five hours. My grandfather spoke to another man, and said to him, "If that young man knew how easy it is to believe, he would be converted on the spot." The young man rose up and said, "I am converted." "How do you know?" "Because I found how easy a thing it is." The man was Anthony Atwood, who was the converter—under God—of many thousand. If he had been sophisticated as John Wesley sophisticated himself in the earlier part of his life, he might never have been converted at all.

The Rev. GEORGE ELLIOTT, D. D., of the Methodist Episcopal Church:

In the opening sermon of the Conference the distinguished president of the Wesleyan Conference with great nobility of thought and a beauty of expression which I can not reproduce, I fear, said that the royalty of truth demanded and should receive the loyalty of obedience. It seems to me that we might also turn the sentence around and say that the loyalty of obedience is a pathway to the royalty of truth. After all, the lesson of Methodist theology is simply the lesson of living philosophy of to-day: that a sheer intellectualism is no path to religious truth, or, in that great sentence of Lotze, "Life is always greater than logic." Indeed, what we call Christian doctrine is simply the attempt to express more or less clearly in terms of intellect what is already an experience of heart and life. We are constantly finding out how impotent is that thing we call science. We must continually be turning from that and taking a fresh plunge into the living wealth of reality and life. And the reason that the theology of John Wesley is alive and that Wesley appears to us to be so utterly modern is that he places the basis of the religious life not in some intellectual forms of statement, but in that deeper realm of living experience. Now, there are two sources, and only two possible sources, for Christian doctrine and theology; one is psychology, the other is history, which is simply the larger consciousness of the race. If Holy Scripture is for us the supreme source of Christian truth, it is because in it we have supremely the record of religious experience and the history of religious development; and it is therefore, it seems to me, that we can claim that our heritage to-day is rich and full. It seems to me that, after all, we must submit to this pragmatic test.

The Rev. N. BURWASH, D. D., of the Methodist Church of Canada:

Professor Findlay in that very able paper very quietly suggested that we might almost claim for John Wesley an advance on the work of Luther. There are two or three facts which I think would

make that position not merely one of hypothesis, but very evident to our minds. Luther's watchword was justification by faith. The first sermon in John Wesley's four volumes is on "Salvation by Faith"—a free, full, and present salvation by faith. You will see at once how far John Wesley's position passes beyond that of Luther. You will find two thoughts with reference to the definition of regeneration: one, the old Catholic thought that regeneration is a mysterious process which begins with baptism; the other, the thought which John Calvin puts forth, that regeneration begins by a mysterious act of God, which leads to all the subsequent developments of religious experience, beginning with conviction and passing forward until its final completion, at the hour and article of death, in a full preparation for the passing beyond. John Wesley held that regeneration is the great crisis through which a man passes by faith when he receives the witness of the Holy Spirit and the fruits of the Spirit in his heart. If you study the theological thought of Christendom from that day to this, you will find that John Wesley's position has finally obtained the supremacy, and is now acknowledged, I think, by every branch of the evangelical Church. It is the very center of all our great revivals in the eighteenth century, from the Ulster revival to the Noontide revival in New York, and the great work of Moody and Sankey and down to the latest Welsh revival, that regeneration is a definite crisis in human experience and that no man has passed up into the full manhood of Christianity who lacks that definite religious experience. And perhaps, if there is any one lesson which we need to have impressed upon our minds to-day in our Methodism and in all our Churches, it is the danger of having the great body of our Church membership resting short of this definite experience. John Wesley, of course, recognized that man may be Christian without having attained this experience. He says it is not prudent to divide all men into two classes: saints and sinners; but there are the enemies of God and the servants of God and the children of God. But if we rest in the position of servants, we have fallen back into the old Jewish dispensation instead of coming up to the full privilege of the Christian dispensation. And to-day I think that one thing we need more than ever is John Wesley's doctrine of regeneration, of the new birth, of salvation full, free, and present, by faith, as a definite experience in the hearts of all our people. The great work being done for our young people to-day is gathering large numbers of sincere and earnest and conscientious young people into our Churches. But the query in my mind is, "Are they being brought into the full enjoyment of this clear, definite, old-fashioned Methodist experience?" If not, we will certainly lose power in our Church, our spiritual life will come to a lower plane, and our influence will pass back in the future.

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

In the American Methodist Churches we have some religious symbols, as the twenty-five articles, cut down from the thirty-nine articles. The complaint is made sometimes that they do not embody a single distinctive doctrine of Methodism. The differentiation of Methodism has never been crystallized in a definite form. You find it in the ritual, I understand that you find it in the fifty-two sermons, and you find it in the Methodist hymns. Our Methodist teach-

ing is to be found in the assertion of the immediate influence of God upon the human soul. Without priest, or ritual, or sacrament, or intervention of any human agency of any kind, God's living way is open into the souls of men that He has created, and He comes near to them, and He comes consciously near to them. That is the Methodist emphasis. I used to be greatly disturbed, when I was a boy, by certain old preachers who were in the habit of saying, "If you can not tell when or where, you haven't got it." But I heard Bishop McTear say, "I can not tell precisely when or where, but it was some time within six months when I was praying earnestly, and somewhere in a pine thicket where I was praying." An old man at a Tennessee camp-meeting said: "Thank God, Brother Thorne, I have got it. It hit me on the wrong side, but it struck me in the right place." Our doctrines do not have to be explained away, but simply explained. We do not reserve them for campaign display, but for use in the open light of day. I am much in hope that when we get fused with our Presbyterian brethren there is one thing that we shall insist upon at least: the retaining of our Methodist doctrine of assurance. The same word does not always mean the same thing. "Assurance" in Calvinism means the assurance of unconditional election to eternal life. It does not mean any such thing in Methodism. It means a fixed conviction that here and now through faith in Christ I am accepted of God. I trust we shall always insist upon that. Our doctrine of perfection has been referred to. Dr. Dale used to say, "There is a large volume of theological implications in the Methodist doctrine of perfect love, of which we have never made the most." I am disposed to insist upon this. If it be intimated again that I am opposed to Methodists getting together, I shall do what Mr. Weller advised Sammy to do: prove an alibi.

The Rev. Prof. M. S. TERRY, D. D., of the Methodist Episcopal Church:

I should like to emphasize three things in connection with the discussion this morning: first, the catholicity of Methodism; and then its insistence upon simple fundamentals; and then a word on the Calvinistic controversy that is associated with its history. As for the catholicity of Methodism, it is well for us to read occasionally those two immortal sermons of John Wesley; one, "Caution Against Bigotry," followed immediately by one on "The Catholic Spirit." I have always appreciated those, and feel that it is a glory of our Methodism that we live and act in accord with the teaching of these sermons. I, of all men, ought to appreciate the catholicity of Methodism; for I was born a Hicksite Quaker and was reared on the Heidelberg catechism, which gave me an insight into the Calvinism of the Dutch Reformed Churches. I was educated for the ministry in a Congregational theological seminary. Then I received a call to a Presbyterian Church, but determined to become a Methodist Episcopalian, in which faith I stand even to the present hour. Now the simplicity of the essential doctrines of Methodism. We are all familiar with Wesley's declaring opinions on non-essential points. But he was no latitudinarian in the faith. He insisted on the fundamentals. When I was in my teens I got puzzled about the doctrine of the Trinity, and went to my Quaker father. I said, "How do you explain the doctrine of the Trinity?" He smiled and said, "My son, I think if you get one of them you will get them all."

In the Calvinistic controversy there are two or three things to note. John Wesley dreaded that controversy. He tried long and hard before parting with Whitefield. But there was a time when they had to say, "We have leaned too much toward Calvinism." When they began leaning the other way there was controversy and trouble for nearly one hundred years, and the result is that Arminianism is to-day world-wide; Calvinistic Methodism is Wales-wide. In our own country I remember Bishop Morris telling of his controversy with the Calvinism then dominant. But now we can preach and practice sermons about knowing that we are saved without meeting controversy. One Calvinistic preacher, when the Methodists had come to his town, said, "If I had my choice between a Methodist preacher and the devil coming to town, I would take the devil every time; for I know something of the wiles of the devil, but I don't know about the Methodists." Some one has said that the Calvinists preached the "five points:" total depravity, limited atonement, eternal predestination, effectual calling, final perseverance of the saints; but we put it this way: all men are sinners, all men are redeemed, all men are called, all—as many as obey the call—are elected, and those thus elected, if they persevere until the end, shall be saved.

The Rev. WILLIAM BRADFIELD, of the Wesleyan Methodist Church:

I can not give you the experience of the speaker who has just sat down.

"I'm a Methodist born and a Methodist bred,
And when I am gone there will be a Methodist dead."

I am a Methodist because I believe that Methodism is the most central form of Christianity. I want to put in a plea for a side of it that has not been much mentioned this morning. We have heard of St. Paul, Augustine, Luther, Wesley. Wesley came from the High Church side. It was not all old clothes that he brought with him. And we have an inheritance from the Catholic Church. I want just to claim our part in that inheritance, because I believe that nothing but a full-orbed Christianity can ever conquer the world. There are some things that Protestantism has not done; and I think it has missed doing them because it has missed something of the great message of the gospel. Perhaps I can express it if I remind you of what Mark Twain said when he saw the great navy gathered. He said it made him think of that text, "Blessed are the meek, for they shall inherit the earth." I want to put side by side with that what the English poet said, that poet with Methodist blood in his veins:

"The tumult and the shouting dies;
The captains and the kings depart.
Still stands thine ancient sacrifice—
A broken and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget."

I want to plead that that humility has not had its proper place in the Protestant putting of religion. If it has its proper place in the Methodist Church it is because we have a very precious treasure from the other side. We have our inheritance in the great men whose names have been named, and we have an inheritance in St.

Francis of Assisi and Thomas à Kempis. I hope we will never, because we have to protest sternly and strongly against an evil ecclesiastical system and superstitious doctrines connected with Romanism, forget our inheritance in the great Western Church of Christendom.

The Rev. C. ENSOR WALTERS, of the British Wesleyan Methodist Church:

We have heard, this morning, famous theologians and hishops and scholars concerning Methodist theology. I want to add one word from the standpoint of one who has declared that theology in the open air must play a part in connection with mission work. There are a number of the younger men of Methodism who, if they were to speak this morning, would probably say that they are concerned by the theological tendencies of the times in which we live. As a younger Methodist, I express my own disappointment that more has not been said by the great scholars of our Church with regard to some of those gigantic problems which are concerning the Church of God theologically to-day. As a very humble student of these questions, I want to say that I have found a real and true justification of Methodist theology in the way in which it meets life. I have had to speak in the open air to atheist, agnostic, secularist; and I have found that Methodism wins here—we are not bound by any hide-bound theory concerning the Bible. When any man has faced me concerning any modern theory of the Bible, I say that the seat of authority in Methodism is not in the historic Church, nor in an infallible book, but in the living consciousness of Christ and in the converting power of God. As I have had to face all types of men, this glorious doctrine of Methodism, I want to say, has nothing to fear from the twentieth century. And I plead that at the close of this discussion this morning we, as Methodists, should resolve to get to what is Methodist teaching. We too often in our preaching, because we are frightened of these great questions, deal with side issues. We are often tempted to deal with mere ethical theories. But the greatest problem of all is the regeneration of the race. John Wesley has given us the key, social and religious, to the new age. I thank God that, as a young Methodist preacher, I can stand in any society, in any place, and declare the faith that was delivered to John Wesley by Jesus Christ.

C. T. ROMAN, M. D., of the African Methodist Episcopal Church:

I have been here since the opening, and I like to listen. I will hear testimony to what the laity in the Church look for. The old question of converting the world is the same question to-day. A man once saw a simple-minded fellow with a dog going through some tricks. He said, "How do you teach him that?" "Well," the simple fellow replied, "the first thing is that you have got to know more than the dog." The world to-day is looking for brotherhood and goodness and kindness; and the Church, to convert the world, must show more goodness than the world has. Why have secret societies taken away the members from the Church? Because the lodges show them more charity. I teach a Bible class of young men. I hold a chair in a medical college, and my class is mostly of medical students.

"One ship drives east and one drives west
By the very same wind that blows.
'Tis the set of the sails, and not the gales,
That tells which way she goes.
Like the waves of the sea are the gales that blow
As we journey together through life,
'Tis the set of the sail that determines the goal
And not the storm or the strife."

The object of religion is to get the set of the sail. I picked up a paper three months ago, and it had an article on Eugenics, the science of improving the human breed. I began thinking, and, mixing up theology and medicine, this question came into my mind: "The teleological aspect of eugenics." I have not been able to get a single thought on it. I can not get any meaning to life in science. Religion is the only explanation of life; and if religion explains life, it will uplift men.

On motion of Dr. CARROLL, it was voted to adjourn after giving the notices.

Also, on his motion, the daily record of yesterday as printed was approved.

Announcements were given, and the session closed with the benediction pronounced by the presiding officer.

FIFTH DAY.

SUNDAY, OCTOBER 8TH.

THE morning service began at 11 o'clock. The pastor of the Metropolitan Church, the Rev. W. L. ARMSTRONG, D. D., conducted the opening devotions.

After singing of Hymn 50,

"All people that on earth do dwell,"

the Rev. W. I. HAVEN, D. D., of the Methodist Episcopal Church, offered prayer.

Hymn 104 was sung,

"The spacious firmament on high;"

and then the sermon of the morning was preached by the Rev. JAMES R. DAY, D. D., of the Methodist Episcopal Church, from the text, Genesis 4:9, "And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not; am I my brother's keeper?"

God's question is the good question that is in every Godlike heart. Cain's answer is the mean and cruel answer of selfish men. God's question is the key to God's heart and to the purposes of His revelations to men. He missed Abel. Not even a sparrow falls without His notice.

This inquiry about Abel is the hinge upon which the door of revelation swings outward to men. Through that door we see God's care for His own. Through it came His law and commandments, and through it came His Son with redemption. His commandments are not to glorify Himself but to guide men. His beatitudes are His solicitude for His children.

That question to Cain also shows how accountable, how responsible is man for his every act toward his fellow man. We can not escape that responsibility for it is an essential element of character and it is in the conditions of Christian living.

Mr. Webster once said that his sense of responsibility to God was the greatest thought that had ever come to him. It will occur

to us as being at the base of the moral character. It is the key-stone of the finished structure. It goes all the way up through human progress. The true man deeply feels himself accountable to God. It is the root thought of the world's greatest thinking and achieving. Man is an animal without it. He only takes on large proportions and his enterprises widen out into worthy horizons as he stands under the hand of God and plans along His will and purpose. As this great thought controls, his works shape out into enduring and unwasting permanency and magnificent proportions. What he does short of a deep sense of responsibility to God, in response to passing appetites and ephemeral ambitions and emotions, are fragments of the things that are seen and temporal. This is the way that thousands build business and plan successes that fail. To the men of reverent concept of God and of an abiding sense of stewardship, life is not a string of incidents and accidents, but a complete purpose, a divine plan, a kingdom. It has an object and a conquest as its inspiration.

It is this that strengthens and widens thought, that inspires action, that swallows up little ambitions, that forgets the things that are behind and reaches forth unto the things that are before. It is this that makes life rich and happy and glorious. It is this that serves the world.

It makes the family of the Cotter's Saturday Night. It makes the nation of consecrated hearts, like Holland and Switzerland and the little American and Canadian Colonies in the days when they were superior to numbers and wealth and power of brute force. Every man was a fortress and fought a battle of personal responsibility. It leads the world to conscience and faith and righteousness. It is this that sends us out after the lost.

It is the only thing that is needed today to evangelize the world. Personal responsibility, which really is only response to ability, would fire every brain with new plans and open every pocket with new offerings and tune every tongue to new music with which to sing the old, old story, and send all feet hurrying over all old paths and pioneering all new ones, swift couriers of the glad tidings of great joy. If we could just get a burning sense of responsibility under our intellects, they would be compelled to think as water expands into tremendous energy over fire; if we could get it into our money, it would break away from our selfish grasp and float out into the wide world a contribution of everlasting benefaction, as glaciers torn asunder from resisting winter's iron hand by the rays of a melting and subduing sun are sent forth to sweeten and replenish the ocean in mighty hulk, whole rivers in the lump.

We do not need miracles. It is folly to expect new gifts of power; it is temporizing to wait for great national movements which

while they may facilitate opportunities take along in their train forms of wickedness more terrible to overcome than heathenism's superstitions. The one thing that we need to work miracles, to multiply talents, to seize opportunities in the track of moving, awakening, contending nations, is a sense of personal responsibility to God for the salvation of the world by the teaching and the preaching of the gospel of His Son. That will bring everything.

That is the mighty revival demanded among Christians today and among all the unsaved in all lands. Man must wake up every morning with a feeling, as deep and permanent as their being, of responsibility, with reverence in it, with a conscience in it, if they are to be great and do great things.

The census does not tell the story of our greatness as Churches. Our wealth may be our poverty. Our schools and colleges may flood us with conceits. Our power may be our weakness by betrayal with a false confidence. Rather a Church of one hundred thousand with personal responsibility than of as many millions without it.

The old-fashioned sense of duty, of the things to be done, not simply to be gained but to be given, the conscience of putting service into the world is the hope of the world. Its hope perishes if our responsibility is smothered under the abundance of the things we possess or stagnates in indifferent indolence.

The peril of the Church to-day is the decadence of personal responsibility. We are organizing our responsibility. We are losing it in aggregations. We are lumping it. At every form of our evangelizing life suffers from it.

The danger of a great Church is that it dwarfs in the nature of the case the individual and he says: "What am I among so many, and what is my little offering for a world among the millions?"

The wisdom of the Church is in putting its whole business on every heart. Its greatness and the power of its work have no other warrant. Rich men are not a necessity to us because of their riches. But any man is a necessity, however rich or poor, great or small, who brings to the Kingdom a consecrated soul that carries with it the glad offerings of himself fully. We have men who could pay all the millions the united Church raises for missions and be rich still. But the Churches would perish if it were given so. Our service to the world must come up out of every heart that has been saved by this gospel, according as it has been prospered, with a prayerful consecration of personal responsibility. That would send millions of prayers to Heaven from daily altars and millions of money to tell the story of such glad redemption to all the world.

Ecclesiasticism of proper measure is good, for there is much

to be done through the church forms and life. But we must remember that the objective point in it all is the man for whose salvation we have been made responsible.

It has sometimes seemed to me that we spend a disproportionate amount of time and energy in searching for God, when we would be more likely to find Him if we sought more for men.

Christian teachers and preachers often act as though they had been appointed to explain the divine mysteries and to construct systems of theological thought. And they spend enormous energy upon the attributes of deity and the secrets of the divine economy; upon the mathematics of the Trinity and the justice of the application of the decrees to His visible Kingdom and the exact proportions of His Providence to the affairs of men and nations.

There never has been lack of theological dialectics, and they have served some purpose, assisting man by his understanding to know better the meaning of the Scriptures. But it is possible that that office and work of the Christian Church has been accomplished. We have enough theology on hand to last us out to the millennium.

The tremendous call is that we make practical application of the plain teachings of the Scriptures to men; that we use the saving force of the gospel upon the perishing.

The success of the pioneer preacher was in the preaching of the doctrine that saves to men who, like drowning men, must be saved at once before you could stop to build a boat or organize a rescue. All men were their brothers, and they felt that they must save them. They did not work toward a Church as an end, for they had none and the ambition at that time was not a pulpit, but the back of a horse and saddlebags. Men were honored and their success was measured by the numbers of their brothers for whom they accounted. They knew where they were and what they were. They proved their doctrine by the men whom it saved. The greatest defense of dogmatics is the rescue of the perishing. And the helpfulness of a religion to the needy and the overburdened is its divine test.

If our religion does not fill us with a sense of responsibility, deep and overmastering for our brothers, there is a fatal defect in it. That is the most sacred feeling, the profoundest thought that can come to the Christian's heart.

And this sense of responsibility turns upon God's estimate of man. His whole revelation, by prophets and apostles, by angels and spirits of just men made perfect and the pain of death in that horrible suffering on the cross, which was to center the eyes of all men upon Christ, is His estimate of man. The most important and valuable of all things in Heaven and in earth was man. It was for him that He poured out the infinite love in every form from the

crimson that flows from the cross to the promise of the many mansions and the ineffable glory.

And when you come to think of your brother as God does, you will feel that nothing is so great that you can do, and no honor is so distinguished as saving him.

And the dignity and importance of that work increases with the increasing power and widening influence of man. No one can, by any concept, estimate the disaster of Abel's death.

You find yourself thinking upon what the world would have become had Abel lived and had he become the prototype of the ascending generations. By what they would have been and by what the world would have become deepens the blackness of Cain's murder. And your thought shifts to the comparative man with whom you are put in trust. He is greater to-day than Abel was. More power is put into his hands. He is the agent and distributor of more forces and influences. He has been multiplied by all the things God has revealed in natural law and inventions and discoveries for sixty centuries. It is a greater thing to save a man for the man is greater in his resources than he has ever been and is constantly increasing in his possibilities. And it is a greater responsibility not to save him.

And the singular, sad fact remains that his increase in wisdom and natural power leaves him subject to the same destructive moral weaknesses and sins. A few days ago I read in an editorial of one of the great secular periodicals of my country that "The world seems upset; agitation, unrest and distrust prevail. . . . Bombs and dynamite do their fearful work. Lynchings, North and South, of innocent and guilty are reported. Rioters, young and old, desecrate the Sabbath. The divorce courts are working overtime. The white slave traffic increases by leaps and bounds. Legislative bodies are debauched by demagogues and rankest municipal corruption is widespread. The theatres are crowded while the pews of the Churches are empty and religion is at the lowest ebb."

Our editor friend might have framed that picture in the gold and silver of benevolence, integrity, virtue and human nobility. But what he said of sinning is not the work of a pessimistic preacher. It is a statement of fact by the keenest of all observers, the editor of a great periodical. And it is not peculiar to my country. It writes large across the horizon of every country our responsibility.

As sane to stop and discuss the quality of the brick and timber of which a house is constructed when it is burning down. It is our business to save men and to save them now. And our sense of responsibility must widen far out beyond our own in kind or estate. Our brother will be recognized by his need everywhere.

He can not be too far away to forfeit his claim upon our help unless he is too far from the love of God to reach him. When we put a limit to our brotherhood in Christ, when we resist the claims upon us of those we do not know, we soon lose all power over those we do know. Nothing dwarfs and withers the Christian Church like a narrow concept of man or the limiting of the scope of evangelical activities.

We are under obligation to all men everywhere.

If you say show me the bound of my office and obligation to men, I will ask you to show men the bound and limit of God's love and power of the gospel. I will point you to the outer rim of this globe, out as far as God has created man, where any weary footprint is found in its hot sands.

Will you say I admit that personal responsibility is the inspiration and measure of a man, and that without it he is the embodiment of capricious or misdirected energies? I know also that it is the hope of a Church. But I have ample field for my responsibility and it all is exhausted before I reach the heathen. Such reasoning shows a narrow horizon. We forget whence we came and whither we are going.

To what are we to attribute our place in the Kingdom or in Christian civilization? To an inherited domain and inherent rights? Were we placed here by a sort of first creation and a peculiar favor like that of the chosen people? You will pardon me for the bluntness of the assertion. We are all descendants of heathen. Unless some Jews of the pure and unmixed type have come in here, every man and woman of us traces back to aborigines, to a Druid it may be, to some savage Celt or Saxon or Norseman. And we enjoy our faith and our Christian Churches and varied forms of civilization because missionaries sought out the huts or tents of our nomadic, savage ancestors. They might have remained in Jerusalem, but their sense of God's love sent them out. They might have plead that Rome needed them when they saw the fair haired slaves from far away Albion in the slave market of the Imperial city. They could have urged reasons for home work, and perils and suffering of mission work we know not of, but they went out with the consuming fire of a Savior's love for the perishing and they told the story of redemption to our father's greatest grandfather, and that is why you are here. We are the descendants of converted heathen.

And does it not sound strange to hear any such descendant say: I have no personal responsibility for the salvation of the world! I am glad my father's greatest grandfather got converted because it brought the knowledge and the heritage of the gospel to me. It means infinite things to me. But I really can see no reason why I should be interested in the heathen when there is so much to do at home. Ah, the logic of the true heart is: Whenever I

think of what would be my land and my home and my soul had it not been for the faithful messengers of the cross who came to my far-off ancestors, I hear a voice more persuasive than any voice I ever heard saying to me, "As ye have freely received, freely give." And the missionaries to the heathen appear to me more like my Lord than any men and women I ever saw.

Every star-lit firmament of hope is blazing with the lives of men and women who lived in it, and left their white and pure lives as fixed stars. They were what we may hope to be. They came to shine as constellations to us. We know the way because they pioneered it for us.

By so much as knowledge of God is better than superstition, by so much as conscious freedom from the bondage of sin is better than slavery of sensuality, by so much as Christ, who speaks words of life, is better than a fetish, by so much as hope big with immortality is better than despair and the echoes of a desolate heart on the edge of a grave, and by so much as we have the joy unspeakable and full of glory, we are obligated to give as we have received. By every blessing, by every hope, by every promise we are bonded to the perishing. To such heights as we have been brought, we must lift their level.

But our responsibility reaches out into a form of self preservation. Our life must go to them or their death damp will fall upon us. The extremes of the earth are drawing marvelously near. It is only a few days between shores. It was weary, uncertain months a short time ago. It is a flash of lightning now. The tides of commerce are the ebb and flood of the same sea. Manners and customs are mingling. The unthinking are asking what difference? They of the Orient are attacking our civilization with oiled poniards. The world grows smaller. We are getting to be near neighbors. Which type shall it be?

We have no time to lose. We must protect our shores on the shores of India and China and Japan. We have a Christian responsibility to our land and country in other lands. We know that we have our sins, our horrid intemperance and sensuality and folly. But sin with Christianity is quite a different thing from sin without Christianity. Sin here has a remedy and that remedy is working like leaven. But sin without Christianity at hand is a leprosy incurable. The wickedness of heathenism is the despair of wickedness. The nation that has the gospel has practical hope. There is a vast difference between wicked America with the gospel and wicked China without the gospel.

Because we are drawing nearer together and the lands are being bound together by a thousand unyielding cables, we owe it to our children's children to make plain that which has made us great and to make bideous that which curses us, and we must lift up Him who will draw all men up to the summit of His purity.

There is upon us, therefore, the responsibility of common patriotism. We are saving America and England and Germany when we save the lands in which we have planted our missions. This is our problem, its scope and magnitude. What can solve it? Not ethical culture, philosophical discussions or Buddhism or Shintoism or any other isms that have not solved themselves or gotten out beyond themselves. We must solve it with the gospel.

Our responsibility increases by the fact that we hold the only remedy of this world's woes. If it does not get what we have, it will not be saved. And it must get it from saved Christians. No new Christ will come, no new Bible will be given, no new twelve will spring up. The truth must be given by those who have it. They will pass it on or hinder it. They must take the responsibility of withholding it or giving it. There is no escape.

God has no other way. If there were a way consistent with divine wisdom the Lord would not have waited all these centuries for the accomplishment of this work by each half-hearted servant. We have accumulated a tremendous responsibility.

And it takes its magnitude from the character of that which we have to give. It is not philosophy that classifies the phenomena of the mind and describes their relations and conditions. It is not natural science tracing the marvels of the world structure and interpreting force and applying law and method. It is not reason, that moonlight in the fog by which infidelity sails its doomed ship. It is not poetry, art, music. It is not political economy or commerce. It is life and character and immortality. It is that without which art and literature and painting and science and philosophy leave a people to wither and perish as they always have done where these have not sprung out of the energy and force of a living faith and the morals of godliness.

Religion and morals, ethics proceeding from a supernatural energy, must precede intellect. They must precede civilization. In this way intellect is conserved, commerce expands. It is the soul that discovers the wants and powers of the body and how to secure them. It is this way that art, poetry, painting, sculpture bloom into beauty and fragrance of what we call culture. It has been well said that it is the gospel that "has lightened and schooled philosophy and stimulated and ennobled science and at the same time poured a flood of glory upon the outward world of nature and invested with a sacred and awful majesty the inner world of the spirit. It has touched all things—human life most of all—with sublimity and grandeur. It has quickened and ennobled the whole soul both mind and spirit; it has called into exercise a new order of faculties; it has revealed to the spirit a new world of transcendent glory."

You have that energy. It has been committed to you. You can tell the secret of it. You can cross the circuit by united consecrated

hearts so that it will flash around the world; so that its energy will kindle light in every dark land and swell anthems of joy unspeakable and full of glory through millions of hearts that never have experienced an unburdened joy since they came under the load of a weary world, a world that is weary of them.

It is mind building, it is home building, it is a nation building that you are called to do by showing the only adequate energy in the Christ faith and life. But greatest of all, it is soul building, by building into it the attribute of God and rearing it into a sublime ascendancy over the perishing nature. Your office is to release the bird out of the shell to its song and plumage and its joy among the leaves of the trees of life. You have the power of breathing upon dry bones until they rise to a dominion of spirit, until they are clothed upon with the beauty and power of immortality.

And you do not feel the responsibility of such power? You look back over centuries in which such things have been. You know the power is unswasting. What has been can be. And the measure of the responsibility is the possibility. And you do not feel it! The responsibility of what we have to give is appalling. Nothing will quench those raging flames which our editor friend saw but the Spirit of God in the hearts of men, the spirit of purity and of love.

Lecky says that the preaching of the Wesleya saved England from the repetition of the French Revolution. We all know that the earnest, tireless, heroic preaching of Methodism determined the type of the United States and Canada. The gospel to the colliers of England and the frontiersmen of the continent is exactly what is demanded for the regeneration of these luxurious, lascivious times. It alone will show the selfish rich their duty to their brothers of less fortunate estate. It will show the tollers Pan's secret of contentment in whatsoever lot they are and the courage that endures all things. It will set before the debauchee of the divorce court, who makes merchandise of his wife and children, the horror of that cruel sensuality that entails shame upon his children's children and upon the community, blighting and cursing an institution that stands next to the sacraments of God. It will say to the murderous mob, under all provocations: "Vengeance is mine, I will repay," saith the Lord, "through My Institutions of justice which I have founded."

The applied truth of God in personal regeneration, with its judgments upon sinning and its mercy to the repentant, with its keen relentless conscience, with its new appetites and noble ideals, with its self-restraint and self-denial and self-respect, with its new life which is the power of God in the human heart, can alone withstand these increased passions and recover men from all manner of wickedness and from their false and fatal estimates of

the value of an ephemeral life, to obligations commensurate with their new powers and transcendent opportunities. It alone can settle the turmoil and strife of this crazed and contentious age.

The present conditions among men, although they minister to their sense and passion so much, immeasurably more than ever before in the world's history, only increase their restlessness. We are under unspeakable obligation to tell them of that gospel which gives rest. Its potency has never lost an ohm of force in all its mighty conflict with sin. It is still the power of God unto salvation.

And this leads us to our subjective responsibility. We are responsible for our intellects. As nowhere in the world, as at no time in human history, Christians have been given knowledge and the facilities of mental discipline. An awakened soul becomes inquisitive. It searches after the works of its God and inquires along every pathway of creation. And this power and the opportunities that open out on every side are our responsibility. It is our business to know things, all of the things we can know, to have strong minds to think the mighty problems of the hour. It is a sin now not to read, not to study, not to know things and think. Nothing requires so much thinking as successful preaching to men.

Christian rhapsody is not enough. The minds to which we carry our message are accustomed to philosophic speculation. Their trouble is unanswered questions. They are disputatious. We must compel respect. Ours may be a simple story, but it is a mistake to think it can be told by simpletons. None tell it so simply and effectively as those who have studied it and thought it most profoundly.

Converts from heathenism coming here must find that the Church has provided all facilities for mind creation and is waiting to search the mystery of God's thoughts in His universe, that infidelity may not misguide and confuse the newly-awakened soul with inconclusive guessings.

Men going from us must have the vehicle and power of conveying truth. We take on a terrible responsibility in an age when secular thought is pouring into the world the secrets of natural force and all manner of witty sophistries if we send forth men with only embryonic mentality, equipped with nothing better than some speculations as to things hard to understand. Clear, strong concept, positive convictions, mighty certitudes, intellectual confidence: these we must have. "We know whom we believe" was the overwhelming force of our fathers. And they could give a reason for it. And the younger men who were liable to intellectual measles were given in charge to the old giants who had escaped the mind's childhood diseases.

In view of our relation to all nations, our foundations must be

deep; our generalizing must be wide as all horizons. We are responsible for our minds. And never has there been any time when we should so test them, when we should so severely insist upon their quality and the definiteness and clearness of thinking.

An honest Intellect, a logical, rational faculty, a full mind will have no difficulty with the gospel. We must provide schools here and we must furnish schools in all lands for now the Christian Church is responsible for the world's thinking.

If its science is wrong, if its philosophy is cloudy, if its ethics have quagmire margins, Christianity is at fault, for it can and should educate the world in Christian schools, and it should not allow any educators in its schools who are not both positive Christians and great scholars. And, happily, such are the devoted men and women to whom this sacred work is committed. This fact never has been truer than it is to-day. We must insist that the Christian life shall be as great as the scholarehip.

We are responsible for our money. The money has been given to Christian nations because God has turned over to His children the gold and the silver and the wealth of all the valleys and hills. To them have come the mental unfoldings that have invested His works with values. And what they have come by the civilization which the gospel has wrought out directly or indirectly. They have made discoveries and commerce. The gospel has given the moral force that has made riches desirable, and that has shown the helpful uses of them. Its heart has directed its application to the vast interests of mankind. It must move to useful and helpful ends. If not in circulation, it is like a sea without a tide. We get it, not to keep it stagnant, but to use it.

We have a large duty to return it whence we got it. In returning to the gospel it goes not abstractly or theoretically or indirectly, but to embodied sorrow and ignorance, personified wretchedness and despair.

If we get a true perspective, if we awake to the actual proportions of the world, if we feel the responsibility of giving what we have to those who have it not, we shall no more impoverish ourselves with withholding. We shall make ourselves rich in faith and heirs of the Kingdom. We shall be rich men whom God can bless.

I once said that the people of my country give more for the support of their dogs than they do for the support of all of the ministers in the land, and a great daily paper said that I was sensational. I think that the truth of that statement ought to make a sensation. It is so shameful that it ought not to be true another year.

Substituting prayers for dollars. We need prayers. But you would better omit prayers that you substitute for dollars. Any

prayers that do not cash along the year by as much as in you is, will never be answered.

Ah, Paul, that was an embarrassing statement when you said: "Ye have not resisted unto blood, striving against sin." We thought we had done something, until you said that. Whet meal, what garment, whet comfort, what necessity have we sacrificed for men, mentally, bodily, spiritually starving this year?

Whet one thing have we missed that has gone out to a perishing world? We have given out of our surplus. We have not touched our comfort. It has not reached the nerves of our money. Some things praying will do, and some things preaching will do, but there are other things nothing but money will do. Since the days the menna stopped felling in the wilderness and the quells stopped flying to the hungry, we have been obliged to use money to rescue the perishing.

And the money has had to be the money of Christians. The world does not give it. It sends out money to get more money. You must send it out to get it back in dividends of immortal lives. The world sends it out in cargoes of intoxicants and ruin. You must send out cargoes of Bibles and pure books and messengers of hope.

The nations will not send out money in benevolence. You are the only people who send away money that will not return to you in money. And you have got to do it, because the gospel gave it to you in awakened faculties and resources. And whet money has done for you, you must do by the spirit of the gospel with money to others. And the law of circulation is the spirit of our Lord, who, though He was rich, became poor that we through His poverty might be made rich.

We are responsible for the loftiest type of religion and Christian experience it is possible to furnish to the eyes of men. They come here and study us when we are unware. We go among them as tourists, or in business, or as teachers and preachers. Our religion is judged by whet it does for us, by the manner of men we are. If we are living epistles, epistles alive with the truth we tell, our conquest is made. It is a great responsibility to live the gospel among those who know it, to let it do for us all there is in it. It is a greater responsibility to live before those who do not know it, who are not able to consider limitations or to make any allowances, and who judge the power of salvation by the way it saves those who seek to save them.

Whet kind of Christianity ought the unchristianized to see when they see the great Christian Church in America and Europe? It ought to be the very stock of the root of the pure gospel, the very fruit of the good olive tree. It ought to be the great identifying sample of the apostles. It can not be a mixture of the world

and the gospel, but of the world transformed by the gospel. It ought not to be a mask, but the image and likeness of our Lord.

We must rise above the life that is lived simply or chiefly to reach Heaven and live a life for the world. It is a tremendous responsibility, but we must live the life we live, as an example and specimen of what Christ has sent into the world. Be what we are, all that we would have them be, in all manner of conversation, in social forms, in domestic purity, in business honesty, in brotherly kindness and helpfulness, in charity and generosity, in self-denial and sacrifice, in transparency of purpose and earnestness of usefulness, in application of talent and stewardship, in citizenship and patriotism, in faith of living and dying? Let your brothers see that manner of man.

It is not only what is in our books of discipline or catechisms or rubrics or our theologies, but what is in us—*what are we?* We must hold fast the old-time heart experience.

The gospel must be a creation. It must be seen that it makes us new creatures. The exhibition in us of a feeble spirit of ethics, a compromising consecration full of mental reservation, and adapting of our apostleship to the standards that the world impudently makes for us, a dalliance with those appetites and associations that hurt the soul, that take the song of victory out of our onward march, will be known and will discredit the gospel from here to Malaysia and back by the Continent of Europe and return to curse us. It is too great a responsibility.

If we have the "faith of our fathers living still," if the chief joy is in our whole consecration, if every gain is in our fitness of service, if we are satisfied and need not ask the world to supplement our contented mind, if we rejoice evermore because Christ be all and in all, if our sacrifices are not worthy to be compared with glory that is being revealed to us, if our religion is being wrought into every fibre of manhood and carried into every asset and carried forward as the balance of our glad accounting; indeed, if religion is not a feeble apology but the victory that overcomes the world; if these things are what we are, then we shall be felt as a mighty inspiration on all the circle of the globe and our religion shall preach religion in all lands. It is a mighty responsibility, but we must be nothing less.

Good for something. Oh, we have something to do for distant lands besides giving and sending out our brothers and sisters. We must live what these messengers of the cross carry away, and live the whole of it. We must more than satisfy the standards of a respectable community. When Pilate said: "I find no fault in Him," he did not give the whole verdict. He did not say all that could be said. That there was no fault in Him was not all. There was in Him the power that veiled the sun, that shook the earth, that raised the dead. It is not enough that we be harmless. We have something to do.

Ah, the power of the gospel must be in us, the power of character, the supernatural energy that makes clean hearts and true lives and calm faith—not like the calm of the sea but like the calm of the mountains from which flow the unwasting springs in "broad rivers and streams."

When the world sees our whole gospel in all of us, not a few samples, but everywhere having free courses and being glorified, nations will be born in a day and the angels of the millennium who shall declare that the kingdom to come will be seen hurrying through every land.

Ours should be a glad responsibility and a grateful one. It is a work of great honor and distinction. "If any man will serve Me, him will My Father honor." If it were the building of a star, one star reserved to be built by me, the nebulous material the star mist held in space until I spoke and it became a world! Or even a flower so fashioned and tinted and distilling fragrance—greater than a star because embodying life and self-perpetuating. What honor! Ah, but suppose that star could think, could suffer, could rejoice in hope, could be influenced to a larger orbit in which it would gather new visions of destiny and contribute to unseen world structural influences without measure; suppose it could become spirit, light and life and never perish. Suppose that flower could know that it is and could hope to be forever and experience an exquisite delight in being rare as its beauty. That is the reward of our responsibility.

As a flower is more wonderful than a star because it lives and reproduces itself, so much more marvellous is a thinking being, a being with a conscience and a vast capability of receiving knowledge and rendering service and living forever. As great as is the object that I may create, and as great as it may become through my influence, so great is my responsibility.

I said that it is a grateful duty. A minister visiting on the east side of New York entered a Catholic home, if home you could call that tenement. He saw upon the wall a picture of the Virgin and of our Lord. Between them was a cheap print of Colonel Waring, famous for the sanitary cleansing of the streets of the great metropolis. The minister, pointing to Colonel Waring's face, said, "Do you pray to that man?" The good woman said, "No, I pray for him. He made clean streets for my children to play in and made healthful all of the conditions about us and every day I pray for him." What greater reward than to be taken up into the company of our Lord, to be given a place beside the greatest of all women and our Lord, because our works are like His, and to be remembered in the thoughts of those whose glad hearts and lives will call us blessed!

The pioneer preacher. I have known many great men and many rich men and many scholars and many of social pre-eminence and they

have welcomed me to their homes on terms of friendship. But my greatest pride in man and my deepest gratitude and my greatest reverence go back to a plain, earnest preacher who came through rainy nights and muddy roads, seeking for the souls of a long time careless neighborhood, and led me and many others to the knowledge of Jesus Christ, the Savior of men. It has ever been my ambition to put some young man into the Church and under obligation to me and make him my representative in the world's work. Happy that messenger who has discharged well his responsibility and made debtor to his faithful services thousands of saved souls.

Our responsibility increases with our easy facilities and the instruments and power of our warfare.

We go with our plain, reverent, familiar faith. It will conquer.

We go with our Bible a book of men and women with whom God dealt wonderfully and through whom He declared His truth, a book of law and precept and history and narrative and poetry and miracle and pentecost and regeneration and sanctification and resurrection and glorification; a book that never was revered so much nor loved by so many millions as now, and it shall thoroughly furnish us unto every good word and work.

We go with our Lord. He said He would be with us always. He is with us now. No man ever started off for lost souls that He did not appear on the road somewhere and make Himself known. There is no one like Him in any nation. We can go tell of Him and no one can criticize Him or find a flaw or a false color in Him, and to see Him is to feel the power of the world to come.

We go with a brotherhood that clusters around Him, which is as wide as human wants. We see how great is our responsibility.

I can not consent to be guilty of my brother's death. Am I to be classed with Cain as a murderer of my brother by contributory negligence?

Where is thy brother of thy race? Where is thy brother Hindoo? Where is thy brother Chinaman? Where is thy brother Japanese? Where is thy brother Esquimaux? Where is thy brother African?

Am I my brother's keeper? Yes, ah yes, in every land, by all you are by the gospel, by all you can do by the riches of His grace and the abundance of His gifts, by all that that gospel can be in this life and the life to come to those to whom you may bring it.

I would not assume to lecture my brethren nor scarcely would I exhort them if it might imply a rebuke, for I am not worthy to unloose their shoes' latches.

But I may express a wish and a hope. I would that we might try it again. Try just preaching salvation to men, that they might see how desperately wicked is sin, any sinning, how wonderful is salvation. "Oh, it is wonderful."

I think we should leave speculation and doubtful questions

that confuse the people, and talks about higher criticism that we do not understand, and discussions of theology that go over the people's heads or under their feet, and church politics and preferences, and live and teach and exhort and preach Jesus the Savior of men.

Oh, it is worthy. The subject was large enough to compel God to reveal Himself. It was large enough to write His law on the mount where He opened a school of discipline and moral culture with a forty years' course of study. It was large enough to bring to the earth His only begotten Son who gave His life an offering for perishing men.

It was a theme large enough to compel His disciples and apostles to go into all lands, telling the story of Jesus Christ and Him crucified.

Oh, there is scholarship and dignity and power and breadth of thought enough in it to preach right on until the judgment comes. It has been the theme of Heaven from the foundations of the world.

How to bring man to his uttermost has employed the thought of God and all who have thought with Him from the hour that man came into the infinite plan. And my fathers and brethren, the theme is great enough for you and me. And all we think and feel and plan and hope should be brought to bear upon it.

Ah, if our universal Church of the Methodisms would only make our brothers *the one theme*, I know the glory of the former times would be multiplied a hundred fold.

One midnight in New York City I was hurried out to baptize a dying young man. On the top floor of a tenement I found him. We knelt around his bed—his Scotch Presbyterian mother and his sister of high Church Episcopalian faith in the saving power of baptism; at the foot of the bed knelt a white-haired Jew; opposite the Catholic physician; among them a Methodist minister. The response came earnestly from all hearts with a common want and a sorrow none of us could heal. A common Father and Lord looked down upon us. The Savior saw that other Nicodemus. He saw His sons and daughters of different names.

And I thought of the time when the hosts that no man can number shall come from the East and the West, the North and the South, and with a mighty heart-want that shall overturn every obstacle and absorb every difference and every other question, they shall worship the Maker of them all and the King of Kings shall be their Lord.

Ah, in that day what a joy unpeakable to walk up that immortal way modestly, saying in His presence, "Here am I and those whom Thou has given me."

The service closed with the benediction.

AFTERNOON SESSION.

Chairman, Mr. T. R. FERENS, M. P., Wesleyan Methodist Church.

TOPIC: RELIGIOUS ASPECTS OF INDUSTRY AND
COMMERCE.

Devotional services were conducted by the Rev. GEO. H. MCNEAL, of the British Wesleyan Methodist Church.

Remarks by the Chairman:

The meeting this morning was a most fitting introduction to our work of this afternoon. That there is in our civilization now seething unrest can not be denied; nor can it be denied that there are classes of workers who have just cause for unrest and discontent. Can you in Canada claim, can you of the United States claim (certainly we can not claim in the United Kingdom) that the workers have received advance in their wages consistent with the enormous increase in the wealth of those countries that has taken place during the last decade? Since I undertook to preside at this meeting there has been in the homeland a great labor upheaval. Never in the history of Great Britain has there been its equal. Never before have the forces of labor been so united in action, never before has there been such determination on the part of trades unionists, to combine in sympathy one with another to improve their condition. Speaking from the employer's standpoint, while strongly deploring and condemning unlawful incidents in connection with the strikes, I can not but sympathize with the discontent which exists on the part of many of the underpaid sections of the laboring classes—some of them, at any rate. It has transpired that there are many laborers on land and on the docks and on the railways who are earning a rate of pay per week on which it is absolutely impossible to keep a wife and family in decency. I fully agree with the Rev. Henry Haigh in what he said the other day in the official sermon, that the Church at this moment has a great opportunity. I hope that she will rise to it. The public conscience needs arousing. Never before were the extremes in the distribution of wealth so great as now. Wage earners are neither blind nor indifferent to this. Can we be surprised if they are dissatisfied with their housing their life, and their conditions? Are we satisfied with their lot? If not, let us resolutely set ourselves to improve it. Social peace and national prosperity are bound up in social reform and the bettering of industrial conditions. Should not Christian employers be

the first to set the example in regard to good conditions of labor? Why not consider the subject here, right in Toronto? I find this has a sympathetic response in some parts of this audience. I was driving around your beautiful city, on which I congratulate you, and I said to the driver of the carriage, "You have some very fine Churches here in Toronto." He said, "Yes; they are terribly religious." I was glad to hear that. But do you know, as I was going from the missionary meeting, the other night, to the hotel, there was a good deal of excitement in a shop window. It was a billiard alley; and right in the window, in the view of passers-by, there were three or four little boys taking up the ball and dropping it into the channel to send it back to the players. I went in at the doorway, and one little boy with an agonized little face was doing his best to lift the ball and drop it in in time, and it seemed to me that every effort was a strain upon his heart. I said to him, "Little man, how old are you?" He said, "Ten and a half." That little boy, only ten years old, at ten o'clock at night! I say it was a disgrace to the parents, and a greater disgrace to the men playing.

And as members of Christian Churches we need to create a Christian conscience in social matters, to dare to investigate the conditions of our fellow-creatures who are ill-fed, ill-clad, and underpaid. The laborer is worthy of his hire, but his hire too often is unworthy of the laborer. The Church simply can not ignore its responsibilities in the temporalities of the people. Christ did not, and His followers must not. Let us here say that bettering the circumstances of the working people, although sometimes involving considerable cost, often proves an advantage and a gain to the employer. I know half a dozen large firms in the old country, each employing thousands of work-people—what they have done, and are doing now, and what has been the result.

Then, reduction of hours of labor. In one firm, where the women employees used to work sixty hours, they reduced the hours to fifty-three, and later to forty-seven. It was most gratifying to know that the workers in forty-seven hours, at the same rate of piece-work, earned more money than in sixty hours. On the principle of a stitch in time, these firms have a doctor on the premises to attend to the health of the working people. They keep a dentist to look after the work-people's teeth—a very good thing for the health of the worker. Then, a physical instructor to take young people into the gymnasium during work hours, without any reduction of wages. They provide recreation-grounds for ball, tennis, and cricket. They have classes in the evening for instruction in dress-making and millinery. They have provided garden villages, where the work-people can be housed, not only in decency but in luxury. They have a vegetable garden, and a flower garden, and a bath for each house. The rent is from one dollar and a quarter a week

upward. They have old-age pensions, so that when working people come into decrepitude they have not to fear the workhouse. I was told the other day of an American firm within one hundred miles of here who employ ten thousand working people, and they have no labor troubles. I do not remember any strikes or lockouts in connection with any of the firms to which I have alluded, and they tell you that all these advantages have been a paying investment to the firm. The managers themselves take a personal interest in the working people. In the old days the employer and employed knew each other individually. That of recent years has fallen almost of necessity into disuse. But among the firms to which I have alluded the employers and contractors themselves often go down and meet the work-people in the evening, and take a particular interest in their welfare.

I do not say that workers are altogether perfect, by any means. There are malingers. I can not deny that some people reckon up particularly what wages they get, and endeavor to give service accordingly. I one day said to a boy in a factory, "Run, and tell So-and-so I want him." The boy went slowly away. I said, "You run." He went at just the same slow rate. When he came back I said: "Did n't you hear me say to you to run? Why did n't you run?" "Because I am not paid for running." I said, "How much do you get?" He told me. I said, "How much would you run for?" He said, "Two shillings a week more!"

Some years ago a book was written, "If Jesus Came to Chicago." And what if Jesus were to come to deal with the present crisis? Would He not apply the same principles which He taught when He was here, which He enforced not only by precept, but by example? He said that He came not to be ministered unto, but to minister. He tenderly went about doing good. He looked upon service not as a sacrifice, but as a delight. Surely the servant is not above his Lord. I am reminded of an incident given in the life of Sammy Hicks, the celebrated Yorkshire blacksmith local preacher. He had preached in the village, and was entertained by the doctor of the village. When he got to bed in one of those old-fashioned feather-beds, he sunk down in the middle, and his arms were sticking up at either side, and he could not sleep for the thought that the Master had not where to lay His head. I wonder how many of us are kept awake by the thought that some of His servants have not where to lay their heads. He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "If any man will come after Me, let him deny himself and take up his cross daily and follow Me."

You have a great scheme, on this side of the Atlantic, in both the States and Canada, called the "Men and Religion Forward Movement." We have the same analogous movement in the Old Country, that has been run for some years. It corresponds much to the great

Brotherhood movement. I think there are no less than 600,000 in this movement. They meet on Sunday afternoons. They are the cream of the working classes. This movement aims to lead men and women into the Kingdom of God, to unite men in brotherhood and mutual help, to win the masses of people to Jesus Christ, to encourage the State in social science, to enforce the obligations of Christian citizenship. The motto is, "One is your Master, even Christ, and all ye are brethren." Personal loyalty to Jesus Christ, and responsibility for the social conditions under which the people live, are all encouraged. We are saved to save. I remember reading of a little boy who fell down in the street and soiled his pinafore and began to cry. A kind woman said, "What is the matter, my little man?" "Please, I have dirtied my pinafore." "Oh, never mind; come in." She washed his pinafore and turned him out happy. In half an hour that little boy came back and said, "Please I have brought another little chap with a dirty pinafore." That is what we want—"Catch my pal," you know. R. W. BRIGGS has well said that the only real cure for industrial discontent and social strife is the doctrine of Jesus Christ, which teaches men to show kindness to one another and to lead honest and thrifty lives.

Let me close by reading to you what I consider a most excellent prayer: "May I so live to-day as to make somebody's yoke easier and his burden lighter. May I have Thy compassion and so lessen the pain of the broken-hearted. Amen."

The Hon. C. W. FAIRBANKS, of the Methodist Episcopal Church, delivered the following address:

Mr. Chairman, ladies, and gentlemen, I am profoundly grateful for your grand, courteous reception. It is a great pleasure for me to be able to stand before you for a few minutes this afternoon to speak to you upon the subject which has been assigned me by the Committee of Arrangements. I shall be false to myself if I do not express my great pleasure at the opportunity to meet representatives of the Methodist Churches who have come from the four quarters of the earth. I recognize before me an audience such as I never addressed before, Methodists all, though belonging to different branches of Methodism. I love the Methodist Church, to which I early gave my allegiance. I love all branches of Methodism. It has been my dream for many years to see the great Methodist Church of the world brought into unity and closer fellowship. I had hoped that in God's providence I might live to see the day when there would be organic union of the mighty forces of Methodism everywhere. But if there can not be organic union, let there be union in Christian fellowship, stronger and stronger forever. Such meetings as this are full of splendid promise, I believe, to the cause of Methodism generally.

The subject assigned to me is "The Aspects of Religion in Indus-

try and Commerce." Not being a minister in the pulpit, I shall feel obliged to adhere more or less closely to the text which is before me. I know that my brethren of the ministry will pardon me if I set them an unfortunate example. Industry and commerce have attained to such magnitude throughout the world, have touched mankind at such an infinite number of points, have so affected the nations of the earth, that we may well consider the relation of religion thereto. Industry and commerce have attained to a magnitude in all countries never attained in all the history of the human race. Nations are closer together than they have ever been. They do not dwell, as in the older days, far apart. The multiplied instruments of invention are effecting a profound change in the world of industry and commerce everywhere. All parts of the earth, through the subtle and titanic forces of steam and electricity are in easy touch. Through the press of the world millions and hundreds of millions are brought to daily consideration of the same great problems. Never before was the alignment of the nations so nearly perfect as now. There is no perfection in that regard; some are in the advance; but they are more nearly abreast of each other than at any time since the human family was scattered upon the face of the earth. The fruit of the inventive genius of the world, the advance in the mechanical arts, are so wonderful that we are no longer surprised by them. We do not dwell in the age of miracles; we no longer are surprised at what the genius of men accomplishes. We look upon the wonderful inventions as on matters of a natural and ordinary character. We simply say: "Very well. What next?"

There has been a change in the relations of labor. The laboring man does not sustain the same relation to his fellows that he did in decades long past. He has become, in a sense, a part of the mechanism with which he labored. In a very considerable degree, my friends, he has lost his individuality; it has been merged in the machine of which he is an important and essential part. It is, therefore, in the utmost degree important that he should have the support, the consolation, the active interest, of religion. The fact is that the laborer has come to feel in many parts of the world—no country is differentiated from another in this respect—he has come to feel too frequently that the great Church is not sympathetic with him. I use "Church" in its generic sense; for what I shall say has respect to all Churches, to every denomination. The fact is that millions are seeking work. Their earthly salvation is in obedience to the Biblical injunction, "In the sweat of their faces;" and religion should enter in. In the past there have been conflicts between capital and labor, or rather, I will say, labor and capital. We have just heard from the lips of our distinguished friend from across the sea of the conflict between the employers and the employed in Great

Britain. We are not unfamiliar with such collisions in our respective countries. The progress of labor has been accomplished through conflict. It is a singular providence in this world that the greatest progress in liberty, the greatest progress in all that makes for the exaltation of the human race, has been accomplished through conflict. Liberty—a word that is nearest to the heart of every Anglo-Saxon on both sides of the sea—liberty, that is most loved by the children of men everywhere, has been accomplished only through conflict. It is a singular fact that that which we most enjoy in human government, has come through the battlefield, where the blood of thousands of patriots has been shed; yes, poured out so that it would the multitudinous seas incarnadine. But we are led to believe—our faith in the overmastering influence of the Christian religion leads us to believe—that those conflicts in the world of industry and commerce and the conflicts in the other and larger affairs of the world, are coming to be less, and will be on the morrow less still. Industrial peace is the state, the condition, at which we are aiming. The world's peace is a condition to which the combined religious influence of the world is tending. If there be a cessation of the conflicts of labor and capital, it will come through the influence of the Christian religion. You speak from the standpoint of a man of large business affairs.

I would suggest that the key-note of the Church should be, "Put more religion into business, and more business into religion." Religion has done much to ameliorate the condition of men in all their vast and complicated relations. The relations of labor have changed, as I have said. The vast, concentrated, centralized, intensified industrialism of the day has made it essential that we should give more and more thought to labor's condition. The Christian religion has improved the hours of labor. We have enacted in our different countries, through congresses and legislatures and parliaments, laws recognizing one day out of the seven for labor. We have improved the wage scale. We have provided here and there—not the same in all countries—but here and there we have provided against the infirmities of years and against the inability to labor because of accident. The political law, I would remind you, had its inspiration in the moral law. There is no act of legislature or congress or parliament for the amelioration of the wage-earner's lot, except it has been written there in response to the influence of the conscience of religious people. Religion demands improved conditions for childhood. I was glad to hear the distinguished chairman say what he did in reference to childhood. It is the command of religion that childhood shall not be oppressed in hard labor by inconsiderate parents or inconsiderate employers. Religion demands that childhood shall not be paralyzed, shall not be bodily stunted, or morally atrophied, not only in the interest of childhood, but the interest of the

community and the State itself. Religion demands better conditions for women in the various employments where they are engaged. Religion throws about woman protection to her health, protection to her moral welfare; and religion demands beyond these things that woman shall receive for the same service the same compensation received by her fellow-men. Inequality of wage for man and woman under like condition is an affront to the principles of the Christian religion. Religion takes thought of the physical frame of woman in the various vocations of this world. This is important not only to woman herself, but to mankind in general. A people can not rise higher in the moral scale than womanhood rises. The progress of nations is measured in the final analysis by the progress of woman herself. On the shores of the far-off Orient, where the Christian missionaries are working so nobly, one of the great promises of those people, far beyond us in years and experience, but far behind us in advance and progress, the promise of the far-off Orient rests upon the fact that the Christian missionaries of the world are lifting womanhood into its true dignity.

I was glad to say to those people a few months ago, when I met them, that they never could expect to rise in the scale of civilization and enter into competition with the Western world in all the ways that make for true advancement unless they lifted the motherhood of their countries up to an equality with the fatherhood.

The last General Conference of the Methodist Episcopal Church, at Baltimore, gave an expression to its creed with respect to labor. It opens, as it appropriately should, with a pacific note, "We urge the members of our great communion, both employers and employed, to seek the promotion of the principles of industrial peace and human brotherhood." And then it summarizes its doctrines: "The Methodist Episcopal Church stands for equal rights and complete justice for all men in all situations of life; for the principles of conciliation and arbitration in industrial dissensions; for the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality; for the abolition of child-labor; for such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community; for the suppression of the 'sweating system;' for the gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all, and for the degree of leisure for all which is the condition of the highest human life; for a release from employment one day in seven; for a living wage in every industry; for the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised; for the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all social ills."

We need make no apology for the entire reproduction of that ad-

mirable utterance. It is the very soul of religion. It is a message to the great industrial world of America that the Methodist Episcopal Church has a thought and sympathy for those who toil. But I take it that in this utterance the Methodist Episcopal Church has but emphasized that sentiment for which every branch of Methodism stands. This is an assurance to the millions that toil that religion is something that is not apart from them, that religion is not only for those at the top, but for those at the bottom also. It is for all mankind, everywhere. This should be carried everywhere, to all who work, in all branches of employment. Labor should be especially an object of solicitude upon the part of the Methodist Church and all Churches; for our Savior taught the true dignity of labor. This great truth was exemplified in the life of the Great Teacher, the carpenter of Nazareth. The Church would be false to itself, recreant to the high trust committed to it, if it did not do all that lay in its power to advance the temporal as well as the spiritual welfare of the great mass of laborers in all countries. Religion has accomplished much in the world of trade and commerce. Go off into the far-away Orient, and visit China. For years and years that opium curse rested upon that immemorial empire. China's master-crime was fast leading her people to death and destruction. The great missionaries let in the light. They told the world of the crime that was being committed in China. There were those in China, without China, beyond her borders, who insisted that they had a sort of vested right in the opium traffic, although it was carrying down to death and destruction thousands upon thousands of China's subjects. Mr. Chairman, if the great missionaries had accomplished nothing else in their work in China than the destruction of the opium habit, they would have earned for ever and forever the gratitude of the Christian world. In due time the moral sense of all Christendom was aroused, and the opium business in China has practically come to an end. China was powerless to throw off her bondage, and except for England she would still to-day be in the cruel grasp of her master-crime. A few years ago in the United States the Louisiana lottery existed under the law. It had the countenance of the laws, was recognized in the courts, and the public looked upon it all with a sort of indifference while men grew rich out of its operations. It extended its influence further and further. It reached from one side of the Republic to the other. Colossal fortunes piled up rapidly. Finally the pulpit thundered against it its anathemas, and the religious press of America called the people to witness their shame. And the Louisiana lottery in due time, in God's providence, fell under the condemnation of an aroused Christian conscience of America, and the Louisiana lottery was destroyed. These are but typical instances; others could be presented to you.

I could not close, however, without mentioning one more. It presents a problem of far-reaching significance; that is, the liquor traffic. Think of the homes it has destroyed; think of the wrecks it has cast upon the shores of time. There is no law, constitutional or statutory, found in any country anywhere for the regulation of the liquor traffic, that has not been written there by the command of the aroused conscience of Christian people. Religion has demanded that that thing which strikes at all that we hold most dear, that that traffic which undertakes to undermine the foundations of the home and to paralyze the moral fiber of the community, shall be brought within the restrictions of the political law. But political law is not worth—I do not care whether it pertains to the liquor industry or the opium industry or the lottery, or what not—is not worth the paper upon which it is written unless it is founded upon the moral law. Take out of industry and commerce religion—substitute for the moral law the law of avarice, enthrone it you will the law of might in place of the law of the Christian religion, and indeed we shall have fallen upon evil times.

The next address was delivered by the Rev. S. S. HENSHAW, of the Primitive Methodist Church:

One thing is clear to the student of the New Testament, it does not develop a system of economics any more than it develops a system of theology or philosophy, and this is well. God does not deal men as children, but as men. He leaves ample room in the economy of life for the free play of the intellect and of the constructive faculties with which He has endowed us. He does not do our thinking for us, nor provide us with ready-made machinery for the running of society. We are to be the architects and builders of our own destinies.

But though no scheme is presented to us, in the New Testament, with regard to these things, we have stated in bold, broad outline, the principles that should govern us in all our relations, to which our arrangements and undertakings should strictly adhere, and whose light we must follow in every step we take, every office we fill, and every act we perform. These principles are made plain—flung into prominence. They are reflected in many an eloquent passage. They crystallize in a hundred beautiful precepts. They are sometimes elaborately set forth in parable and story. They are illustrated by a grand array of contrite examples. These principles may be briefly summarized:

1. Righteousness. The golden rule, as it is commonly called; men praise it who unfortunately do not always practice it. They think it admirable for others, but seem to ignore it for themselves. It needs to be flashed before the eyes, written on the tables of the

heart and over the entrance to the workshop and the counting house. "All things whatsoever ye would that men should do to you, do ye even so to them."

2. Brotherhood. The whole race is akin, forms a grand solidarity. Every man is linked to every other man, by the divinity of his origin, the nature of his instincts, the chain of his blood, and the sacrifice of the Cross. In the Christian commonwealth all our nationalities and petty parochial distinctions are swallowed up in the wider, deeper interests of humanity.

3. Love. Love is the crowning virtue of the Christian life. It comprehends all other virtues. It is the soil out of which they grow, the fountain from which they spring. Love is the bond of perfectness, the fulfilling of the law. If you would define religion in one word, that mystic, magical word must be love. All moral and spiritual harmonies and heroisms have their origin, and their consummation and climax in love. "Thou shalt love God." "Thou shalt love thy neighbor as thyself." And until we have attained this marvelous achievement, whatever else we may be, we are not Christians.

These in brief are the principles propounded by the Christ for the guidance of human conduct. They are simple, sublime. They express the very genius of the Gospel. They furnish universal ideals, ideals that are intended to be translated into the life and laws of all lands, and as they shall be so translated we shall see wonderful and blessed changes sweep the earth. They will create, they are bound to create, beneficent revolutions and to introduce us to a terrestrial millennium. Let Christ triumph and men will be happy and free.

A glance at the condition of things in the realm of industry and commerce is sufficient to convince us, that we are far from the Kingdom of Heaven. Selfish, materialistic ideas and practices prevail. The spirit of greed is abroad—it is no stranger in any clime. The passion for wealth is deep and widespread. Men love money. They hasten to be rich. Pernicious customs penetrate the market. Our foods are adulterated, until we are afraid to eat them, lest we should be poisoned. Prices are put up by artificial and unnatural means. Big combines and trusts hold the populations in their grip. They really assume the character of the highwayman. They seize the throat of the community, poke the pistol at its head and say, "your money or your life," and in some cases do not seem satisfied until they have exacted both.

Capital and labor are in conflict, whereas their interests should be identical; they are often opposed and we have the clash and disaster of industrial war. I think that here in Canada you settle your industrial disputes by arbitration, as also they do in New Zealand. That is common sense—statesmanship. In Great Britain,

on the continent of Europe, and I think in the United States we are accustomed to strikes and lockouts. Recently we have had in England a strike-epidemic. The schoolboys caught the passion, they struck for less care and more holidays. Not only the trades that had quarrels with their employers struck, but other trades struck in sympathy with them, and the general strike is a terrible weapon. Workmen have discovered in it a power by which they can at any moment paralyze, transport and bring business to a standstill. In a few days they can reduce our great cities to the point of starvation and famine.

The strike is a rough and clumsy instrument. It hits the innocent most severely. It creates bad blood—leaves in its trail the spirit of bitterness. Its results one fears are frequently of doubtful value. Yet with all its evils and disadvantages I am not disposed to deny that it has been a means of social progress. It has redressed many a grievance, avenged many a wrong, and careful, clear-sighted, level-headed men like the Right Honourable Thomas Burt, M. P., are not prepared in the present state of things to abandon it. But surely the time has come when neither men nor masters should be able to force a strike or lockout, but should be compelled to refer their case for final decision to a Court of Arbitration that shall be so constituted and conducted as to command the respect and confidence of the public and of those immediately concerned in its judgment. Now, why this restless discontent among the workers of the world? It is a revolt against conditions that are flagrantly unjust. They feel and know that they are not getting their fair share of profits and of the wealth that they create. Enormously too much goes to capital and enormously too little—if you will excuse the phrase—goes to labor.

Present conditions are not only unjust—they are tyrannical and oppressive. They bear hardly and with crushing effect upon vast sections of worthy and deserving toilers. They are shockingly underpaid. They toil and toil, sweat and strain day after day, through the livelong year, and when they have gone to the limit of their strength and have poured out their last ounce and atom of energy, they have not earned enough to keep body and soul together. Take a case. *The London Daily News*, on August 23rd, last, told its readers that in many instances, the shunters on British railroads received only a pound per week—less than five dollars. Now the shunter's work is arduous. It requires care, promptitude, alertness. It is risky and dangerous. He is exposed to all weathers and has little chance of promotion and he receives the handsome remuneration of one pound per week, and some of the railway directors seem to imagine he should be passing rich at that high rate of income. The sense of injustice in the masses and of the wretchedness of their environment is aggravated and heightened by contrast with the flash and glitter, the sumptuousness and splendour of the leisured and moneyed classes.

This impossible struggle for existence has repeatedly in history goaded the people to red rebellion. It was one of the causes that lay at the bottom of the French Revolution. The lack of bread drove the mob to madness. The frenzied mothers of starving families rushed out to Versailles, stormed the palace, captured the King, Queen and Dauphin, and as they dragged them through the streets of Paris, shouted, "we have brought the baker, the baker's wife, and the baker's son."

"Allah, Allah," cries the stranger,

"Wondrous sights the traveler sees;

But the latest is the greatest,

Where the drones control the bees."

Well, that process will not continue undisturbed for ever. The drones have had a pretty long inning. It is time the bees had a turn. That is the thought back of the heads of the people. It is travelling round to the front. It is becoming vocal and is finding eloquent and insistent expression. The people are growing increasingly conscious of their power. In all free states they are the supreme and final authority, government rests upon their shoulders. They will assert their majesty. Intolerable wrongs will not be meekly endured. The very manliness of a man forbids him submitting to anything that offends his self-respect, and the more manly men are the more restive they will be under circumstances that place marks of indignity upon them.

Now apply the teachings of Christ, in the world of industry and commerce and you will silently and effectually alter a great many things that clamor for correction. You will cure the contagious inequalities that exist, and hasten the time, which Herbert Spencer suggested was coming, "when it will become a matter of wonder that there should ever have existed those who thought it admirable to enjoy without working, at the expense of others who worked without enjoying." The system that produces abounding wealth for the few, that spells abject want for the many—that produces the millionaire on the one hand and the sweated workman on the other—cries for amendment, is not Christian, but heathen. Given a Christian system we shall emphasize, not the wealth of men but the worth of man. We shall recognize that of all values, the soul is the highest, and under the sway of Christian justice, it seems to me that we should at once concede, to the honest, industrious workman five or six things. 1. The right to equitable employment. 2. Proper remuneration, or a living wage. 3. A decent home, not a stuffy, stifling tenement in the slum or a damp, draughty, reeking, ramshackle shanty of a cabin or cottage, but a place fit for human habitation and becoming the dignity of a man. 4. A little leisure; leisure to read, think, recreate, rest; leisure to worship, to cultivate the domestic instincts, the spiritual aspirations of his nature.

5. A sustained maintenance when the years are growing long and the strength is fading away.

Thank God we have made a start in Great Britain. Lloyd George has shown us the way. He has given us the famous Budget, the foundation of mighty reforms. We have old age pensions. We are discussing National Insurance against sickness and unemployment, and a new era is dawning in our old land. We shall yet colonise the vast acres that are devoted to the sports of the rich by a flourishing peasantry.

In the settlement of the great questions we are discussing and in the making and moulding of the future the organized forces of religion must be alert and active. The Churches must step to the front, raise their banners and fight, fight the battles of their Lord. They are designed to be the real saviors of society and to guide the democracies of the earth to their true destinies. They must be awake and alive to their obligation. What can the Churches do in these matters? What is their duty? That is a large subject, the fringe of which we have scarcely time to touch. But the Churches must show the tenderest sympathy with the genuine poor—as their Master did. They must take the defenseless under their shields. They must denounce wickedness, whether in one man or party or another. You remember, how the Christ held up the rich rascals of his day. "Woe to you, scribes, pharisees, hypocrites, who devour widows' houses and for a pretense make long prayers." The Churches must insist on the law of Christ becoming the law of our civilization. They must not be deterred by the charge of becoming political.

Mazzini said, "Every political question is rapidly becoming a social question and every social question a religious question." That statement is even truer in our day than it was in his day. We must urge, and urge persistently that the Sermon on the Mount shall become the basis and inspiration of every act and every movement in the life of the individual or the policy of the nation: I am sorry to see that Ramsey MacDonald, M. P., in his new book on "Socialism" suggests that the Sermon on the Mount is at present impossible of application. I do believe that we could apply it, if we would. It ought to be applied. What ought to be, can be, and what ought to be and can be in the name of God, shall be.

The Churches must establish perfect equality of sentiment within the Churches. That would go far towards helping us to win back the multitudes who have wandered from us. Social distinctions must vanish from the gates of the sanctuary. They have been perpetuated far too long. Men must be regarded not as rich and poor, but as men and Christians, and the poor man of sense, judgment, capacity, character must stand a chance of promotion and office.

And finally, the Churches must not forget that their mission is to regenerate the hearts of man. Upon the regeneration of the heart by the Spirit and power of God depends the ultimate success of the Christian commonwealth. By serving the soul of the individual you serve the soul of society. Put men right with God, you put men right with one another and you send them forth bravely to serve their generation according to the will of God and to build up the city which John saw descending from Heaven—the city of light and healing, rest and happiness, peace and plenty, music and song upon every shore and under every sky beneath the sun.

The CHAIRMAN: "Mr. Arthur Henderson is sitting on a royal commission in London, and therefore can not be present to-day. An excellent colleague has kindly consented to step into his shoes—Mr. R. W. ESSEX, M. P."

Mr. ESSEX spoke as follows:

Mr. Chairman, ladies, and gentlemen, I am here, as your chairman has told you, because my good friend Arthur Henderson is occupied in the settlement of the labor question in a far-away land; and it was deemed that someone closely connected with labor movements and representing a labor constituency, though not a labor member as we understand it in London, should say a few words in his stead. I do not know that that could have been better done than by yourself, sir, save that you are a rich man. I want to say a few words upon this burning question, and to ask you to approach it—you are a particularly intelligent audience, probably one of the most intelligent audiences that Methodism can gather together to-day, and that is saying a lot—I want to ask you to approach this question from the standpoint of Christianity. I remember Sir Wilfrid Lawson saying that he came across a little boy and he said to him, "My boy, is your father a Christian?" The boy said, "Well, I think he is, sir, but he has not been doing much at it lately." The root of our trouble in this labor question lies just there. According to the depth and quality of our Christ likeness is the ease with which we shall solve this trouble.

I do not think I would be dealing fairly with the audience if I failed to state as it seems to me the problem with which we have to deal. As a great civilized English-speaking community we are, I believe, at the parting of the ways. The time of domestic wars is over and gone. But the time of commercial wars and rivalry has come. And it is going to shake our society from top to bottom; and if it is not rightly founded and bolted it will topple and crumble and fall with us underneath. Some years ago away in the sunny seas of South Europe stood an ancient building admired and revered through the centuries as one of the most

beautiful monuments of genius and art that the world could show. There came a time when that Venetian Campanile shuddered and fell. Why? Because, beautiful as the design was and conenmmate as was the labor thrown upon it, it was not properly combined together and there was in it a lack of coherence. In the testing time it fell into utter ruin. I wonder whether our civilization, with all its glory and expansion, has come to a time when it will have to meet with the vibrations that will test its make-up. What are they? You are feeling to-day the full fruits of new discoveries, steam and electricity. They are altering the relation of one part of the world to another part. You are making the savage a civilized man, and educating him. You are taking the gospel to China and Africa. You are preventing them from flying at each other's throats when you can. You are introducing industrialism into their lands. You will have to meet the result, and you are going to feel the pinch of it to-day. I often wonder what will come to our civilization when John Chinaman gets fairly alive. The moral sense of the world will never allow you to do with him what you have done in the past. When he sets out in the world's business—you only know him as a laundry-man now—if you have not settled this problem of yours in its smaller form there will be the time of our settling it in the larger. For I judge that the Chinaman in business is going to make even the children of Israel sell their very clothing! Then you have got Africa with its virile, fresh, child people, capable of wondrous endurance; and the climatic conditions that the white man can not handle. The African in his millions with his wonderfully fertile soil is coming into your markets with his product. What is that going to mean for your laboring man?

As a business man I look out to-day upon these troubles, great as they are, as but the first rumbling of the storm. I do not want to be a Jeremiah and preach a sad gospel. I believe that that for which you stand, in pith and core and spirit, is equal to facing this problem; but you have to face it. And you must face it with love. Our industrialism is built to-day largely upon the old Manchester doctrine of *laissez faire*, or, as we put it in cockney English, "Every man for himself and the devil take the last."

The Church has been preaching with a new fervor and force the brotherhood of man. There is a man outside your door and he says, "The brotherhood of man! Where do I come?" We have got to settle that. We are saying, "What will the Church do for labor?" That is not the way to get at it. We are to say, "What is to be our separate and individual share in the great world of God?" Who are we, though we may be highly respectable and in the enjoyment of the good things of this life, that we say that we will give our hardhanded brother this or that—that we think

he ought to have fifteen shillings in the pound or ninety cents on the dollar? We are not going to get through by that road. We have got to face this new problem from an entirely new angle. Am I a socialist? I do not know. I know I am a socialisist. I love my fellow men well enough to say that we need not merely to talk about this in an eloquent way, but to pray over it, to take it about with us and turn it over and over and over again prayerfully, rather than some minor problem.

Again I say, underlying the fabric of our civilisation to-day is this great question of the partition of the gifts of God between all His children. Have I as an employer of labor, or have I as a worker, been in right relation to my fellows? I set out in the world selling the labor of my childish hands at eleven years of age; and I know what it is to stay up at night to patch a too meager education. I say to the good people of Toronto, we English-speaking peoples have given to the world many and many a priceless idea. We have stood up before the sons of men in times of crisis and have pointed the way out through the darkness into the light. To-day the world stands wondering in face of a tremendous problem. It comes to the doors of our sanctuaries, and says to you men and women, "Has your God anything to say for this world of sorrow, and any message for those who are in unrequited toil and suffering?" When we are whole-heartedly determined that we will take commercial failure rather than rob our fellows,—when we have come to that point, God may not ask us for that final sacrifice. We may not be asked to move faster than the army with which we are marching. But at any rate we may pray to be faithful. And finally, through it all, we must remember, and remember with patience, that we are in an imperfect, incomplete world. The world is in the making. Its people are but children. And we shall try and try again. Ramsay MacDonald was right when he said that the sermon on the mount was impossible in the world of to-day as we know it, that if it were put in practice we should be in a state of abject misery. But in God's good time it will come. And I want the Church of my boyhood and manhood to be holding wide open the door for all the sons and daughters of Adam in all we do. The solvent of all the trouble is love. May that love be with us all. "The fashion of this world passeth away." Let us be faithful in the ante-chamber to this great responsibility, and amid these changing conditions hold fearlessly to the loving arm of the Father.

Mr. ARTHUR HENDERSON, M. P., of the Wesleyan Methodist Church, had sent his paper, and the presiding officer read it:

It would be well-nigh impossible to exaggerate the urgency and importance of the problem of industry. However, paradoxical

It may appear, it has to be admitted that as civilization advances the more grave and acute does this problem become.

Recent events in this and other countries have revealed the existence of a wide-spread discontent that is both profound and deep. Some of its manifestations demonstrate that it is accompanied by dangers that might easily become a menace to social order and national security.

The comprehensive character of the unrest may be gathered from reports of riots, agitations, strikes, and threatened strikes, in France, Germany, Belgium, Austria, Spain, Portugal, United States, Great Britain, and in some of her oversea dominions. The menacing aspect of this situation should not be measured exclusively by some lockout, strike, or similar incident in industrial life. Such incidents but serve to remind us that in all civilized communities the problem of industry is inter-related to many of our most acute social evils, which not only touch collective life to its depths, but possesses a significance which is both economic and moral.

If the position be examined with care, it will not be difficult to detect both the primary and supreme causes of the prevailing discontent. It is the direct and inevitable outcome of our modern industrial system. Most civilized countries have solved the problem of wealth production without having sufficient regard to the principles of equity and justice in its distribution. As a consequence they are confronted with the most awful extremes in life. Multitudes of our poor are exposed to conditions altogether inconsistent with the ordinary standards of decent living, to say nothing of the high ethical code of our Christian faith. Under-paid, under-fed, and badly-housed, it can not be any wonder that we have occasional outbursts of discontent. The workers are convinced that they are largely the victims of a competitive system, controlled for profit and not for service. Sober, intelligent workmen everywhere are giving evidence of their determination to be no longer satisfied with being regarded merely as wealth-producing instruments, to be discarded at the arbitrary dictation of a system of political economy, or willingly to suffer through the rigid application of the law of supply and demand. They are of opinion that they are sons and not machines; and in common justice they must be permitted to share in larger measure the bounties of nature, and enjoy to a greater degree the fruits of service and devotion by which they have contributed so largely to national wealth.

The Churches everywhere must be reminded of the existence of this great problem of industry; for, though it may be difficult to determine what exactly is the part which the organized followers of Christ should take in settling industrial and economic questions, this much is certain: the Churches can not exclude such questions

from the rightful sphere of their duty. We are not suggesting that they should ally themselves with any particular class or political party. Much harm has already resulted from the impression that the Churches are under the influence, if not the domination, of what is called the "Capitalist Class." Matters would not be improved by going to the opposite extreme.

The Churches must see how far commerce and industry are carried on in harmony with the high ethical principles which they teach. They must also recognize the marvellous change in the public outlook with regard to social wrong and economic inequality. They can not profess deep concern with the "life" because the "life" is spiritual and sacred, and remain indifferent to the means of livelihood, because they are material and secular. They can not continue to condemn the ideals and proposals of reformers as being Utopian and extreme, and yet pursue a policy of inaction without sharing the retribution of neglect. If these ideals are in themselves right, if they recognize the value of human life and seek to give fuller opportunities for maintaining that value, if the application of such ideals results in finding a solution for the sweater's den and secures the removal of the rags of Lazarus at the gates of our civilisation, surely it is Godlike thus to remove conditions so destructive of the divine in human life.

The Churches must not only condemn "sweating" and similar evils in the abstract; they must speak out in terms that are clear and unmistakable, demanding that no one is morally justified in obtaining effluence, luxury and ease, at the cost of the necessities of others. They must declare that any system of wealth distribution that grinds the face of the poor and results in extreme wealth on the one hand and exacting, relentless, cruel poverty on the other, is inconsistent with Divine Fatherhood and human Brotherhood.

Moreover, Christianity must seek the removal of all artificial barriers to a full and complete life, by asserting the value of every human life, and the securing of an unrestricted opportunity of realizing that full life in harmony with the great social, moral and spiritual responsibilities devolving upon it. To make this possible, the Churches should make it part of their message to the world that a living wage must be a first charge upon the profits of industry; and remembering that the poverty of the poor often means not only physical but moral destruction, they must seek to influence the problem of wealth distribution, having regard to the relationship of economic inequality and social degradation.

The service closed with the benediction.

EVENING SERVICE.

The pastor, Dr. W. L. ARMSTRONG, had charge of the service beginning at 7 o'clock.

Hymn 24 was sung,

"Holy, holy, holy, Lord God Almighty,"

and the Rev. Dr. J. H. MOULTON offered prayer.

After the singing of Hymn 668,

"O thou, to whom, in ancient time,"

the Rev. W. H. FITCHETT, LL. D., of the Methodist Church of Australia, preached the sermon, as follows:

You had this morning from this pulpit a sermon of very remarkable power by Dr. DAY, that gave with overwhelming force one side of religion, the range and sweep of man's duty. To-night I propose to give the sister truth, the other section of the great circle on which religion stands, the range and greatness of divine power that stands for man's help and on man's side, and makes all the great attainments of religion possible. My text is in the fifteenth chapter of the book of Genesis, part of verse eleven—just two words. You may forget my sermon, but you can hardly forget my text—"Doing wonders." The whole verse reads, "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Doing them to-day, doing them on every side; not some God staying far back behind the stars, who once did wonderful things but no longer takes part in human life, but a God in our midst, a God who in every season and at every moment of our lives is doing wonders. And the pity and tragedy of human life is that men stand blind to God's wonders. I think that the quick eye that can see the wonder, and the swift intelligence that can measure it, and the quick imagination that answers to it, these are gifts to be prayed for, to be coveted. If some strange blindness touched your eye so that beauty for you did not exist—the grass, or flower, the glory of the sunset, the face of the little child,—if you could not see, if your eye lost the power to discern beauty; if some strange paralysis touched your ear, and music for you ceased to have power to reach your brain, why, you would be a cripple. You would walk among your fellow men maimed and crippled. O, to stand in this great world of God's not with a blind eye or a deaf ear, but with a frozen soul that never feels the touch of

the divine hand, a soul on which God's great wonders are wasted! May God save us from that worst blindness, the blindness to God's wonders!

We have a child-like folly, that only that is wonderful which comes in some unusual shape or comes at some novel time. If you had stood on the slope of Sinai, and seen the burning bush over whose foliage the flame ran without burning it, you would have taken off your shoes, like Moses. That was wonderful. But yet every common flower in your garden—try to realize its history, how the brown earth, the blowing wind, the nourishing rain, the very swing of the planets, have united to bring that flower into existence; and there it stands, one of God's thoughts, with that woven fabric and with its perfume, the flower's worship! And we fail to see the divine in the flower! We are blind! The imagination is shrivelled; we lack the vision for the wonder. A few months ago there came on the Western horizon every night a milky stain of light, and the telescopes of all the observers in the world were turning to that faint stain of light. It was Halley's comet, and the world waited for it and watched it. They photographed it, reported it, and many of you, I suspect, got up at unnatural hours to see that comet. What made it strange? It comes only once in seventy-two years. If it came every twenty-four hours it would be common-place. My dear friends, if the sun came to this world only once in seventy-two years you would all get up to see it rise. I should not like to know when last any of you did see the sun rise. It is common-place, the coming of the sun. And yet they tell of William Blake, poet, artist, saint, that to old age he used to climb every morning a hill and watch until the sun rose. He was asked why he took such pains seven days a week to climb that hill and watch for the coming of the sun. And said Blake, "Do you know what I see when the sun comes? I see an innumerable company of angels praising God and saying 'Holy! holy! holy!'" And don't you wish you had a touch, if not of the poet or of the artist, yet of the saint that watches to see God doing His wonders, and does not cease to know they are wonders because they come often? Why, think how upon the Eastern frontier of every common-place day God sets the glory of the sunrise! On the Western frontier He sets the splendor of the sunset. And our common-place day is a little section of time set betwixt two splendors; above, the arching sky with its stars, and beneath, the green earth, the many colored earth. We are living in God's casket of beauty, in God's jewel case, and we can not see it! We look vaguely, only half discerning the wonderful and only half moved by it.

I want to-night to set before you, first, the wonders God is doing in the world about us, in the physical realm. I make no apology

for doing that. I think it is part of our religion. But your religion is ignorant, dark, imperfect, if it lacks this quality, the vision for what God our Father is doing in this world. This world is God's world quite as much as heaven is. It is quite true that it is equipped, furnished, fitted-up as a schoolhouse, a training ground, and not as a heaven. But if you can not see God's work and God's wonders in this world, I doubt whether you will see them in any other. The quick, aroused, vigilant attention that can see God at work, and that finds the whole world lifted up into significance and splendor and beauty by the wonders God is doing! It is the common-place mind that makes a common-place world. And there never was yet a company of people that ought to have such a sense of the wonders God is doing in the world around us, as we to-day.

For I want you to see that science to-day is writing a new Bible for us. It will not displace that Bible, but it is a Bible of divine wonders, with psalms in it. And they that write them and sing them do not know they 'ars psalms,—but they are revelations of the works of God around us, under our feet, above our heads. Science to-day is, in a degree without parallel in history, opening one door after another in God's great world and showing us God at work. You remember how Kepler, when he began to spell out the alphabet of the stars, said, "I am thinking God's thoughts after Him." And science everywhere is thinking thoughts after Him, telling us what they are. I can never understand those good people who think that science is going to injure religion. I believe that science is about to render to religion such splendid service as will reinforce faith in God everywhere. To-day science stands like a little child with pointing finger, telling every day some story of the wonders God is doing in this world of ours. Mr. ARMSTRONG read to you that noble psalm, one of the great poems of history, the nineteenth psalm,—“The heavens declare the glory of God.” But how much did David know of the glory of the heavens? He had never looked through a telescope. All that he saw was just the six thousand stars; there are only six thousand stars that lie within the curve of the natural sight. Only six thousand stars! But to-day go into that great observatory and look through the equatorial telescope, and that multiplies the sweep of vision two hundred times; and where David saw six thousand stars we to-day can see sixty million stars. And then about thirty years ago an astronomer tried a strange experiment. He put a sensitive photographic plate at the eye-piece of his instrument, and let it stay there all night. In the morning the plate was pricked with pin-points of light. Every tiny speck of white was the ghost of a star. Down the great telescopes all the night long there came images of stars that the eye could not see through the telescope;

but the sensitized plate got them, registered them. I have, myself, seen a photograph taken from a tiny patch of what seemed the empty sky, and on that plate were fourteen thousand stars that the eye could not see. Multiply that around the heavens, and think of the uncounted hosts of the stars. If David could write the nineteenth psalm, in the light of the knowledge of to-day would not his music take a new sweetness and a new range? Some of you may have read the story of how Herschel tried to sound the depths of the Milky Way. How deep is that great cloud of stars? He chose an apparently vacant spot in what they called the "sword-handle of Perseus," smote through with a telescope of a certain power, and lo! the vacant patch grew milky white. Then he smote through that with a higher degree of telescopic power, and the white grew into suns. And again and again he smote into the depths of the Milky Way until he thought he broke through. He did not break through, but he thought he did. And he has translated into arithmetic what he discovered about the Milky Way. You know the foot rule of astronomy by which they measure it what they call a "light night." Light travels twelve million miles a minute; and the space that light will travel in a night, traveling twelve million miles every minute, is the foot rule. Herschel tells us to think of five hundred suns in one vast line, each one ten light nights distance from the other, so that a ray of light beginning at one end of the line must take five thousand light nights to reach the other end; and that he says is the depth of the Milky Way. We are learning something, not only about the numbers and the spaces of the stars above, but of their flight, their swift, measured, ordered, majestic flight. Why, this little planet of ours is rolling eastward at the rate of a thousand miles an hour! It is swinging around the sun at the rate of 65,000 miles an hour; and with the sun and all the sister planets it is sweeping toward an unknown point in space at the rate of 40,000 miles an hour. Since we began this service, this church, this city, have swept during these thirty minutes at that pace, and we have never felt the shock! How God's trains run—how smoothly! But try and realize the wonders that in the crowded heavens above our heads, in the sweep and march of the planets, God is doing. "Great and marvelous are Thy works, Lord God Almighty!"

And then, science is showing us in another direction the greatness of God's wonders. Darwin too, like Kepler, learned to think God's thoughts after Him though he did not know he was doing it. In all Darwin's works I think the only point at which he breaks into enthusiasm is when he is describing the structure of the working ant. You can not imagine a less significant thing than the little, black, busy working ant. But Darwin has told how he studied the structure of the ant; and when he broke open the

tiny little capsule of its brain and studied the brain, a little pin point of gray matter, he found it starred with habits, records, uses. And he has left on record his notion that the most wonderful speck of matter in the universe is the brain of a working ant. Darwin spent two years in studying earth worms. Can you imagine anything less worth studying! A worm! He spent two years in that study, and then he wrote a book on earth-worms. I have read many novels, more than I care to confess, but I have never read a novel so interesting as Darwin's work on earthworms. The thousands of earthworms in every acre in a given time pass ten tons of earth through their digestive systems. They are God's plowmen. As Darwin describes the nervous system of the earth-worm he breaks almost into raptures.

Sir Oliver Lodge has been thinking God's thoughts after Him, and with a touch of real imagination. He has told us, for example, how in a cubic millimetre—do you know what that is?—how in a cubic millimetre of the soft, invisible, mysterious ether there is stored a driving power that will keep a mill of a million horse-power going for millions of years. This is God's omnipotence wrapped round us. Sir Oliver Lodge has told, and I hope many of you have read the story, of how they have tracked matter down to its starting point, have taken the ultimate molecule and broken it open, and discovered that the ultimate form of matter is force. In a single drop of dew there are molecules of hydrogen in numbers that leave arithmetic bankrupt. If this whole planet were made of oranges, think how many oranges there would be! And there are as many molecules of hydrogen in a drop of dew as there would be oranges in this planet if it were made of oranges. And in every molecule of hydrogen God has hung a system of stars, a Pleiades of tiny bits of light that move in orbits like stars with the speed of light. The plain truth is that the heavens above our heads have fewer stars than the dust under our feet. As I came across from Liverpool, I looked over the gray, wind-blown sea one night, and recalled this discovery of science, and tried to imagine the uncounted stars that God has hung in every drop of water. Why, the great sea was like the golden pavement of heaven, full of God's wonders!

Then, you know, another prophet has been thinking God's thoughts after Him in radium. A speck of bromide of radium will expel twelve thousand million particles every minute, and they travel at the rate of ten thousand miles a second, and they pass through iron, pass through water. We are told that in a speck of uranium there is a pulse of energy that will beat a thousand million years; yes, seven thousand five hundred million years in that speck of uranium the pulse will beat. These are God's wonders. There in the dust under our feet they are. And

I repeat that science, knocking at every door and setting it wide open before our eyes, is filling the earth with the glory of the divine wonders.

O, to look around! It will change the aspect of earth. It will give a glory to the dust under your feet. It will make this rough earth an ante-chamber to heaven. Pray for it! Pray for it! For the power to see the wonders God is doing in the physical world about us!

Well now, please, if God does such wonders in the physical world, do you imagine that He will stand back common-place and cease to do wonders in the spiritual realm? A disquieting feature in religion to-day is the delight in the common-place. We have religious teachers, sometimes in the pulpit and very often in the editorial office, who think they will make religion credible by emptying it of wonder. A common-place religion, they think, will be credible; and so they take the Bible and exhaust it of inspiration. When they have turned the Bible into a cluster of unreal pamphlets of uncertain date, have taken inspiration out of the Bible, they think men will more readily accept the Bible. They take the divinity out of Jesus Christ, take the atonement out of His death, take the supernatural out of religion, turn Christianity into a mere system of ethics,—not a redemption, a deliverance. And when they have exhausted religion of the element of wonder they think they have made it acceptable. My dear friends, you must learn what God is in the spiritual realm, by what you see Him to be in the physical realm. Here is the great chain of organized life. It begins with the insect—and God does wonders in the insect. God hides wonders in the atom. A chain runs right up to the planet. At every step God is doing wonders. And when you cross the borders into the spiritual realm do you think God will cease to do wonders? It is the element of wonder in religion that makes it what men need and what men will accept. The cross of Jesus Christ! is not that wonderful! It is so wonderful that some think it is incredible. The incarnation of Christ, the death on the cross, the love that gave His hand to the nail that it might save the men that were driving the nail! Yes, that is wonderful; but that is just like God! The key-word of the physical world is power. But in every realm God is doing wonders of power. The key-word of the spiritual realm is love. And all through that realm God is showing splendors of love—love beyond our dreams—love sweeter than our hymns—love loftier than our prayers!

A God doing wonders! It must be so. Realize this, that wherever God's power goes His love goes with it. And in the height and splendor of the heavens above us we have the measure, one measure in physical terms, of what God's love is. You recited together this morning in the church the great psalm that declares

"As the heavens are high above the earth, so great is His mercy." You have a right to take the arithmetic of the universe and link it to God's love. With the sweep of the planets, with the height and glory of the heavens, God's glory is set before us. Does light run twelve million miles a minute? How swift! But God's love will run as swiftly as the light runs. When God traces the orbit of a planet in space, how His hand sweeps around! But when God's hand draws the orbit of a soul, His hand sweeps in curves as wide, surely, as when He draws the orbit of a planet. Remember this, too, that not only does God's love go where His power runs, but God's love and God's power stand together in a certain relationship. And power is love's servant. Love is the imperial thing. It is the master-force. Power gives the instrument; but love determines the use. You imagine that in the hand of any mother in this church there was infinite power, and in her brain infinite wisdom, and in her heart just that plain love every good mother has. The mother's love in the heart would take infinite power and infinite wisdom and make them the servants of her child's happiness. A mother's love behind omnipotence would make omnipotence the servant of the child's happiness. But when behind the omnipotence of God, the infinite wisdom of God, there stands the eternal measureless love of God, why, power is its servant, wisdom is its servant.

There are three infinities in God. Infinite power, infinite wisdom, infinite love. But these three infinities are one quality. Love is the master. The infinite power and infinite wisdom are love's servants. If that is so, we have a right to expect that for our happiness, in the realm of character, in the realm of human life, God will do for us such wonders in skill and greatness as He does in the physical realm and for physical purposes. You doubt, perhaps, whether immortality is a real and reasonable hope. Dare we hope that beyond the grave there shall come to us a life that will run on through the ages, never knowing the shadow of death? Well, I think God has given to us a physical symbol and pledge of that great hope of immortality. In London I made the acquaintance of a man who bears one of the greatest names in science. I do not feel free to use his name. I stood beside him one day. In the morning paper a great scientist had said that in a speck of radium there was power enough to keep a bell ringing for thirty thousand years. I said to my friend, "Whoever made this universe, is it thinkable that He put into a speck of radium an energy that will last thirty thousand years, and into the brain of man that can read the speck of radium has simply put thirty years? Isn't it a scientific argument for immortality that God has put in uranium a pulse that will beat for seven thousand five hundred million years?" And my scientific friend,

not a Christian man, hesitated, doubted, and at last said, "Yes, science is making 'immortality credible.'" It is. And the wonders God is working 'in the dust under our feet, in the heavens above our heads, in our own bodies, wonders of power, have made credible all the great facts of religion and all the great hopes of religion.

"I know not where His islands lift
Their fringed palme in air;
I only know I can not drift
Beyond His love and care."

If we look up into heaven, His power is there and His love is there, in the heights of heaven. In the depths of the grave,—east, west, north, south,—wherever God's power runs His love runs as the master of that power. Let us in religion learn to speak of wonders, great things, answers to prayer beyond our hopes, revelations of goodness that transcend belief! Let us learn to expect great things from God, to plan great things for God, to have the sense that He stands beside us, not a little God delighting in a little gift. He is waiting to work wonders for us, to work wonders in the Church. We have a great history as a Church. We are the youngest child in a great Protestant household of Churches, the latest born; and yet God has wrought such wonders in our history that to-day we are almost the greatest of all the Protestant Churches. Has God no more wonders to do? He will do great things for us. He may not unwrite the centuries and give us another Wesley. I am not very sure that we should know what to do with him if we had him. But God's stock of great men is not exhausted. He will give us new leaders, new saints, new martyrs, new evangelists. "Instead of thy fathers shall be thy children." While I thank God, and I do thank God, for the great men that have gone, I have faith enough to thank God for the great men that are coming, our children whom God shall raise up. I am speaking to-night to many ministers. My brethren, if I may be forgiven for a word to you, I beg you to go back to your pulpits with the sense that God is waiting there to do wonders. May God save us from being content with a common-place history of the Church. We want great things. And God will do great things for us—great revivals, great manifestations of His power, great answers to prayer. The gladness, the joy, does not lie behind us. It lies before us. We are moving into it. And the ever-working God is keeping wonders for us such as our fathers never saw. Let us learn to have that expectation; and let us take up Paul's great doxology, "Unto Him that is able to do exceeding abundantly above all that we ask or think, unto Him be glory in the Church"—in this Church, in every Church; the glory of great things achieved,

of great victories won. Let that glory be in this Church and every Church "by Christ Jesus and throughout all ages." Amen.

The meeting closed with the singing of Hymn 709,

"The heavens declare Thy glory, Lord,
In every star Thy wisdom shines."

The benediction was pronounced by Dr. ARMSTRONG.

SIXTH DAY.

MONDAY, OCTOBER 9TH.

TOPIC: THE STUDY OF THE SCRIPTURES.

FIRST SESSION.

THE first session of the sixth day opened at 10 A. M., the Rev. J. SCOTT LIDGETT, D. D., of the British Wesleyan Methodist Church, in the chair.

The Rev. W. W. HOLDSWORTH, of the same Church, had charge of the devotional services, which included the singing of Hymn 636,

"Come, Holy Ghost, our hearts inspire,
Let us Thy influence prove;"

the reading of Isaiah 6: 1-10 and John 5: 32-39, and prayer.

The CHAIRMAN: "I will call on Mr. JUSTICE MACLAREN to make a statement."

JUSTICE MACLAREN: "The first announcement which many of you noticed on page 14 of the hand-book, is an announcement regarding the exhibit of Methodist antiquities in connection with this Conference, a new feature, I believe, in connection with these Ecumenical Conferences. That page will give you particulars regarding it. I will read on'y the last paragraph of four lines, which will explain the reason for my making this announcement. It reads as follows: 'As many of the more valuable will be brought personally by delegates, the exhibit will not be ready for delegates and visitors for the first two or three days of the Conference.' The greatest exhibit of all which we had hoped would be found in this collection was granted to us by the old Wesleyan Conference, who sent us many of their appreciated articles. They were shipped some weeks ago, but, unfortunately, either on account of the strike

that took place in connection with the shipment of goods from England, or from some other cause, they have not yet arrived in the city. However, we have had the satisfaction of receiving some articles from this side of the Atlantic to a very much larger degree, articles more interesting and valuable, than we had expected. But we are in daily expectation to receive this consignment from England, which I hope will arrive in time to be distributed and seen later in the Conference by visitors and delegates. We have received very large contributions from the Garrett Biblical Institute, of Evanston, Ill.; New York City; the New England Historical Society; Victoria University, Toronto, and some other institutions. Also contributions from a great many individuals. One very valuable contribution we have received (I understand it is the best on this continent), the property of Bishop Hendrix, of Kansas City, Missouri, which has made up for the absence of many articles which we had expected from the Old World. That exhibit will be open at the close of the present session. It is in the parlor and four adjoining rooms above the schoolroom. It is in charge of the Rev. SAMUEL C. PHILP, Jr., as Curator, and of the Rev. STEPHEN BOND, Assistant Curator."

Bishop HENDRIX: "A paper to be referred without reading, on arbitration, signed by the President and the officers of this Conference."

The PRESIDENT: "I am going to call upon the reader of the first paper. I greatly regret to announce that Dr. PEAKE is prevented from being personally present by the state of his health. His paper will be read by the Rev. J. T. BARKBY. I am sure that Professor PEAKE will speak for himself. There is no more distinguished man in Methodism. He is a son of Merton College, Oxford, ex-Dean of Theology in Manchester University, and Theological Professor in the great Primitive Methodist College, Manchester. He is also a layman."

The essay follows:

The subject that has been assigned to me is so large that it can be touched only in the most general and allusive way. The nineteenth century was pre-eminently an era of criticism. The critical and historical method was not wholly new, even as applied to Scripture, but it was now exercised with unprecedented thoroughness,

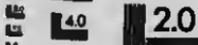
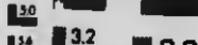
with detachment from dogmatic control, with instruments of finer and finer precision, handled with a dexterity becoming ever more skillful by practice. No tradition was too sacred for relentless investigation, no belief too cherished to claim exemption from challenge. The process naturally evoked anger and violence, pain, and dismay, among those who felt that the critic's knife cut at the very vitals of their religion; but through fierce storms of resentment or clouds of misrepresentation the critic followed the star, that he might find his way to Bethlehem and bring his gifts and his worship to the shrine of Truth; for if we may rightly deplore the iconoclastic temper, which was too often shown, and the new dogmatism, which guided his quest and prejudiced his results, it is the barest justice to admit that the critical movement was animated above all by a sincere desire to discover truth. When it was true to its own principles it was free from animus of every kind; it went its own way of impartial inquiry, indifferent whether it helped or hindered the cause of faith. And justly, for if investigation is to be scientific it must be free, and not deliberately conducted to reach a given goal. Yet criticism is a special science, and while it must be granted autonomy within its own domain, we have to check and combine its results with the results of other lines of inquiry before we reach that complete and rounded view in which a due place is accorded to all the facts.

The wrath and dismay which criticism occasioned was largely due to its negative character and the uncertainty in which everything seemed to be involved. Whether it was in the Lower Criticism, which sought to restore the true text of Scripture; or the Higher Criticism, which attempted to determine the problems of date and authorship, to analyze composite documents into the elements of which they were composed, and thus go behind the literature we possess to its sources; or Historical Criticism, which estimated first the qualities of the historians and their qualifications for their task, and then appraised the historical worth of the documents themselves,—there was always a sense of uneasiness aroused by the mere fact that so much which had seemed secure now appeared unsettled. It was as if the solid rock was changing into a quaking morass. The text of Scripture for which infallibility had so often been claimed was shown to be subject in multitudes of instances to serious uncertainties. Many books were denied to the authors to whom tradition had assigned them, and what had been attributed to one writer was frequently distributed among several. And the results were even more unsettling when the investigation passed from Lower and Higher to Historical Criticism. The early narratives of Genesis were judged to be myth, the later to be legend, and even when real history was reached with Moses, many of the details of the story were regarded as unhistorical. The same free-



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dom of attitude was adopted with reference to the later history, and in particular the gospel story. Here, at the very citadel of our religion, the critic pressed home his scrutiny for the vulnerable points.

It is perhaps even yet too early to ask what the permanent results are likely to be. In many departments investigation is still proceeding, and on several questions there is still a sharp divergence of opinion. But a tentative statement may perhaps be given as to some of the results which are likely to be ultimately established by the common consent of scholars. Leaving aside the Lower Criticism, so far as the Higher Criticism goes we may include among the points which are likely to secure general adhesion the analysis of the Pentateuch into four main documents, each of which has itself had a history; the identification of the Law Book of Josiah with the kernel of Deuteronomy and its composition in the reign of Manasseh or Josiah; the origin of the Priestly sections, at least in their present form, after Ezekiel. Sources will similarly be recognized in the other historical books. Several of the prophetic books will be acknowledged to be composite, some of them, notably Isaiah and Jeremiah, to be highly composite. Job, Proverbs, and Ecclesiastes, together with a large part of the Psalter, will be assigned to the post-exilic period; Daniel to the Maccabean era.

In New Testament criticism we may expect to see the now generally accepted two-document theory hold its ground as the solution of the Synoptic problem; the theory, I mean, that the first and third Gospels are based on the Gospel of Mark and a collection of addresses and sayings of Jesus probably formed by the Apostle Matthew. Those of us who have held to the Lukan authorship of the third Gospel and the Acts are led to hope that Harnack's conversion to this opinion will be followed by that of German critics generally, but at present the signs are not very encouraging. As to the Pauline Epistles I entertain little doubt that all will be recognized as authentic, with the definite exception of the Pastorals and the possible exception of Ephesians. No agreement seems likely to be reached on James, Jude, or the Epistle to the Hebrews, and I wish I could feel more confident than I do that the authenticity of First Peter will secure ultimate recognition. Nor can I feel sanguine as to a speedy settlement of the Johannine problem. At present the current sets very strongly against the traditional view. As one who keenly recognizes the difficulties of the fourth Gospel, but is desirous of seeing the apostolic authorship rehabilitated, it is with regret that I observe the very negative trend of criticism. Permanent results can not be spoken of at present. I believe, however, that such results are nearer in the criticism of the Apocalypse. The positions with reference to this enigmatic book, which seem to me likely to stand, are its employment of earlier documentary

sources, both Jewish and Christian; its dependence on very ancient apocalyptic tradition; its reflection of the contemporary historical conditions; the distinction between its author and the author of the fourth Gospel.

So far as Historical Criticism is concerned, those who recognize its legitimacy as applied to Scripture will probably discover that the mere admission that the early chapters of Genesis can not be regarded as historical is wholly inadequate. We must allow a method whose validity we have once recognized to put the whole literature through the most searching scrutiny. Of course, the scientific method must be strictly scientific; it must not smuggle in illegitimate postulates, nor permit metaphysics to masquerade as science; but it must set itself in the spirit of impartial inquiry to ascertain the actual course of events. It is well to remember that we may apply altogether inappropriate standards and treat an ancient writer as if he wrote history on the same principles which would be followed by a modern historian. Much of the difficulty which is felt by modern Western readers in accepting the historical criticism of Scripture is due to the assumption that a Biblical historian must necessarily have made it a leading principle to give an accurate record of facts. They were not writing for modern Western readers, however, and one can readily see from a mere reading of the text that their conception of the historian's task was very different from that which prevails in our own time. We need no little sympathetic imagination to put ourselves back at the appropriate standpoint for judging the Biblical historians from their contemporary point of view.

I pass on to the permanent results of criticism in our estimate of the Bible. It has in the first place given us a view of Scripture which corresponds much more closely than the earlier theories with the actual phenomena of Scripture. Their tendency was to be at once too narrow and too wide to concentrate the divine revelation and inspiration in the written word, and at the same time to make claims for the individual parts in isolation which were not really justified. Owing to the idea that Scripture contained everywhere the immediate word of God to the soul, the theory of Scripture was unduly atomistic; and since experience did not show that all parts of Scripture did convey a blessing, the inevitable result was that large portions were either not read at all or, if read, yielded profit only at a few points. Even the prophets in whose writings the Old Testament reaches its climax, were read largely in fragments. One of the chief results of our modern study has been that we have learned to appreciate Scripture as a whole, and to recognize the permanent value of much which in itself can hardly be said to convey any direct spiritual or moral lesson.

The supreme achievement of our modern study has been that

It has forced upon us the fact that God has revealed Himself through history and experience. To bring out the full significance of this would require a long discussion. I must indicate in the briefest way the positions which are implicit in it. It has shown us that the action of the Spirit is to be sought primarily in the history itself. The Bible contains the record of that divine movement which, beginning in the dim antecedents of Israel's history, worked alike in the chosen people as a whole and pre-eminently in elect individuals till it achieved its climax in the person, the teaching, and the work of Christ and the interpretation given to these by the New Testament writers. From this standpoint we can give a meaning and permanent significance to much in the Bible which it is difficult to claim for it from the older point of view. There is much which, when detached from the whole, has little or no value, but which may be indispensable for the appreciation of the whole. Much in the Old Testament, several things in the New, have to be judged on this principle. It is only on this principle that the permanent value of the Old Testament can be vindicated. No doubt considerable sections would always hold their place for their inspiring eloquence, their lofty morality, their soaring spirituality, their fascinating romance. But it is not these qualities which would insure them a place in the Canon of Scripture, in view of the fact that much of its teaching has been rendered obsolete by the Gospel.

From this point of view we understand why it has pleased God that Scripture has included much which from the Christian standpoint is not simply obsolete but objectionable. It is because only so can the full import of the Spirit's action be rightly understood. The answer to many objections which have been supposed to discredit the Bible is to be found in a true understanding of what the Bible is. It is not primarily a manual either of theology or of ethics, but it is the record of God's gradual self-disclosure, of the Spirit's leavening of a material often too uncongenial. It was this too self-willed, this too intractable medium which He had to subdue to His purpose; and the Old Testament records for us the wonderful story of His progressive mastery of His instrument. Only in fragmentary portions, as the author of the Epistle to the Hebrews has told us, was it possible for God to speak to His ancient people; it was only in a Son who was the radiance of His glory and the clear-cut impress of His essential being that He could fully translate Himself into human speech and express Himself in a human experience.

And this leads us to the further result that we have come to recognize the glorious variety of Scripture. We do not find that the Biblical writers always express themselves in accordance with the same scheme of doctrine, not even in the New Testament, still less in the Old. We can frame no satisfactory theology by an indiscriminate collection and arrangement of all the Biblical statements

on each subject. The whole movement of revelation as a historical process must first be studied. Each writer must be placed in his context, and his theology as a whole so far as possible reproduced; and only when this has been done can the various types of theology be brought together and unified. Only in this way can we do justice to the rich and many-sided experiences of the writers and the truths which have been conveyed through it. We can hardly over-emphasize the importance of the fact that, while the Bible contains doctrines of the highest importance, it is primarily a book of experimental religion, and that the truths it enshrines did not come simply as direct communications of theological propositions, but were realized through doubts and misgivings, through wrestlings of the soul with God, through long and perplexed groping, or through some sudden and radiant flash of insight. And it is this human element which gives the Bible so much of its appeal to the human heart and stamps it with such marks of authenticity. If we go expecting to find a body of doctrines formulated with scientific precision, or an accurate record of events such as a modern historian would give us, we may be disappointed. But we find something far better: we find life itself, the interaction of the divine and the human in a great national history and the experiences of many an elect spirit. We may lose in abstract correctness, but we gain in warmth and interest. This teaching may not be so instantly available as if the Bible had been restricted to a series of theological and moral statements accurately expressed and duly co-ordinated into a system; but the difficulty in disengaging them from the history in which they are embedded is far more than balanced by the vital experimental quality conferred on them by the process through which they have come. We can perhaps hardly speak of the Bible as modern criticism gives it us, for in the hands of different critics it becomes a different thing. And it is well to close such a paper as this with the reminder that, whatever be the conclusions of criticism, the fact of the Bible remains; and it may truly be called a colossal fact. But speaking for myself, I may truthfully say that my sense of the value of Scripture, my interest in it, my attachment to it, have been almost indefinitely enhanced by the new attitudes and new modes of study which criticism has brought to us.

The first invited address, on "Verification of Revelation in Experience," was given by the Rev. V. A. GODBEY, D. D., of the Methodist Episcopal Church, South:

In this address it is my purpose to state the facts of greatest importance upon which we depend to prove that revelation may be verified by experience. It is assumed that the antecedent facts used by Christian apologists to show that we have a revelation, the the-

istic philosophy, and both presumptive and probable evidences will be covered by others on our program.

The last and crowning evidence that God has revealed Himself to men is the evidence of experience. It is not my purpose to endeavor to show that a satisfactory evidence of God's self-revelation may be obtained apart from the Bible and the Church, for in these latter days God has been pleased to use these instruments as the guides to a knowledge of Himself. Nor is it my purpose to prove that *all* of the Bible may be verified in experience, since some parts of it are not within the range of present-day experience. My contention is that the doctrine of redemption and the revelation of the Triune God as related thereto may be thus proved.

I undertake this task with a strong personal assurance of the facts on which we must depend for the support of this position. Indeed I feel tempted to follow the example of the Apostle Paul by introducing my own experience, or, what would be better, to hold an experience meeting here. The foundations of this address are the experiences of the regenerate host who by word and deed bear witness to the perpetual presence and power of God in the hearts of His children. If the facts which they assert can be proven, it seems to me to be unquestionably true that to the Christian the evidence of experience is the greatest of all evidences, and it is worthy of a chief place in apologetics. Methodists should have a peculiar interest in this subject, since emphasis has been laid on a religious experience among us since the days of the Wesleys. Bishop H. N. McTyeire began his history of Methodism with these luminous sentences: "It was not new doctrine, but new life, the first Methodists sought for themselves and for others. To realize in the hearts and conduct of men the true ideal of Christianity, to maintain its personal experience and to extend it,—this was their design; and their system of government grew out of this, and was accordingly shaped by it. The mission of Luther was to reform a corrupted Christianity; that of Wesley, to revive a dying one. Lutheranism dealt more with controversy; Wesleyanism with experience. The abuses and errors of Rome, its defiant attitude and oppressive rule, made combatants of the reformers. Their prayer was, 'Teach my hands to war, and my fingers to fight.' The Methodists came forth as evangelists. They persuaded men. With existing institutions and creeds they had no quarrel. In their bosom there was no rankling grudge against authorities; there was no particle of that venom which, wherever it lodges, infects and paralyzes the religious affections. Their controversy was not with the Church or State authorities, but with sin and Satan; and their one object was to save souls. The way of a disenter is to begin by finding fault with others. 'We begin,' they said, 'by finding fault with ourselves.' Methodists never sympathized with those who deny the

'form of godliness:' it is decent in their eyes and useful, and they cared for it; but they were more careful to have the power thereof."

The testimony to the power of an endless life did not begin with Methodism. The Methodists revived interest in this experience and led multitudes into the possession of it, but during the centuries of Christian history prior to the days of the Wesleye there were devout souls whose utterances bear witness to the regeneration with which a Christian experience begins. And before the days of Jesus of Nazareth the literature of the Hebrews gives evidence of spiritual longings which do not come to unawakened souls, and of spiritual joye which are found only where God has revealed Himself by the work of redeeming grace.

If the Church has been victorious in the past because it has been vitalized by the divine presence, and if the redeemed overcame the enemy "because of the blood of the Lamb, and because of the word of their testimony," it behooves the children of the Church to-day to use this means of conquest and defense. The evidence of Christian experience, as has been intimated, is based upon the redemption of mankind, accomplished through the grace of God in Christ, and immediate and present in the Church. In dealing with this question we have, at first hand, spiritual facts quite as certain and capable of verification as any other facts in the world. Those who do not agree with our views have come to recognize that the facts concerning which Christians testify are worthy of careful study, and psychologists are giving the most serious consideration to them. The testimony of Christians everywhere and in all times to the existence of these facts increases the certainty of every saved man that his faith is well founded.

The fact that the initiative in the redemption of man is divine, and not human, is known to every Christian as a part of his spiritual history. The Bible represents God as seeking man before man seeks God, the outward agencies of grace preceding the inward. These outward agencies are the Christian lives and testimonies, separately and collectively, and the general doctrines of redemption and grace contained in the Bible; the word preached with authority by men who know God as they proclaim Him, in the midst of a people who bear witness to the truth of the message by their lips and lives; the sacraments of the Church which abide as the outward sign of the inward grace, and the history of the transforming power of redemption in the world. This external revelation of God is accompanied by an internal consciousness of personal obligation to hear and heed. It is the direct call of God to the sinner, and he becomes conscious that the call within does not originate with himself, nor does it proceed from any outward influence. As it conforms to what the Bible calls conviction of sin, accomplished in him by the Spirit of God, the sinner becomes conscious that he is face to face

with God. He now knows God, not as a notion derived from tradition or from nature, but as a living and powerful being, before whom he stands, a guilty sinner, lost and helpless. But he is confronted also with an offer of grace through Christ. It comes to him as a personal offer, with a demand for a complete surrender to divine leadership.

Added to this is a promise of pardon and deliverance from the power of sin, a new heart and sonship; and beyond this, under the power of an endless life, progress in grace and in the knowledge of God as revealed in Christ. This offer is just what the soul needs, and the bestowal of its blessings brings satisfaction and peace to the otherwise troubled and hungry heart. With this offer accepted by the act of the will—free to accept or reject—there comes a personal knowledge that the facts stated and testified to by the word of God and by the Church are true; and this conviction that they are true, which preceded the regeneration, now becomes personal knowledge, and he who before said "I believe" now says "I know."

Simultaneously with this revelation of God as a sin-pardoning God, a Father and a Savior, is the impartation of new life, so radical and far-reaching in its effects as to justify the language, "a new creation." The whole being of the man has been changed, not by the destruction of the powers and faculties of the soul, but by the cleansing and emancipation of every part of his nature. The will now chooses unselfish services instead of selecting selfish ends, as in the past. Under the influence of the Spirit man seeks the Kingdom of God and His righteousness. He is interested in the things that pertain to the Kingdom of heaven, and the life he lives is one of trust in Christ. Relying upon Him and submitting to Him as Master, he chooses His service as the business of life. The intellect, once darkened by sin, now sees new light and has a new view of God and man. The gospel story has a new and peculiar interest, and the Kingdom of God on earth has a new meaning. The impulses and feelings are changed, and instead of anger, wrath, malice, and all impulses toward evil, there is love, joy, peace, long-suffering, and brotherly kindness. The things which he once loved he now hates, and the things he once hated he now loves.

The darkened and sluggish conscience has been quickened with new life and illumined with new light. Before the offer of grace was accepted the voice of conscience was often heard in thunder tones, arraigning and condemning the sinner, and often it was feeble or silent. After the conversion conscience approves and peace abides, and when obeyed it acts only as a headlight to show the dangers in the path. In addition to these changes within, there is the witness of the Spirit of God to the sonship of the believer and to the pardon which comes through the work of Christ. "The Spirit Himself beareth witness with our spirits that we are children of God."

The evidence which these facts contain is sufficient for all who are thus "made partakers of the Holy Spirit and have tasted the good word of God and the powers of the world to come."

But the evidence of the truth of revelation has just begun with the experience of regeneration. From that time forward every power of the soul is slowly perfected, growing in grace. In the discipline and illumination which is necessary to this perfection the Spirit of God is as manifest as when the new life began. The love of God is shed abroad in the heart by the Spirit. The constant attitude toward God and men is determined by the law of love. The ambition to be as great for the Kingdom's sake as it is possible to be, impels to high endeavor. There is a desire for holiness of heart and life, and a consciousness of progress toward this ideal. There is an increasing purity of conduct and capacity for service. There is an enlarging knowledge of spiritual things and an increase of wisdom both in the discernment and use of them. There are struggles and conflicts, but there is grace sufficient for the daily needs. And there is the cumulative evidence in one's own history, increasing with the years of religious experience, which gives added assurance that the work and experiences are from the God whose revelations the Bible records.

Not least among the assurances of God's presence in the work is the answer to prayer. The bestowal of the Spirit which comes in answer to prayer, and the granting of petitions for temporal blessings, are convincing evidence that we do not worship an absent God, but one whose ear is ever open to our cry. The manifest guidance of His Spirit and the hand of Providence in critical hours in one's history as well as in the world's affairs and in things pertaining to the Kingdom of God becomes a potent argument proving the divine presence. The progress of the Kingdom, with its history of victory over its foes, appeals to even unconverted men; but to the growing Christian it has a special significance. He sees all things working together for good to those who love God, and the world which seems so full of discordant notes to unbelief has celestial harmonies for him. And the fact that all his experiences are corroborated by the testimony of Christians in various ages and lands confirms the more his conviction of the divine origin of his faith and of the presence of God in the Kingdom.

The second appointed address was by the Rev. J. OLIVER PARKS, D. D., of the Irish Methodist Church, on the subject, "Methods of Bible Study:"

There is not time, and it would not be fitting for me to undertake a detailed discussion of the question now before us. All that is possible is to indicate some general principles which must guide the student of the Holy Scriptures if his work is to be fruitful.

There may also be an opportunity for making one or two suggestions which arise out of the exigencies of our times.

The first essential to an effective method of study is that the student shall set before himself a clear and definite end. We shall probably all agree that the supreme aim in the study of the Bible should be spiritual reality—the knowledge of God and how to reproduce that knowledge in holy conduct. Whenever the study of the sacred writings is approached on any lower plane the results inevitably suffer. It will also be recognized in presence of such an enquiry that the one word which should characterize all methods is reverence—the bowing down of the soul in profound humility.

The study of the Bible must take its place in the wider search after all truth. It must be guided by the principles which are found to be fruitful in other departments of knowledge. Especially must it recognize the different ways in which the whole soul is affected by truth. These modes of the affection of the soul are interwoven in experience, but they are clearly distinguishable in thought.

As truth reaches and reacts upon the mind it creates ideas, and leads on to judgments which become formulated in doctrines. As it affects the heart—using this word popularly—it awakens corresponding emotions and desires which impel to activity. Through this action of the mind and the heart upon the will, and the free reaction of the will itself, truth becomes interwoven into the texture of the soul which gradually but surely takes that set, of which we heard on Saturday, and which creates the character of the man.

This complete action of truth on the soul indicates the natural methods which should be pursued in the study of the Bible. For want of simple terms they may be indicated by terms in common use—critical, historical, and practical.

The first of these is represented by what is known as textual criticism which seeks for the exact and actual text as originally written by the author of the various books which compose our Scriptures. This primary and lower criticism becomes the basis of general judgments as to the meaning of these writings, and leads on to broader theological generalizations as to the teaching of the Bible as a whole.

The most familiar type of the second method of study is that known as the higher criticism. And here I will venture, as representing the common mind of the average man, to say to the scholars whom I address that they can not do anything more injurious to the popular value of their studies or more fatal to its effects upon Christian society than to adopt terms so provocative as *the higher criticism*. What a blessing it would be if our scholars learned to clothe their teachings in simple words and bury themselves out of the reach of the common mind.

But in spite of the terms, if we will understand the Bible, we must all be higher critics. That is, we must seek to know the men who wrote the books, the times and circumstances of the people whom they addressed, and the temper of each age as far as possible. For the teaching and the picture of life that kindle the fires of the soul must be living, they must be set in their true human relations. The messages of the Bible are not meant to be dead letters but sympathetic expressions of the life of definite times and was in the history of God's self-revelation to man.

The third method must not be overlooked. It is the practical. We should remember that the supreme end of truth is conduct, and that the first essential to the attainment of truth is experience. No knowledge is perfect that has not been found true in experience. The mere theorist is nowhere in such danger as in the realm of the spiritual. The study of the Bible that is not devotional—that does not set itself reverently to do the will of God, can never discern that holy will.

A further question naturally arises here as to the order in which these methods should stand, and the proportion in which each should enter into the study of the average minister of the gospel. The answer will surely be, that the natural order, that which is elsewhere universally pursued, is the true order. We begin all real matters of life by doing something. Our next step is to criticize what we do, to understand why it is so done and how it may be best done. And then when we wish to do it most effectively we join hands with other doers that the full energy of our souls may enter into our work. The true and effective order of Bible study is, therefore, first devotional, then critical, and after that historical.

Let me end with a word of respectful suggestion to those who are leaders in the study of the holy Scriptures. It is that they remember the relation between the devotional study of the Bible and conviction of the divine authority. I venture to think that those who pursue the higher critical study of the Bible do not show sufficient regard for the habits of thought of the common mind, which leads it inevitably to regard many of their conclusions as destructive to the authority of the holy Scripture, and if authority is weakened devotion will die.

This criticism of the Bible is employed in the most serious to which a man can put his hand. It is constructing a new spiritual home for the thought of the world. Has it been as careful, as tender, as humble as it ought to have been in this most serious undertaking? Has it sufficiently taken thought of the weak and fearful, who, scared by the rough shaking of the old house, have fled from it and have never yet found another? The supreme

question for the leaders of Christian thought to-day is the restoration of the authority of the holy Scriptures in the public mind.

Mr. JAMES L. CURTIS, of the African Methodist Episcopal Church, opened the discussion:

I desire for a few moments to address myself to the proposition of the critical study of the Bible. When we come to consider what is the object and purpose of criticism, it seems to me that we should be governed in our criticism by whether the criticism is to imperil or fortify the word of God as the record of the revelation of God to the children of men. While it is true that the Old Testament in a large measure receives its authority by its use by Jesus Christ and His apostles, it is also true that the first critic of the Old Testament was Jesus Christ Himself. When He came to consider the tendencies of the time that He had to meet, and their dealing with the people who transgressed the law, it was Jesus Christ who disregarded the law of His time; and He said, "I come not to destroy but to fulfill the law." And at the same time He determined and enunciated what was the law from His viewpoint; for, said He, "I say unto you, love your neighbor as yourself, and do good unto others as you would they should do unto you. For this is the law." So we see that in that utterance Jesus Christ took upon Himself to criticize the Bible and if that is true we may do the same with like results. It is useless to tell the lay mind at this time that everything in the Bible must be taken as literally true. If you tell them that they believe that they must take it all as literally true and if they can not conscientiously do that then they must disregard the whole. No layman for a moment will doubt the inaccuracies of the Old Testament,—the two different descriptions of creation or of the flood, the difference in the descriptions of the original name of Israel, and other things of that kind. So that it seems to me the office and function of criticism of the Bible should be to bring these things into consensus with the revelation of God to man in accord with the enlightened condition of our times. I believe that the criticism of the Bible has brought it to pass that for men to say that they believe in the literal inspiration of the Bible and that every word is inspired and that all the authors named are in fact the authors of the Bible, and things of that kind, is not essential to believing in the word of God as revealing Himself to the children of men.

The Rev. JAMES H. MOULTON, D. D., of the British Wesleyan Methodist Church:

I would like just one word, I would like to say two things. In the first place the five minutes limit is an exceedingly good parable of the point which I very earnestly desire to make here. If it would be absolutely ridiculous for me to try to defend one single point that has been made here by Professor PEAKE in five minutes, even so it is even more ridiculous for preachers to try to bring such subjects into their sermons. The reason why we can not bring criticism in is that it requires a whole course of lectures to explain to the people the very foundations and principles upon which it is based. We can not get it into the minds of careful

students except by a long course of study. And to suppose that you can spend ten minutes out of the precious half-hour that you have for preaching the word of God in the pulpit upon the wholly irrelevant matter as to whether Moses wrote the account of his own death or anything of that kind, is simply absurd. But I honestly trust that we shall all of us, as we do in our colleges in England, discountenance our students bringing such subjects into the pulpit.

At the present time it is no use trying to kill modern views of the Bible. If you are going to try to kill them you must kill scholarship first. If you were to turn all of us out of our chairs in England, you could not find other men with adequate scholarship holding different views of the Bible, to fill them. They would all accept pretty nearly everything that Professor PEAKE has said this morning. I want to plead with those holding the other view to have charity with those who have been forced into these views. Professor PEAKE himself has attained the unique position he holds in the great Primitive Church yonder, simply by the power and fervor of his evangelical preaching. I want to remind you how many other preachers there are. You have in your own city one whom we reverence on the other side, Professor George Jackson, [Applause]. You remember he won his place on the other side by a long series of years in which he faithfully expounded the gospel in its practical aspect, in the mission in Edinburgh. It is so with many of us. And these modern views of the Bible, instead of making us doubt the Deity and Lordship and atonement of Jesus Christ, instead of making our voices uncertain in the pulpit as we try to tell of sin and Christ, have heightened our power to do it. The Bible means infinitely more to me than before I studied these modern methods. And the real reason why they make it so different to us is that they have restored the book as a human book. If I want to prove why I can regard it as a divine book still, in the meetings of the Bible Society I have evidence enough of its divinity. It has gone all through the world and everywhere transformed human lives, rescued cannibals from their cannibalism, rescued all sorts of savages at home and abroad. Such a book has proved its divinity. What then if we say that there are mistakes of history in it, that in it there are things that we can criticize in a historical sense, and that we have to study the book in order to find out what its message to us is?

The Rev. LEVI GILBERT, D. D., of the Methodist Episcopal Church:

The time has come on our Western field to try to overtake the position of our brethren across the sea. For we have lagged far behind them, and we are not yet quite out of the state of panic; but we are beholding the beginning of the end of it. We are seeing that there is no need of consternation. Coleridge was once, by an old lady, asked if he was afraid of ghosts, and he replied, "No, ma'am; I have seen too many of 'em." And we have seen too many eras when the Church seemed to be almost in absolute fright. But here the old Church is yet, and here the old Bible is yet. Copernicus came, and Galileo, and Newton, and Darwin, and each one brought with him something which to timid souls would seem to bow God quite out of the universe. But God is here yet, more magnificent and omniscient and omnipotent, and the Bible means to us infinitely

more than ever before. We can now discern that the purpose of the Scriptures is practical. "All Scripture given by inspiration of God is profitable." That is the end—"Profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." That is the purpose of Scripture; and we want to recognize the spiritual element and apply it to our souls. It is astonishing to me beyond expression that we Methodists who, in this Conference, as always in the past, have put such emphasis upon the spiritual element—God's speaking right to us, heart to heart, deep answering unto deep—should be in such fear and consternation to hear that perhaps Moses did not write all the Pentateuch, or one Isaiah write all the book ascribed to him. What difference in the spiritual realm does that make? What difference whether Job or the psalmists lived before or after Copernicus? The eternal element is there for that generation and for this generation. The only question we ought to ask concerning any finding of Biblical investigators is, Is it true? If it is true, we who believe in God and Christ and the Bible ought to be the most interested and the first to accept it; not with alarm, but with joy. We ought not to resemble the two old ladies who heard with dismay for the first time of the theories of Darwin, Huxley and Spencer: "Let's hope it's not so," said one to the other; "but if it is so, let's hush it up." But the policy of hushing up truth has never been pre-eminently successful; therefore we need to go forward unhesitatingly and unafraid, saying:

"Teach me the truth, Lord, though it put to flight
My fairest dreams and fondest fancy's play;
Teach me to know the darkness from the light,
The night from day."

And let us follow it absolutely whithersoever it takes us. Let us discriminate between those that simply follow hypotheses out of their own speculation, spinning like the spider out of his own bowels, and accept those who build on historical criticism of which they can show us the substantial proofs. I plead for the larger interpretation. The truth is never dangerous.

The Rev. A. CARMAN, D. D., of the Methodist Church of Canada:

When I hear these papers read I feel like using an adaptation,—

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are dark enigmas and shall break
In riddles on your head."

I believe in criticism. I believe in every man standing on his two feet before God and the world. I believe in a proper use of it. I think there is an improper use of it in its shady and cloudy and perplexing regions. I think our ministers do not discharge their duty in this regard, and I am sure professors do not. Let no man say I would check any man's freedom. I believe in absolute intellectual freedom. I like to see it applied, and I like to see it applied to the holy Scriptures. When I read in the first chapter of the book "In the beginning God created the heavens and

the earth," I read an assertion against your pantheism and your atheism and evolution, a great fact stated. "God created the heavens and the earth." And when I read in John, "In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God; all things were made by Him and without Him was not anything made that was made," I don't wonder they want to discount John. When I read in the eleventh of Hebrews, "Through faith we understand that the worlds were framed by the word of God, so that the things that were made were not made of things that do appear," I don't wonder that they come to us and say, "The chapters are nil and null and void." "By faith Abel offered unto God a more excellent sacrifice than Cain." "By faith we understand Enoch was translated." The Bible is one book. We had in our Sunday school lesson not long ago about the king that did not want to receive the prophecies of Jeremiah. He had a penknife and he had a parlor and a place in the royal palace, and, God help me, there are things that militate against the face of God that are hurtful to the progress of our Methodism. He sat in the parlor. He knifed the word. He threw it into the fire. No! no! Jerusalem will not fall. The great powers will not prevail. The king would not receive it from the prophet. I am sorry to see anybody rise here on a line of special pleading. I am deeply sorry that our British Methodism, they do say, is not keeping up its old pace. It is not reaching and energizing and pressing on. Perhaps I am misinformed.

The Rev. W. REDFERN, of the United Methodist Church:

I should like to say how greatly I admire the courage of Professor PEAKE's paper as well as its scholarship, a courage which we on the other side of the Atlantic know to be simply a modest characteristic. I wish to say that in these days nothing is more required of scholars than courage, courage to accept the results of criticism whatever those results may be, the courage also to give to us who are not experts the results of this criticism when they are substantially unanimous. I think that in the minds of the common people, in England at any rate, there is a deep misgiving about preachers. It is suspected that many of them are hiding in the pulpit the results of criticism which they have accepted in their own minds. That is a misfortune. Because if a preacher is to have power, he must be straightforward and simple and downright, speaking right out from his heart. On Saturday we were told, and no remark was applauded more loudly, that the seat of authority in the Methodist faith is not in any outside tribunal but in the spiritual experience of the believer. I should rather say that the seat of authority lies in the personality of Christ, using that word in the largest evangelical sense of the word, our conception of Christ as He is interpreted not only in literature but in history and in experience. And I say that when a man grips that thought, it emancipates him from fear of higher criticism. It gives him perfect liberty in his treatment and his study of the holy Scriptures. There is dynamite in that thought. It explodes and shatters forever the superstition of verbal inspiration, and makes the inspiration of the Bible to be a living and permanent and spiritual expression. As I read the story of atheism I find that from the days of Voltaire and Tom Paine right down to Blatchford and Ingersoll, this theory of verbal inspiration has been their most formi-

dable weapon, and by means of it they have altogether misconstrued the character of the Bible, and conjured up difficulties which do not really exist. But if we realize that Jesus Christ, as He is understood in spiritual evangelical experience, is enthroned in the Bible, is the authority for the Bible, is the prime reality of the Bible, then such views are entirely dispelled. Of late years (and perhaps I may be forgiven for offering this personal testimony), I quite agree with what Dr. Moulton said about preaching higher criticism in the pulpit. Of late years it has been my habit to give weekly lectures on the modern study of the Bible. And in those lectures I have expressed with no concealment or misgiving the latest scholarship as far as I can understand it.

The Rev. J. M. BUCKLEY, D. D., of the Methodist Episcopal Church:

Twenty-five years ago, in editing the *Christian Advocate*, I was perplexed. I saw that a great change was coming over the public, notwithstanding Professor Briggs was segregated from the Presbyterian body. I wrote to Professor Green of Princeton, thoroughly orthodox, and asked him if he would write three articles for the paper on the higher criticism. I then asked a distinguished Congregationalist minister if he would write three. He wrote them. Then I asked Professor Mitchell to do the same. He wrote three and then asked if he could have two more. The other gentlemen assented and he wrote them. Then I told the Church they had this situation before them, and that I should never introduce the subject into the *Christian Advocate* technically, because the paper went to the probationer and to the dying saint, and to trouble them with these things would be misery and poison to their thought. Every man that believes in John Wesley and has sense, must believe that he was a "higher critic" in the true sense of that phrase. Did he not tell us American people that he had left out some psalms because they were not fit for the Methodist Christian people? Did he not himself change the Bible as translated in the common version in his notes and criticize harshly some passages as found in the Bible? All these things he did; and all should know it. Did he not say that he would not ask any man to say that the Trinity consisted of three persons? He said that he could say it because he had a peculiar point upon "person." But if they were not satisfied, if they believe in the Father, Son, and Holy Ghost, he would not call upon them for anything else.

What is the situation? When I was admitted I was asked if I believed that every word in the Bible was inspired. I said that I adhered and would adhere until I died to the statement that the Bible contained a revelation from God, and that it was the only specific revelation of information that there was in the world from God.

The Rev. WILFRID J. MOULTON, D. D., of the Wesleyan Methodist Church:

Mr. President, I would like in the first place to add my testimony to what Dr. PEAKE has said in his closing remarks as to the enhanced value of the Bible to me. It means to me a hundred times more since I have learned to read it in the light of modern

scholarship. I think that when the history of modern scholarship comes to be written it will be seen to be extremely unfortunate that the negative results of its study were presented to people before the positive results. That is to say, the man in the street heard that scholars said there were different writers in Isaiah and found it disturbing; when he should have been shown that certain chapters in Isaiah gained immeasurably in value with the Babylonian background behind them. The Bible is the most valuable thing that this earth affords; and that will be seen to be vastly more true than ever before.

I look upon the rise of this criticism of the Bible as given in the providence of God and having come at the right period in the world's history. There were two great movements in human thought, two great additions to human knowledge, that made Bible criticism so necessary. First, the coming of the great scientific movement. We have to remember when people are slow sometimes to understand all that we want them to understand, that it is only a little more than fifty years since the "Origin of Species" was published, and the flood of knowledge since then. That saves us from the task of trying to reconcile the Bible with science, as if science were a fixed quantity, forgetting that if you reconcile the Bible with the science of to-day it could not agree with that of twenty-five years before or later. The second great movement was archaeology, showing how immeasurably long the history of the human race is. I rejoice to think that in devout Bible criticism we have been given the comprehensive means by which to grasp in a whole all the results of science and archaeology, and to find more of God in the world than there ever was before. I would like to say, if I may, with great respect and deference to our dear and honored father in the Methodist Church, Dr. Carman, that I hold the great fact that God created the heavens and the earth, only it seems nobler when science helps me to understand how He did it. Galileo has been mentioned. Remember what he said once when he was being condemned because he had arrived at the truth that the earth went around the sun and they put him in prison. He said that the Bible was not given to show us how the heavens go but how to go to heaven. That is one of the wisest and truest things ever said. I repeat the plea of Dr. James Moulton, with whom I wish I might claim kinship, that we want patience and forbearance. And we assure those who do not think as we do about the meaning and the value of Scripture, that we also find in our Bibles the way to heaven. We believe that Bible criticism is really preparing the way of the Lord and making straight in the desert a highway for our God.

The Rev. GEO. ELLIOTT, D. D., of the Methodist Episcopal Church:

I wish simply to make my slight contribution to this debate from the standpoint of a working pastor and preacher. What Professor MOULTON has said is true enough with the limitations suggested I think by Mr. REDFEAN. Every man who studies should have a good smoke-consuming attachment to his intellectual machinery, and not bother his people with the process. If that is done, I think there is no great danger that the merely negative results of the freedom of scholarship will be brought into the pulpit in any distressing form. When I was in Washington a neigh-

bor of mine, who imagined he knew something about Biblical criticism, which he got second hand, tried to give the results to his people, and told them that the last chapter of Isaiah ought not to be in the Bible. At that time I was delivering a series of expositions from the great prophet of consolation in my congregation, and, of course, I had to assume the exilic background. Otherwise I could not have interpreted the message in any clear sense. I did not tell them that that ought not to be in the Bible. I told them the Lord had been good to us, and that we had more prophets than we had ever supposed, that one of the results of the work of devoted men in study of the holy Scriptures was to show us larger spiritual wealth.

There are two things in regard to the reconstruction of the Old Testament history and literature that I think will abide. One is the religious result. That Israel at the time of its full religious consciousness, and about the time of the exile, reconstructed its history and literature in the light of its fullest thought of God is a matter of highest religious gain to us. But that they did not construct it so perfectly that we can not unravel its seams is a matter of high import, and has added to the value of the Scriptures as we have untwined the strands of light and found the many clear colors of the rainbow which is given us. The preacher is a prophet. He comes with a "Thus saith the Lord." His message must be positive. We are there to tell the things that are most surely known, and no man can preach, or is worthy to preach, who has not convictions born of the vision of God and truth. And there is a deep in holy Scripture that answers to deep in the human heart. It seems to me that the traditional view of holy Scripture is essentially rationalistic. For man first by a *a priori* process to determine what would be a worthy revelation of God and then try by insecure harmonies to show that holy Scripture is such a revelation, is essentially rationalistic. It seems to me the devout process would be to ask what sort of a revelation has God in fact chosen to give us. It was Frederick Macdonald who said in my hearing that we are not the judges upon what mountain tops and through what rivers God had condensed the streams that go to make up this river of life.

The Rev. JOSHUA H. JONES, D. D., of the African Methodist Episcopal Church:

Mr. Chairman, brethren, I have a great deal of charity for the subject of higher criticism as it has been presented, but I have very little sympathy for it. From my little knowledge and study of the subject, the situation seems to me about like this: Men get erroneous views of the Bible and sit down critically to explain those views according to their own view point, and find great loads of printed pages that they can produce against the book wrongly interpreted. Everything depends upon the point of view. If I see the Bible correctly it has two great missions to us which can never be blotted out or successfully assailed by criticism, modern or ancient. The first is, it is not intended as a textbook on all subjects that it is criticized upon, but uniquely it is the history of God's self-revealing process. Secondly, it is the oldest book, the greatest book, the clearest book upon the world's great need, brushing aside all false gods and giving us clearly and purely in the sunlight a comprehensive view of one God, the Father of the uni-

verse, who created it, who sustains it, and who rules it, and who, in spite of all things else, ultimately will govern it. The Bible looked upon in the light of these two great facts stands out beyond all criticism. No criticism can successfully assail it, and none can remove it. Further, it stands the test of experience as no other book. This is the final test that the Bible is the book from God, intended to raise men to be His children. I belong to that unfortunate class that has had to struggle its way through the African jungles, crossing the deep seas in the slavers that fed America with unrequited labor, and in the midst of sufferings indescribable. But in the midst of that awful institution our mothers and fathers trusted the God of that Bible, and He made them good unto this day. When the Bible is looked at from the right viewpoint and studied from that aspect, there is nothing whatever to be feared. Let higher criticism come; but look at the Bible in the true light that God intended, and we have it as an everlasting guide for the sons of men.

The Rev. J. S. CLEMENS, B. D., of the United Methodist Church:

I am quite sure that those who have been familiar with the study of Biblical criticism would agree heartily with the statements of our brother who has just sat down with regard to the spiritual use of holy Scripture and the attestation of the value of Scripture arising out of its application to human experience. It does not seem to me that what he has said in that respect takes away from the value and importance of the work of Biblical criticism. We must remember that Bible criticism is perfectly inevitable. Here are these little books—the Bible is a collection of little books produced over a long period of centuries. Here are these little books. People have a perfect right to ask what are these books, where have they come from, what significance have they in the present day? And as soon as we begin to do that the work of Biblical criticism begins. Are we afraid that our Bible can not stand the investigations and inquiries of this kind? We ought to have greater faith in the Bible that has been so fruitful of good results. Mr. REDFERN made reference just now to the theory of verbal inspiration. No doubt that theory of verbal inspiration really does lie behind that attitude toward the Scriptures, but the position of verbal inspiration of Holy Scripture has been fruitful of all kinds of mischief in regard to our religious life. There is really the tacit assumption that somehow or other there is an exact standard exemplar about which you can not have the slightest misgiving. And there have been reformational statements of faith which have even committed themselves to this statement of belief, that the very vowel-points of the masoretic Old Testament were given by inspiration of God. You can not get much further than that. It commits us to the idea of the equal value of all parts of Holy Scripture. It commits us also to that idea that everything that is written in the Bible must be true to fact. There is a little story told about some teacher who asked those boys who did not believe that the whale swallowed Jonah to hold up their hands. There was a little hero who refused to hold up his hand, because he knew it was true. It seems to me that such an attitude should be taken as to make it incumbent upon the little mind to accept the idea that everything written in the Bible must be accepted as if it had really happened, or else the Bible

itself loses its value altogether—that such an attitude is a mistaken one. There is a similar story told about an old woman who was asked if she believed that, and she said, "Of course I do; and I would believe the Bible if it said that Jonah swallowed the whale."

The Rev. M. S. TERRY, D. D., of the Methodist Episcopal Church:

First of all I would like to emphasize this thought, that these questions of higher criticism are not primarily matters of the essentials of religion. It is not a religious question whether Moses wrote the Pentateuch or Paul wrote the Epistle to the Hebrews. There may be those here that want to know, and the question may be important, but primarily the question is not of religion. I would like to quote the position of Dr. W. P. Davison, *nomen venerabile*, expressed in the *Methodist Times*: "We can not read these early chapters of the Bible precisely as our fathers did. The literalist who believes that by a miracle the serpent spoke in the garden and that the deluge covered the whole globe is apt to assume that he alone is the one who believes the Bible is true. Whereas his principles of interpretation are really at fault." Something has been said here about John Wesley's expression on the Psalms, that there are psalms unfit for a Methodist Christian congregation. Adam Clarke, the great Methodist commentator, tells us that the Twenty-third Psalm could not have come from David, and that the Fifty-third is another that can not have come from David, and he gives reasons for his judgment. He took the ground that the Book of Ecclesiastes is a pseudograph containing evidence of later origin. There is an immense library of Jewish and Greek pseudepigrapha, covering six hundred years, of which we have the Book of Enoch and not a few hlographical books, a great body, which, if all brought together, would be greater than the entire Old Testament and New Testament canonical books. There is a fact to be reckoned with, a popular class of literature which was in vogue for six hundred years. Shall we say that in all this there was no inspiration? Is the novel no proper form of literary composition? I would like to speak of John Wesley's view. In his letter to Conyers Middleton he took the ground that no external evidence can outweigh the internal. First, he says, traditional evidence is weakened by length of time. I must pass through many hands in a succession of ages, but no length of time can possibly affect the strength of internal evidence. Secondly, traditional evidence is extremely complicated, and taxes the brains of men of strong and clear understanding; but the internal experience is so plain and simple that a child may feel its force. Thirdly, tradition stands a great way off and tells of what happened long ago. The inward evidence is intimately present all the time.

Mr. E. G. BEK, of the Methodist Episcopal Church:

I am a layman from Germany; and you know Germany has a reputation of being a learned country, and many of you look toward German professors as great authorities. Many of your students come over to Berlin and listen to Harnack and other great authorities. Do you mean to go with every higher critic everywhere he goes? Look at the country of Luther. In some States we have fifty per cent or seventy per cent of the State Church ministers who do not believe in Christ, as the result of what they have imbibed in the universities. The Methodist Church can not go with you there.

There must be a distinction made. I will tell you why some people are misled, and even the highest authorities. One of the greatest German authorities some twenty years ago wrote that the Gospel of John was written in the third century. Now he is saying that he believes that it was written in the first century. There is another thing: how can a man, even though he be a professor, get at the truth if he has never been converted? How can he speak on that subject of the divinity of Christ? I would rather take a lay preacher who has had experience of a personal Savior for my authority, than all the professors in the world. What has come into the secular press of higher criticism is almost altogether negative. In our German secular press practically only the negative results have been published. I do not know whether you professors have been careful enough to publish the positive results. I believe still, although so much has been pleaded about the Methodist Church being also a gospel for the rich, that it is a Church of the people first—of the masses. And I tell you one other thing, I believe many educated men do not go to Church because the gospel is made too easy. I believe you will do much more good and will draw more men to your congregations if you preach a stronger gospel, against sin and for self-discipline; because we live in an age when we are so apt to be entirely carried away by the tendencies of the age, and do not practice that discipline which we ought as the followers of Christ.

The Rev. JOSEPH DINNICK, of the Primitive Methodist Church:

I have much to say, but there is no time to say it. Only, I wish to speak to the lower critic. There is a large multitude of seventeen branches who have called in two eminent physicians, and they are making a diagnosis of the body. They have been deciding what is the matter with the man. The wife is saying, "What is the result?" The grandmother is saying, "Is it hopeful?" And they are all begging the specialists to state the results of the diagnosis. But they have not come to the end. The noble names named here this morning are worthy of all consideration and our prayers. Dr. Peake is one of the most eminent Christians of the earth. He possesses the mind of Jesus Christ. He has, in preaching, lifted my soul nearer to God than almost any other man, though I have been privileged to hear Dr. Jackson, who is trusted by you and the English people. Let us go to our Father in heaven and pray, for there are no men who need the prayers more than those men who have risked their all. The pain of conscience that they feel in going across their brethren! You have no conception of what a man feels when he is going to depart from the old in order to investigate on your behalf. They are not atheists; they are not skeptics. They are true Christians of the highest Christian attainment. They are not responsible for the incompetent students that go out and make rash and injurious statements.

On motion, the time was extended.

The Rev. JOSEPH T. BARKBY, of the Primitive Methodist Church:

Over against the fact which has just been related by the reverend gentleman who has just sat down, relative to the teaching of the

minister taught by Dr. Peake, I would like to put another. Some time since I had in my study one of our students from our Hartley College in Manchester. I asked him what Dr. Peake was lecturing on at that time. He said, "Yesterday we had a lecture on Romans." I said, "What was the effect on the students." He said, "When we got out into the lobby, all the students said, 'Can't we have a prayer-meeting?'" Mr. President, I sometimes think that much of the fear against higher criticism and much of the passion excited against it would be obliterated if there were not so much confusion between two things: criticism and theology. It is sometimes assumed that because a man is a higher critic he must of necessity be heterodox in theology. That does not follow. What is criticism but our method of interpreting the Bible? What is systematic theology but our order of scientific presentation of our thought of God and divine things? But a man may come up to some view of God and to some view of divine things along the way of higher critic as well as along the way of the lower critic. Some of my friends came to Toronto by way of Quebec; others came by way of Boston; I came by way of New York; but we are all here and deeply interested in this conference. Some of my friends came to their conception of Christ one way; I travel another. But in each case Christ is the center of our theology, and the center of our interpretation of Christ is His cross. We sometimes find men most radical in criticism conservative in theology. No man could listen to Dr. Peake without realizing that the great truth which he teaches his students is the great evangelical truth of Christ, and that without Him all else is but sounding brass and a tinkling cymbal.

The Rev. J. LEWIS, of the British Wesleyan Methodist Church:

Mr. President, I can only speak as an ordinary pastor in the Church of God. I will give you my experience. First, I found Christ. I found the tremendous fact of peace with God. Bred under the old system of thinking, I was being trained in science. I found myself at seventeen or eighteen coming to realize the fact of Christ; partly through Farrar, but, I am bound to confess, more vividly through Renan, until I came in the "Vie de Jesus" to Jesus in Gethsemane, and then I was shocked and horrified. In the course of technical training I also studied geology, and I soon discovered facts that produced a most profound mental confusion. I knew the fact of my own experience, of obtaining a peaceful conscience through faith in Christ. I had at the back of my mind the theories as to the Bible in which I had been bred; but here were the facts of nature, and they contradicted point-blank the theories in which I had been bred. And then, I confess to you, at eighteen years of age getting as a prize-book "Colenso on the Pentateuch" was my means of intellectual and other salvation at that time. I was saved again from grave peril by the higher criticism. The doctrine of mechanical inspiration of Scripture became to me at that time a profound cause of confusion, as it had become to myriads. The greatest calamity that has happened in Europe was that doctrine as it played upon the intellect of young Renan. As he read his Hebrew Bible, and came face to face with the theory of mechanical inspiration of Holy Scripture, he knew that it was not true. Those who have read his "Souvenirs of My Youth" know the struggles of that intellect, and how, believing that that false doctrine represented the mind

of the Church, his glorious French intellect went clean astray. I confess to you that, as far as I am concerned—and I give my experience as an ordinary pastor—these ideas that have been referred to by these able scholars have been to me the means of intellectual righting, the means of stability at home and abroad in India. Men must know the truth. I want to know the truth about the text of Scripture; I find it through the lower criticism. Also I want to discover under what conditions that text came into existence, and I find that through the higher criticism. I am bound to have both.

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

I think that the theory of verbal inspiration of the Holy Scriptures has been unnecessarily belabored this morning. I never did believe in it. That does not argue, however, that I am able to go the full length with all the higher critics. The real higher critics have never disturbed me. I have been considerably disturbed by the men who think they are higher critics. They are the people who undertake to present the fruits of criticism without understanding it. One of these not long ago assured his audience that St. Paul seriously interested him! I never have believed in the Pauline authorship of the Epistles to the Hebrews; but I could do that much more easily than I could follow Professor Peake into his belief that it was written by Priscilla. And when he is capable of believing that I must be a little hesitant about following him on other points. That is my opinion; not yours, of course. These gentlemen who simply think they are higher critics are the worst traditionalists in the modern world. They simply take, second-hand from great scholars, certain utterances, and repeat them without inquiry and investigation on their own account. There is a whole tribe and family of people of that sort in our modern Churches. They are doing a vast amount of harm. We have had two things said here this morning, concerning which I wish to say another word. We have been told with tremendous emphasis that ultimate authority is found only in Jesus Christ. I believe that with all my heart. He is the only sovereign voice in all the world to me, and has been for a long time. But what Christ is it in whom authority is centered? The Christ whose voice is sovereign to me is not the Christ of any man's dream of fancy, but the historical Christ born in a manger, who died upon the cross, rose from the dead, and has ascended to the right hand of the Majesty on high. We have been told also that the only authority is found in experience. There is a certain sense in which that is true. Experience is the process of verification, more or less, to the whole range of Christian truth. But what kind of experience? Simply every dream, fancy, notion, or imagination that the mind could have? I have heard that same thing in an old Hardshell Baptist testimony-meeting. Now the only Christ that I know anything about is the Christ of whom I get my notion from the New Testament; and if you take the historicity and authority of the New Testament away you have taken the Christ away, and I know not where you have laid Him. And the only experience which Wesley allowed to be of any value, and which any rational man can allow to be of any value, is the experience that is the interpretation and appropriation in life of the truth of the New Testament Scripture. Nobody that knows me will suppose that I am at war with scholarship. The dream of my life has been that I might be a scholar myself. I have

had the scholarly instincts, but have been a hard-working Methodist preacher. It has been a real self-denial to be so much kept from my books. I have followed all these drifts and movements with interest, and the old Bible is a pretty good book yet.

The Rev. J. G. TACKER, D. D., of the British Wesleyan Methodist Church:

I would recall the Conference to a single sentence in the paper of Dr. PEAKE, because I think it contains the answer to many problems that have emerged in the discussion. God has revealed Himself in history and in experience. If you add to this statement that the record of that revelation is in the Scriptures of the Old and New Testament, you have ground upon which we can stand securely. I think I must say after this discussion that the appeal to those of us who have learned much from criticism of all kinds is an appeal which has an application to those who make it. I have always advocated, and by practice have illustrated, my own theory of keeping silence about criticism in the pulpit. But that means, I think, also, in the interest of many of the most intelligent hearers in our congregations, that there should be silence in regard to the critics themselves. Some have no idea of the difficulties thrown in the path of earnest inquirers by not very well informed denunciations, which reveal no clear knowledge of the positions attacked.

In the course of what has been said this morning I am bound also to say this: I hope we shall never again hear the representation of a higher critic as a man who exalts himself upon a pedestal of superior knowledge; and looks down with scorn upon his fellows. It has been made perfectly clear from many a speech this morning that we have to live in the atmosphere of our own times. And if I understand that atmosphere, this age is determined to explore in all realms and to get at origins. If you want to do that you must be a higher critic; because all that higher criticism means is that you follow the stream a little higher towards its source. If you have that simple thought you will never be troubled any more with misleading representations of higher critics. And it has come out plainly that most of the speakers have been helped by modern criticism. Has it not helped us to understand the text that has been quoted this morning, "In the beginning, God?" A short time ago there was excitement about the discovery of results of Babylonian excavations. What have we learned by comparing those two great narratives? A new meaning has been given to inspiration, and we see the tremendous superiority of that narrative in the beginning of Genesis to anything that can be furnished by Babylonian tablets with their polytheistic teachings.

Secretary CHAPMAN made announcements, and the session closed at 12:45 P. M., with the benediction pronounced by the Rev. Dr. LIDGETT.

SECOND SESSION.

TOPIC: THE CHURCH AND MODERN THOUGHT.

The afternoon session opened at 2.30, with Bishop A. WALTERS, D. D., of the African Methodist Episcopal Zion Church, presiding.

The devotional services were in charge of Bishop C. R. HARRIS, D. D., of the same Church.

Bishop HARRIS read John 14: 1-21, and offered prayer; and the Conference sang Hymn 661,

"I love Thy Kingdom, Lord,
The house of Thine abode."

The President announced that the Rev. Dr. H. MALDWYN HUGHES, of the Wesleyan Methodist Church, to whom was assigned the first invited address, "Christianity and Recent Philosophical Tendencies," was detained in England by the illness of his wife, but had sent the substance of his address, which would be read in due time by the Rev. W. W. HOLDSWORTH.

The essay of the afternoon was by Professor H. C. SHELDON, D. D., of the Methodist Episcopal Church; subject, "The Newer Forms of Unbelief, and How to Meet Them:"

The expository part of our discussion falls into two main divisions. In the first place we refer to those forms of unbelief which assail the primacy, or pre-eminent worth, of the Biblical revelation. Since Christ is central to the outcome of that revelation, this class of unbeliefs is naturally made inclusive of such schemes as deny, or seriously discount, either His historicity or His uniqueness. In the second place we notice those forms of unbelief which assail the integrity of the theistic conception.

On the side of the types of unbelief which make against the primacy of the Biblical revelation no very extensive or homogeneous school can be mentioned. The religio-historical school in Germany, it is true, has been judged to hold points of view which logically imply that the Biblical religion is simply one among natural developments of the religious principle inherent in man. But we have not discovered that the eminent representatives of this school have as yet launched out into any radical disparagement of the religion of the Bible. On the contrary, to whatever degree their

premises may be adapted to serve the interests of an anti-Biblical radicalism, they have not shunned in various connections to laud the incomparable worth of the Biblical contents. We conclude, then, that a summary criticism of the religio-historical school might prudently wait for a more complete exhibition of animus, though the naturalistic bent which is reflected here and there in the literature of the school does not invite to a cheerful confidence.

An unmistakable curtailment of the significance of the Old Testament is effected by the company of archæologic schemes whose scheme has fitly been described as Pan-Babylonian, inasmuch as it makes Babylonian religion, with its prodigal use of astral myths, the fountainhead of sacred story and religious teaching in Israel. Doubtless some of the scholars associated with this scheme have been able, by distinguishing between the borrowed forms and the inhabiting spirit, to conserve a certain pre-eminence to the Hebrew religion. But a marked tendency has been in evidence among its representatives to cancel real pre-eminence. As one reads various statements of Friedrich Delitzsch, Winckler, and Jensen, he gains the impression that Israel is to be reckoned in all respects, religion not excepted, a mere dependency of Babylonia. Even such a feature as ethical monotheism is made to appear rather as an importation than a native growth.

Radical as are the assumptions of the Pan-Babylonians respecting the dependent relation of the Old Testament, they are fully matched by recent theories on New Testament borrowings from Gentile fancies and speculations. At the extreme these theories completely cancel the historical basis of the New Testament. Jesus is simply banished by them from the world of fact. Kalthoff regards Him as a creation of poetic fancy devised to typify the experiences of the community. Drews identifies Him with a god whose cult had been of long standing among the Jews, going back probably to the fabled Joshua of the Old Testament, and receiving various increments from the heathen world. W. B. Smith also finds a pre-Christian basis for the Jesus of the Gospels, whom in like manner he rates as a pure fiction. Grant Allen, though not quite ready dogmatically to deny that Jesus ever existed, concludes that any kernel of truth that may possibly belong to His story is imbedded in a mass of myth. In essence He was simply an agricultural god, in form of the corn-and-wine god who played so conspicuous a rôle in the lands bordering the Mediterranean. J. M. Robertson improves on Grant Allen by supposing Jesus to represent not simply a mythical agricultural god, but a mythical sun-god as well. Finally Jensen, true to his Pan-Babylonian thesis, finds in the life-story of Jesus simply a special version of the Gilgamesch epic. Jesus is nothing more nor less than an Israelite Gilgamesch. No historical tradition respecting Him is extant.

The last-mentioned group of theories affords clear demonstration that academic foolishness can be as exceedingly foolish as any other sort of foolishness. Much more formidable, as being less fantastic, are the theories which concede a historic basis to the Gospels but rob Christ of all capacity for Saviorhood by stripping Him of all transcendent elements, whether of consciousness or of office. A favorite expedient for compassing this result is to charge the Christology of the Gospels to Pauline dogmatics, which on its side is made to depend very largely upon Gentile speculation and mythology. Pronounced illustrations of this program in New Testament criticism have very recently been furnished. Evidently the program is one which logically negates the right of New Testament religion to an existence in the world.

In relation to the second class of unbeliefs which we are to notice, namely those which assail the integrity of the theistic conception, the emphasis falls on pantheistic developments. Very likely, estimated by a mere count of heads, materialism would be able to show a considerable following. The wide circulation accorded in the last few decades to the popular treatises of Blichner and Haeckel implies as much. However, scholarly conviction by an overwhelming consensus rates materialism as an impossible theory of the universe. Haeckel has been constrained to confess that in Germany not physiologists as well as most of the philosophers in the universities render it scant respect. In short, it is quite safe to conclude that among the forms of thought which dispute the field with theism, pantheism takes precedence. A profound stress upon divine immanence, combined with the notion of an all-inclusive process or evolutionary movement, has tended to give it a certain right of way. In estimating the force of the pantheistic current we need not take any special account of the fact that recent Theosophy and Eddyism have taken up pantheistic premises, since the one was born of an intemperate appetite for a pretentious occultism, and the other of a consuming ambition to exalt to a position of sole legitimacy a monopolistic scheme of mental healing; and both alike are innocent of any real industry in philosophical construction. Much more significance attaches to a tendency in scholarly circles practically to eliminate the notion of divine transcendence and to obscure the notion of divine personality. To just what extent this tendency has ultimated in downright pantheism is difficult to determine. That it has fallen little short of that goal among the more radical exponents of Neo-Hegelianism has been made quite manifest. One of the most influential of these has decided that the absolute can not be called personal, good, or beautiful, and has suggested that it is to be described by such unmeaning categories as super-personal and super-moral. Another exponent refuses to admit the possibility that the absolute can be personal, except by resort

to the barest and most worthless abstraction of possibility. Various exponents concur in the conclusion, agreeable to pantheism, that man's sense of freedom is misleading, and that moral evil in the point of view of metaphysics is illusory. Approaches to the Neo-Hegelian propositions occur in the domain of the so-called "New Theology." A prominent champion of this theology, though formally sanctioning the theistic conception on the divine self-consciousness, seems to patronize a pantheistic blending of the divine and the human in the statement, "Humanity is divinity viewed from below, divinity is humanity viewed from above." In other quarters a blunted view of personality, quite agreeable to pantheism, is sometimes encountered. Thus in a recent exposition of Pragmatism it is said, "Personality has the same individuality that we find in a solenoid or in a gyroscope."

A certain affinity between pantheism and polytheism is not without illustration in history. Curiously enough this affinity finds a modicum of illustration in the midst of our Christian civilization. At least one representative of the Neo-Hegelian school has passed the judgment that a system of selves, functioning apart from any directing mind, may serve every purpose of a universe—a conclusion which might have been borrowed from the opposing Pragmatist school, within which a pluralistic interpretation of ultimate reality has been rather conspicuous. With logical conformity to this phase of thinking a New Testament critic of the advanced type speaks apologetically for a polytheistic as opposed to a monotheistic conception. Thus modern enlightenment, at points of special illumination, discounts theism proper and permits us, if we can not be satisfied with straight pantheism, to turn to polytheism.

The movement toward pluralism, so far as it obtains, might seem to be the reverse of a tendency to pantheism, with its stress on unity; but in its final results it is not improbable that it will contribute somewhat to pantheism. The distress incident to an atomistic conception of reality is likely in time to make demand for some form of unity, and where the notion of personality has been blurred it is natural to take unity in a pantheistic sense. A psychology that is disposed to find in man no other subject-matter than sensations, might easily, it strikes me, be turned toward a Spencerian type of pantheism.

As respects the way to meet the newer forms of unbelief, we summarize our convictions as follows:

In the first place they are to be met with calmness and sobriety of spirit, with avoidance both of excessive anxiety and of polemical bitterness, with care at once not to make a needless surrender of doctrinal treasure already possessed, and not to forfeit a chance to improve that treasure by seizing some better point of view. A right-minded orthodox will be staunch and steadfast, but it will recognize

that it needs provocatives to thought, and will take them as part of the providential discipline.

In the second place the characteristic unbeliefs of the age are to be met by a proportionate use of the pertinent forms of evidence. It savors of oneness to lay the whole stress upon the objective facts of history or upon the demands of consistent philosophical thinking, to the neglect of the proof which flows out of the inner religious experience. Those who taste and see that the Lord is good get an assurance of the divine goodness that is not to be found in the way of exterior search or of speculative thinking. A large part of the response to unbelief, accordingly, must lie in the efficient evangelism which keeps on multiplying the evidence of religious experience. On the other hand, it is to be recognized that subjective experience is not a substitute for historical verities or for philosophical construction. In the long run the possibilities of subjective experience are largely conditioned by historical facts recognized as such. Shut out positive revelation, exclude the extraordinary personality and office of the Christ, and you get a world-view that is incompetent to minister in perpetuity the incentives that are needed to generate the higher and more potent forms of inward experience. The adequate Christian apology then can not ignore the demand to enter the field of historical criticism. That it is equally bound to respect the need of philosophical construction requires but little reflection to discover. Ultimates, whether in the line of antecedents or ends, tell powerfully upon the religious outlook. Now it is the office of philosophy to give a credible and consistent view of ultimates. No one of the sciences does this, and to allow any particular science, such as psychology or biology, to be intruded into the place of philosophy, is to foreclose to religion the opportunity to secure an adequate intellectual basis. The experiential, the historical, and the philosophical belong together, and what God has joined let not man put asunder.

In the third place, giving more direct attention to those forms of unbelief which assail the primacy of the Biblical revelation, we may fitly emphasize the truth that it is no matter of *a priori* certainty that Israel alone among ancient peoples had no competency to create the molds of its own thinking. We may also make bold to affirm that the fact of borrowing certain elements does not necessarily cancel the claim of the Biblical revelation to a high degree of originality. The way in which the elements are taken up and subordinated to ruling points of view is of great significance. Sentences more or less akin to those spoken by Jesus can be discovered in extra-Biblical sources. But, as Edward Caird has remarked, "when we look at the ideas and the character of Jesus as a whole we can see that all such elements have there acquired a new meaning as the elements of a new unity—a new organic concep-

tion of human life in its relations to nature and to God, which, taken in its entirety, has no previous counterpart, and which indeed constitutes the greatest step that has ever been gained in the spiritual development of man." What is said here of the teaching of Jesus applies, if in a less emphatic sense, to the general range of the Biblical revelation.

In the next place we may legitimately contend that a proper parallel to the Old Testament revelation, with its culmination in ethical monotheism, can not be found in the Babylonian or any other antique system which can be imagined to have been contributory to that revelation. To whatever extent the monotheistic conception may have been wrought out in Babylonian or in Egyptian religion, it was relatively a pale speculation. Moreover, it was very seriously compromised by the subordination of deity in the order of thought to the world, by the co-existence of polytheism, and by a sweeping application of the notion of magic. As for the Persian faith, it falls out of the field of a just comparison on the score of its dualistic conception of origins.

Once more, as respects attempts to attenuate the historical basis of the Gospels, leaving aside the more ultra theories as scarcely worthy the notice of a sane scholarship, we can accentuate a line of evidences for the conclusion that a living tradition dominated the gospel content, as opposed to the assumption of an oversloughing of that content by Pauline dogmatics. Such an evidence is found in the fact that the Gospels nowhere reproduce the special form of the great central doctrine of Paul on justification, and are not even careful to exclude sentences which in their verbal sense could be counted discordant with that doctrine. Such an evidence appears still further in the fact that the distinctive designation of Christ as the "Son of man" is wanting in the Pauline Epistles, and likewise in the fact that these Epistles contain exceedingly few phrases that in any wise remind of the great theme of the "Kingdom," as that is set forth by the Synoptists. And, supplementing all these tokens of the effective working of a living tradition as against a dominating influence from the side of Paul, we have such a blending of lowliness and loftiness, of human grace and transcendent greatness, in the portraiture of Christ as no mere theological bias could ever have evolved. As Somerville observes, "that such a picture was or could have been the growth of unconscious theologizing is far more incredible than that it is what it professes to be, the record of a sublime reality."

Relative to the unbeliefs which assail the integrity of the theistic conception there is no time to indicate the preferred lines of rebuttal. We content ourselves with emphasizing a ground of congratulation. This ground lies in the truth that in majesty, intrinsic worth, and power of appeal to human spirits the thought of the in-

finite personal God is incomparable. It is the one thought that adequately founds the central distinction of man as a possessor of moral freedom. It is the one thought which provides for that noble ethical fellowship which is the surest pledge of immortality. Any difficulties which may attend it leave one in a far less comfortless condition than results from any competing conception; for out of the high final relation to which it invites there springs a confidence which enables a man to go on with a stout heart in the face of such enigmas in the world system as may remain unsolved.

We conclude that, while there may be some clouds in the sky of Christian faith, there has been and will be no real eclipse, no serious or prolonged obscuration. On the contrary, the clouds will pass, and the glory of the Lord will cover the earth as the waters cover the sea.

Dr. H. MALDWYN HUGHES' paper on "Christianity and Recent Philosophical Tendencies," was read by the Rev. W. W. HOLDSWORTH, as follows:

The question of the attitude of philosophy to Christianity is one to which we can not be indifferent if we believe that the Divine Spirit is the animating principle of all knowledge. The tendencies of modern philosophy of most importance from the Christian standpoint are:

1. THE REVOLT AGAINST INTELLECTUALISM. The idealistic successors of Hegel have undoubtedly rendered a great service by their vindication of a spiritual interpretation of the world against the assaults of naturalism; but apart from other limitations which might be named, their method was too intellectualistic. It has been said, for instance, that the Cairds only find the supreme at two removes from what can be recognized as concrete experience. It is not surprising that this exaggerated intellectualism has evoked a revolt from more than one direction; *e. g.*, Pragmatism, which starts with human conditions and needs; Eucken, whose fundamental assumption is the activity of a transcendent spiritual life in man; and Bergson, who denies the final competence of the intellect in matters philosophical, and relies on an ultra-intellectual intuition.

2. THE RECOGNITION OF THE WORTH OF THE PHENOMENA OF THE SPIRITUAL LIFE. This is seen in the respectful treatment now accorded by psychology to the phenomena of spiritual experience; as *e. g.*, mysticism and conversion.

Perhaps the best course to pursue will be to examine the three outstanding movements of recent philosophy in their relation to Christian truth.

a) *Pragmatism.* Pragmatism holds that the truth of an idea is determined by its workability. A belief which, from the standpoint

of human needs and conditions, works is pragmatically true. The universe consists not so much of finished facts as of possibilities. There is no such thing as absolute truth. Truth is in the making, and we are helping to make it. It is evident that this method can yield nothing more than a hypothetical theism. Indeed, James inclines to a pluralism in which God is no longer sovereign, but the president of a republic, with strictly limited powers.

As a method, pragmatism is capable of both a perverse and a fruitful application. An instance of the former is modernism, which reduces dogma to "a prescription of practical order," "the formula of a rule of practical conduct." Inge quotes from Le Roy illustrations of this catholic pragmatism. To say, "God is personal," means: "behave in your relations with God as you do in your relations with a human person." To say, "Jesus is risen from the dead," means: "treat Him as if He were your contemporary."

On the other hand the pragmatic method is fruitfully applied in so far as it helps us to realize that (1) experience is a vital factor in the solution of the truth problem. The higher we ascend in the scale of truth, the more scanty does theoretical evidence become and the more dependent are we on practical motives. (2) Speculation, even if it yield an assurance of the existence of God, can not give us an intimate knowledge of His nature. Such can only be won by experience.

But as a philosophy, pragmatism is utterly inadequate, especially when judged from the Christian standpoint. (1) So long as man is conscious of the restless power of a spiritual nature he can be satisfied with no interpretation of life which does not "penetrate beyond the surface of things to their fundamental nature." His spirit presses on to the discovery of ultimate goals. (2) If the truth of a belief depends on its workability we are entitled to ask, what is the standard of workability? It is difficult to see where this standard is to come from on purely pragmatic principles. (3) There is a wide gap between the pluralism of pragmatism and the Christian conception of God as the one Father of spirits, the one Source of goodness, and the one Refuge of humanity. (4) Pragmatism may easily be used to justify intellectual indolence and an obstinate adherence to obsolete views, approaching to disloyalty to the Spirit of Truth. The Goths in the days of Ulfric might well have defended Arianism on the ground that it worked, and obscurantism might be justified on the ground of the plenty of many of its professors. Workability can not be judged from a narrow span of time. That a belief appears to be workable does not prove it to be wholly true, but only that it has in it some elements of truth, which can not fail to bring forth fruit.

b) *Bergson*. Bergson has not yet developed his philosophy in relation to the religious life. He denies the competence of the intel-

lect in philosophical matters on the ground that its outlook has been shaped by practical needs. Scientific knowledge, valuable as it is, is different in kind from philosophic knowledge, which, standing as it were upon the shoulders of scientific knowledge, attains to supra-intellectual intuition, and apprehends reality as life, freedom, creation, progress, influence, tendency, movement, force, conscious activity. Bergson will not admit that this creative impulse is endowed with a purposive quality, and so far separates himself from Christianity, which is concerned with the realization of an eternal purpose. Nevertheless, as Dr. Garvie has pointed out, we may learn two things from Bergson: (1) We may insist that Christian faith, like Bergson's intuition, is an immediate contact with reality, and not merely assent to doctrines about reality. (2) Just as he finds reality in movement, creative evolution, vital impulse, so may we seek the reality of Christian faith in its abounding vitality and vigor.

c) *Eucken*. Eucken has called his philosophy Activism. By this he means that he postulates in man the activity of a spiritual life which has a reality and independence of its own, which "applies its standards to the testing and sifting of the whole content of our human life," and which makes spiritually fruitful the lives of those in whom its activity is allowed free course. This spiritual life unifies and transforms our personalities; "it holds before us a regenerated world, in the light of which it passes judgment on things as they are;" it lifts us above the narrow limits of our private and particular existence, and transforms our relations to our fellow-men," joining us to them in the fellowship of a hidden life. It can not possibly be self-originated, demanding as it does toll and sacrifice, and a revolution which shifts the very life-center. It can only be explained on the assumption of the invasion of our life by a new order of reality.

It will be seen that this is closely akin to Christian teaching. Eucken's philosophy offers a stimulating and helpful field of study to the Christian teacher. But Eucken refuses to admit that Christ exercises a unique function as the Mediator of the spiritual life. The dogma of Christ's Deity, he says has been the source of much confusion. The personality of Christ must be recognized to be "simply the high-water mark of a movement which embraces the whole of humanity." Eucken is not alone in this. Philosophy can understand immanence, but incarnation is a stumbling-block. After all, it is not surprising. Philosophy is not religion, and necessarily falls short of it in spiritual insight and experience. There is a profound truth in the saying of Ritschl, "We know the nature of Christ only in His worth for us." Philosophy is not competent to pronounce on the Person of Christ until it has been enlightened by the experience of His indwelling.

The second invited address, on "Christianity and Modern Ethical Theories," was given by the Rev. FRANCIS J. McCONNELL, D. D., of the Methodist Episcopal Church:

At least four great demands are laid upon ethical systems by the thinking of our day. The first demand comes from the realm of natural science and is voiced in the name of evolution. According to this demand we must have regard to the origins of ethical ideas and must judge them by the vitality they show as organisms in a world where processes must be explained largely in biological terms. This demand has the defect of at times going to the absurd length of denying validity to an idea on its own account and of substituting the natural history of an idea for its own rational and moral content as the supreme test of its worth. We are coming to see more and more that ideas must stand or fall by the appeal they make in and of themselves, but at the same time we must admit the value of the words "natural" and "growth" for moral conceptions. No matter how rational an idea may seem in itself, we must ask the further question as to the adaptability of the idea to the world in which we live. The most worthy moral insight is re-enforced when it is seen as the outcome and growth of man's interaction with his environment and when it can be called in a profound sense natural.

The second great demand comes from the progress of the vast systems of idealisms which lay hold on current thinking. We say "idealisms," for the systems vary all the way from the theory of the universe as a sort of impersonal thought unfolding its implications by a spontaneous logical movement to the conception of the universe as the thought of a Personal Thinker acted out under the mental forms of space and time. Wide apart as these systems seem to be, they are at one in the denial that there is any existence apart from thought. Things must come within the realm of thought or go out of existence. While no one ethical system can claim a monopoly of the categorical imperative, the idealists of the strictest type are apt to speak of moral laws as the absolutely binding decrees of a cosmic logic mercilessly unfolding itself. These systems all have the merit of laying stress upon the truth that in a universe constituted by ideas, ethics must be throughout rational.

The third demand comes out of the extension of the sphere of democracy, especially the extension of the principles of democracy into the vast industrial realms. The demand is double. On the one hand it insists that ethical standards are to be judged by their essential humanity. Ought a man, or a woman, or a child be asked to perform this or that task demanded by modern society? If anything in modern ethics works against a lofty human ideal and tends to make human beings either animals or machines, cast it out! Hand in hand with this passionate urgency goes a demand for the

most exacting study of social consequences of human conduct. If moral principles can be statistically proved to do harm in any way to the larger number of men, repeal or amend the moral law, no matter how sacred it may seem to be.

The fourth demand comes from a school of constantly increasing importance; from those who call themselves *pragmatists*. The pragmatist believes that the test of the truth of any theory is to be proved in the way it works out into consequences. Pragmatism is an unfortunate term in that it suggests a rather severely practical set of consequences which may leave out of account the inner consequences. *Humanism* is a better term as suggesting spiritual as well as material consequences as a test of moral code. *Personalism* is better still as suggesting that persons are entitled to act in such a way as to make the most of themselves as persons.

It is easy to see the dangers in such a system. Some would carry it so far as to deny the mind all native moral insight. Some would use it to open the doors to riotous individualism. But on the whole the system is important because it lays forceful stress on the demands and worth of the moral personality as an end in itself.

The influence of present-day Christianity upon the factors at work in shaping the current ethical demands is twofold. Christianity may be said to give light and heat to the modern ethical movement. The great fact of present-day Christianity is the fact of Christ. The persistent effort of our time is to understand the mind which was in Christ. The four great demands which we have mentioned are in a sense contradictory to one another. The evolutionist does not find much in common with the *a priori* idealist, and the idealist is scandalized at the frank empiricism of modern social and pragmatic ethics. Yet it is not too much to say that the study of the mind which was in Christ throws light upon and ever increases the urgency of the great ethical demands of our time. To begin with, all systems practically agree upon the spirit of good will—which is really the Christian doctrine of love—as the heart of the moral life. Then the modern approach to Christ discovers in Him a profound conviction that the world in which we live is God's world. In Christ's thought not a sparrow falls to the ground without the notice of the Father in heaven. The hairs of our heads are all numbered. God sendeth the rains and ordereth the seasons. To set forth the nature of the Kingdom of God the favorite analogies of Jesus were drawn from the realm where the scientist finds delight. The word of God is a seed. The kingdom of moral love advances from the blade to the ear, and thence to the full corn in the ear. The most radical believer that moral ideas show their worth as they grow in harmony with the natural system of things might find a good putting of his claim in the words of Jesus.

And familiarity with the mind of Christ would bring us also to

sympathy with the idealist's emphasis on the categorical imperative as founded on the reason that must be constitutive of the system of things. It would be impossible to get a long list of imperatives good for all time from the teaching of Jesus, but no force in history has strengthened the moral imperative, the emphasis upon the spirit of service as the center of moral life, as has the life of Jesus. The impact of the life of Jesus on the writer of the fourth Gospel was such that he saw in the self-sacrificing Christ the Eternal Reason come forth to utterance in a human life.

As for the other demands, where but in Christ can we find a human ideal which is above all other ideals? Where can we find the sins of inhumanity so unsparingly condemned and the graces of social service so exalted as in the words of Jesus? His chief outcry was against those systems of his day which bound men's shoulders with burdens grievous to be borne, and his chief praise was for those who bore the cross for men. In a sense Jesus may be said to have endowed the full human life, moving toward that abundant life which rises out of moral service, with a sort of eminent domain. The life of men has right of way. It must give itself to systems which nourish its life. It must tear loose from systems which would cramp it within unhealthy limits.

Upon all these moral demands, then, the life of Jesus throws light. But light is not our only need in the realm of ethics. We need the heat of a powerful dynamic. This also comes from Christ. If the fact of Christ is central in the life of Christianity to-day, the fact of God is central in the life of Christ. Through Christ we have come to a new realization of the truth that God is the God of nature and that natural laws are as sacred as the Decalogue. Through Christ we feel that moral laws are not arbitrary and artificial, but that they are constitutional—the deepest facts in our minds and the deepest facts in God's mind. Through Christ we feel that our life has the right of way because it is set towards God's own life—that we are the children of God called to the liberty of love. And the law of moral service, which is the deepest fact in our lives, is the deepest fact in God's life also. He lives—rather we should say rejoices—under the heaviest moral obligations in the universe. No being is obligated as is He. All the laws upon us are gathered up into one—self-sacrificing love; and the God of Christ is the leader of all in self-sacrifice. The cross of Christ lays bare the law of moral love, which is central in the universe. In Christian thinking God and men find companionship in service under the same moral law, and in that companionship is the dynamic which is the great contribution of Christianity to ethics. Ideals seem as far distant as ever, but they no longer mock us, for One is at our side to aid in the moral progress—One who takes our intention for our deed and judges us by the direction in which we are traveling. Com-

panions of the eternal, we can more and more look at life under the form of eternity. With an inspiration from the Heart of Things we labor patiently to make all the details of life glow with moral purpose. More important still, we can be patient with the hard facts of the universe and with the shortcomings of neighbors and of ourselves and with the inadequacies of our moral theories while the moral purposes of the God of Christianity slowly but surely unfold themselves. We give ourselves up to the fact of the moral life of God increasingly communicated to men, and let that lead us whithersoever it will. As of old, the Life is the light of men, and in the Life the great contradictions of moral theory vanish and others are seen to be harmless. Moreover, we discover that we can get along without a formally consistent moral theory, provided the moral life be strong within us.

The general discussion was opened by the Rev. H. M. DuBOISE, D. D., of the Methodist Episcopal Church, South, who spoke as follows:

I had the honor to propose in the Committee on Program the subject of the discussion of this morning, out of which the subject of the afternoon has grown. I can not say that the discussion has taken exactly the turn that I hoped it might, though many things sighted thus far have been pretty clearly stated. I do not count myself a master. I am only a student. But I do believe that from the great multitude of students who are now at work studying the results of Biblical criticism, and whatever else may be related to it, there is to come a final and satisfactory solution, rather than from the masters of the present day.

I was pleased that in Dr. SHELDON'S paper there should have been a harking back to the subject of the morning, the question which was so ably but not fully discussed. Especially was I pleased and instructed that he should have discussed at such length the matter of pan-Semitism, or pan-Babylonianism, the indefensible claim that the stories, doctrines, and much of the history of the Old Testament are but selections from, and evolutions out of, the star myths of the Babylonians. I have engaged myself in a humble way during the past summer in studying the whole question, as far as I was able to reach it, and this pan-Semitism or pan-Babylonianism was not the source or, in any sense, the inspiration of the Jewish revelation.

I can well remember when I was a theological student that the background of Genesis was a black night. If any one declared that the Jewish religion was an evolution out of the ideals of pantheism and paganism or whatever else, there was no means of successfully denying it. But the years during which the Pentateuch was written are now surrounded by a blaze of light. Turn towards the Accadians, the Babylonians, the Assyrians, the Hittites, or Egyptians, and there are a thousand years illumined by archaeology. As a student I will challenge any one to define clearly any line of evolution that crosses that broad, blazing zone of light and indicates that these doctrines and historical statements of Genesis were evolved out of fragments of ancient heathen literature. I know very well the points of resemblance between the Assurbanipal account of the deluge and the

Scriptures account. I know what is claimed for Sumerian Shamanism, and for the code of Hammurabi; but I can not believe that the Mosaic books are indebted in any original sense to these, any more than I can believe that the account of the first transgression is a selection from the Babylonian story, or that Jewish monotheism is a survival or development out of Babylonian polytheism. But there is a new form of unbelief that vexes us to-day, particularly because it has obtained recognition among a very large body of the younger members of the clergy, which is to be dealt with and answered in some form. It is an old note of unbelief, to be sure; but I believe that it follows out of the misuse of criticism. It is not the fact of criticism to which we object, but the spirit of criticism, as we have seen its operations on this side of the water. I cast no reflection upon my Wesleyan brethren, whose books I have read with interest and profit; but only repeat that it is the spirit of criticism, and not the facts of criticism, about which we complain. The spirit is this: that unbaked theologues and misguided students find themselves in possession of vague theories and ideas, and jump to the conclusion that they possess a mastery; and this leads them to a false interpretation of many of the vital doctrines of Christianity. To be specific, one of the most widely obtaining forms of unbelief is the misstatement concerning the personality of Jesus Christ Himself. A large body of younger men, and some older men, have gone to the point of boldly denying the virgin birth of Jesus; and there are serious questions with them as to the resurrection, and consequently serious questions as to the merits of the blood atonement. These are the newer forms of unbelief that must be dealt with, gently and kindly, but firmly. If you can transport to us over the seas something that will even up these matters and prevent our younger men from falling into the false spirit of criticism, and can guarantee us against that evil, then we can listen more attentively and perhaps be instructed more by reason of your learning and great scholarship.

The Rev. WILFRID J. MOULTON, D. D., of the British Wesleyan Methodist Church:

I must apologize for asking again to speak to this Conference, only the Arrangements Committee has put on one day the two subjects in which I am most interested. When one begins to speak about modern forms of unbelief, one always thinks of this point: that between the scholar and the people there is nearly always an interval of about thirty years. That is to say that the forms of unbelief which are found among the people at any particular time were current among scholars about thirty years before, and so I suppose it is true that at present in popular thought that is current which was current in scholarly circles when Huxley and Tyndall were putting forth their theories. When we turn away from this materialism and try to look at higher regions of thought, it seems to me that we have to deal with negative criticism about the historicity of Christ, to which Professor SHILDON has referred. One of the finest New Testament scholars in Germany I was reading the other day, who said that he could wait with patience until some of his friends had come back to a saner and more balanced view of such questions. So can we. The historicity of Jesus, of course, remains absolutely unshaken. But turning from that, what signs are there to-day that the spiritual is coming back again? In England one of the greatest and

most influential leaders of thought, Sir Oliver Lodge, stands squarely against materialism and in defense of the rights of the spiritual and of our right to pray to God. And he has behind him a great body of influential thought. And then in the religio-historical school, in a most popular series of books for the people, the editor says, "Among the German people estrangement from religion is no longer regarded as a mark of progress." In this country take that Quaker, Dr. Rufus Jones, who says in one of his books that men are sick of formality and religion and of pretense, but will still listen on their knees to any one who can make God real to them, so that they can say with St. John, "We have seen His glory." I believe that is the spirit of higher thought to-day, a hungering after the spiritual, and a turning toward it. And as Christians, in presentation of the full Christian philosophy we have the perfect answer to these needs. In the Christian doctrine of God in all its fullness, combining both the immanent and the transcendent, and above all in the Christian doctrine of Christ in the fullness of its presentation, again the question is, "What think ye of Christ?" How many here will have read "The Quest of the Historical Jesus" and followed the history given there of the attempt to explain our Lord and Master, and will have seen at the end that, though the author has thrown much light upon the question of the real Christ, He is still far above his reach. Evolution did not produce Him. Evolution can not produce Him. We believe that in the full preaching of Him we have a philosophy that is absolutely adequate to all the needs of the time.

Bishop E. COTTRELL, D. D., of the Colored Methodist Episcopal Church:

So much has been said about higher criticism that I will ask your pardon if I leave that subject. If I leave the text I have plenty of preachers to sympathize with me. I am in sympathy, however, in doing so, with the purpose and spirit of this Ecumenical Conference. I have been in all the Ecumenical Conferences. This is the first time that I have had an opportunity to come before this great body. I have been in possession of some literature, and am trying to keep in touch with this great body. Some literature now in my possession said that the prime and ultimate purpose of this body was, looking towards a universal Methodism—for Methodists to get together. We have met for four sessions, and are discussing great questions of every phase of interest affecting our social and religious lives; and very little has been said about the prime and ultimate purpose of these meetings when they were first begun. Thirty-six years ago I began to present this simple message of Jesus to the people. I have not had any study of that higher criticism during these thirty-six years, and am simply desirous to present these truths that have been effective among the people; so much so that I will still have very little dealing with higher criticism, but I will still present that simple story of the cross and save the people. What is the great mass of ignorant and illiterate people for whom Christ died going to do for the sincere milk of the Word? What are they going to do who are suffering for the simple story of the cross, while we are in these higher critical schools? I suggest that you higher critics get by yourselves and discuss these questions, and do not interfere with our simple method of saving souls; for that is the prime object of our mission.

The Rev. H. L. CLOUD, of the Methodist Episcopal Church :

I have been listening with great interest to the discussions. As an aborigine of America I have been looking to these for light and life and inspiration and intellectual food. I find that by sitting in your body as a member I am getting it. In the course of study, as I pursued it in our Annual Conference in Oklahoma, I found many things that seemed to be hidden from my vision; for instance, in systematic theology, I said, "Isn't this marvelous?" Our boys in the schools and universities in Oklahoma in too many instances are becoming skeptical. When a man comes to me preaching that there is no Holy Spirit, I ask him for the evidence. If he has it I will take it. If he tells me that we have got into the realm of higher life, I ask him for the evidence. To-day we have a gospel that is suitable for the Pentecostal age and that age is suitable for this century.

The Rev. J. M. BUCKLEY, D. D., of the Methodist Episcopal Church :

There is a great deal of what is called "New Thought." It must be considered; in America, at least. In New York there are twelve persons, ten of them women of culture and ability, who have large audiences Sunday afternoons, and frequently in the week. Christian Science is modern enough, and there has been a great deal of thought about it. St. Paul said such things would come up, for he spoke of elderly women who had not anything else to do but bring in errors of various kinds, and he declared that they would lead many men away. If we look at this kind of modern thought, it is very dangerous for a short time.

No two great fanaticisms in religion can arise in the same time and prosper. When Christian Science rose, spiritualism went down, and a large number of spiritualists became Christian Scientists. There never have been two large fanaticisms both prospering in the same period and in the same place; and I prophesy now that in less than ten years spiritualism will rise again.

Sir Oliver Lodge has done great good, but considerable evil, in what he says. We ought to look upon the Church and upon the people in a light such as this; but modern thought is not a real measure. What a name! Modern thought! At one end of the line you will find fanatics. And at the other end another set of fanatics. The great body of people in the middle want to be Christians. Our ideas ought to be centered thoroughly on this great eight-tenths between the two-tenths at the extremes, to prevent the persons who incline toward the fanatic end of extreme belief, and at the other end to underbelief. A man graduated with great fame in a medical college, but he had no success. His father had one hundred thousand dollars and set him up well, but he could not succeed. Why? When he went into a sickroom he said: "I can not be sure whether you have typhoid fever or scarlet fever or some other kind of fever; but I can give you something that is very popular. Personally, I do not know whether it is good or bad. I have tried it; but having dyspepsia at that time, I don't know whether it worked or not. However, I'll give it to you. You may get well. I am rather puzzled about the whole thing."

There are many ministers of the same kind. One of them, perhaps the most distinguished in our country, published in a pamphlet that he did not know what he would believe in two years.

Must we preach our doubts? No; not a moment; but preach with force what we believe. A man who will go into the pulpit and suggest doubts should be criticised severely, and generally discredited as a safe religious guide.

Mr. THOMAS WORTHINGTON, of the Independent Methodist Church:

It is with great diffidence that I address this great assembly in connection with this great subject. The cry to-day is an old cry, and I am going to try to speak on behalf of the man on the street. The cry of old was, "Show us the Father;" and the answer was, "He that hath seen Me hath seen the Father." The workingman of to-day utters that cry. He says, "I asked for fish, and you are giving me a stone. I am not coming in." We must go back to the beginning. What I object to is that higher criticism is often put first. If the gospel is to have its place, its first address is to sinners. Until people acknowledge that they are sinners, it has no message to them; but when one admits that he is a sinner, he is not long in finding the Father. What then? They are to follow on to know what? All the things He has made them for. I am glad that God has placed the ether waves in the air, and in consequence of it, when my friend and I were on the ocean, hundreds of miles from each other, we spoke to each other through those waves. If a man is going to give up the salvation of which he is assured by the Holy Spirit, I should say that that man is not quite right. Let us go on to know what God has done.

Bishop E. R. HENDRIX, D.D., of the Methodist Episcopal Church, South:

I was in San Francisco a day or two after the recent earthquake. I asked a district superintendent what the earthquake did. Pointing to a portrait of John Wesley that had fallen to the floor, he said, "It brought John Wesley to the floor." I said: "Thank God! We need him." I venture to say that if Wesley were here to-day he would be marked by great intellectual hospitality. He would welcome such work as James' "Varieties of Christian Experience," "Twice-born Men," and the like. Look at his letters in the Arminian magazine, where he insisted on men's rightly citing to him the story of their religious experience. Benson narrated in one of these letters the account of a man who had every symptom of demoniacal possession. I want to give a case such as would have delighted the heart of Mr. Wesley, showing the response of Christian experience to attacks upon the very citadel of our faith. It occurred in the very decade in which Tyndall made his famous attack upon prayer, proposing to segregate in a certain hospital ward those who should be prayed for. In 1876 I was requested by the superintendent of a hospital to have a talk with a suicidal patient who had made several attempts on her life. He said, "I have done everything that medical science can do for that woman; but there is something you can do that I can not." I knew him for a skeptic—an intelligent one. He said, "She has a beautiful home and a devoted husband, but has ceased to pray, and never reads the Word of God." It drove me to my knees. I thought, "I am to have a prayer-test, and it may recover this man to the faith." The woman came down, and the physician left the room. I said to her, "I have heard

of your beautiful home and your devoted husband." She said, "I never want to see either of them again." I said: "Do you ever pray now? Do you read God's Word now?" "No; there is but one thing I think of, and that is: how to end my life. I have tried seven times and I will succeed yet." I said: "Do you know that if I were living as you are I would want to end my life? Do you know that the ranks of the German army are almost decimated by the suicides of godless men? God never intended any of us to live that way. We need His help. Would you mind kneeling with me and talking with God?" "No," said she. And there, as I pleaded with God for this tempted and almost self-destroyed soul, I became conscious that she had begun to pray earnestly. And when I saw that she had touched God, I left her alone, only to ascertain by the official records after thirty-five years that she was restored that very day by the power of prayer and by the gracious help of God. The official record of that asylum number 2 of the State of Missouri contains the whole story of her insanity, and of how she was restored to reason immediately and restored to her home. That is the best answer to the attack on the very citadel of our religion.

The Rev. WM. BRADFELD, of the Wesleyan Methodist Church:

I sympathize very deeply with the appeal that has been made in this Conference on behalf of present evangelistic work. A member told us, with great sympathy of many here, that he did not want to be stopped in his evangelistic work to get tangled up with higher criticism. We must keep on evangelistic work, and we must do it to-day. But I want the Conference to reflect upon this fact, that that has been true all the days, and that it has pleased Almighty God to raise up one difficult question after another that has upset the minds of men. What a tremendous upset it was when Copernicus discovered what he did discover about the relation of the earth to the sun! All through those times the evangelistic need was a pressing need. In our day it is still the pressing need, but we also have to face these great questions that are raised up in the providence of God.

The methods of higher criticism are the methods of modern science, which has opened the world to us and has given man at last the power to replenish the earth and subdue it. I want to ask why we should be afraid of the operations of modern science when they touch the Book of God, any more than when they touch the electric current or any other force of nature. We must be prepared to give modern science way, and expect that it will advance by the very mistakes it makes. You must not expect students, scholars, using the methods of science, to arrive at once at truth, which is absolute and certain. They never have. They have always marched over the dead bodies of their own discredited hypotheses. But they have always got there; and they are going to get there with regard to the Book of God.

I have read a story of a man who had very bad nerves, and the thing that got on his nerves was the advertising of Holloway's pills. He went everywhere to get out of the reach of those advertisements. At last he got to Central Africa, and there he was at rest for a month or two; but then a native tribe captured him and were going to offer him up before a great poeter of Holloway's pills. He got away and came home to die; but a friend suggested that he should take Holloway's pills. He took them and got better. I suggest that

method to all those people who are so dreadfully frightened about higher criticism. And I insist that you should begin with your Bible itself. Read it. I am perfectly sure that any man that uses his Bible to win souls for Christ will never come up against any doctrine of the higher critics that are true. And the people that read their Bibles in simple faith, and trust in God, do not get up against anything that modern science has discovered so as to contradict it and oppose it.

The Rev. J. G. TASKER, D. D., of the British Wesleyan Methodist Church:

One word more in response to this appeal, "Let us preach what we believe." Let us all do it. Let us not speak so much about re-statements of truth as confine ourselves to reaffirmation of the truth as truth is in Jesus. Yesterday I listened to two sermons; and both the sermons concluded with the same hymn, "All hail the power of Jesus' name." We ought to be speaking about the newer forms of unbelief, and how to meet them. I am sure, and Dr. SHELDON reminded me of it, the newest form of unbelief is the attack upon this article in the Creed, "I believe in Jesus Christ, His only Son our Lord." We can affirm this, that there is no opposition between the historical Jesus and the Christ of experience; but both are the Lord of Glory.

We have heard something about the denial of the historicity of Jesus. Our friends are very much afraid of German criticism. My friend from Germany gave me a pessimistic account of what German newspapers say. I can give him names of German papers that will give him the positive side of criticism. Dr. Philip Schaff said that if the bane came from Germany, the antidote would come from Germany too. Let us bring our people face to face with this: that there is no historical criticism that has invalidated Paul's gospel of grace, the substantial trustworthiness of the portrait of Christ in the Gospels, the testimony of the early Church to the saving power and the great effect of Christianity, which all the critics have failed to account for. In the end the dilemma about "Jesus or Christ" comes to this: Jesus or Paul; that is, is Jesus the Church's foundation or did Paul invent Christianity? And Paul would say: "Is Christ divided? Was Paul crucified for you?"

The Rev. ENOCH SALT, of the British Wesleyan Methodist Church:

I desire to give expression to one or two thoughts that have been passing through my mind as I have been listening to the discussions to-day. The first is the splendid unity which I believe to be existent in this Conference. And I make bold to say, on the strength of what I have heard to-day, that the vast unity represented by this Conference is emphatically Christo-centric, and that universal Methodism was never more truly Christo-centric than it is to-day. Jesus as Savior and Lord is looked up to by Methodism through the world and is proclaimed from its pulpits with no faltering and with absolute conviction. Another thought is as to the variety of material upon which the Church to-day has to work and which it is endeavoring to work up into Christian manhood. There are those among us who have no intellectual difficulties in regard to the Bible or the Christian faith; and there are those who have intellectual difficulties.

Perhaps there are more of them in our pews than sometimes we are aware of—people who desire to find their way to the center, and to live Christian lives, but are hindered by mental difficulty through which they can not see their way. If this is true, what is to be our attitude in regard to these? Are we to ignore their difficulty? Or are we to recognize them and face them? It is not enough to deal with difficulties that the former generation experienced. I hold that the old answer to the old object will no more meet modern difficulties than old firearms would be effectual in modern battle. We must address ourselves to the modern age, not by polemical preaching, but making us acquainted with a trend of thought and with the actual life of the people that we seek to minister unto. And we must so address our positive gospel to them that these difficulties will not be accentuated in their minds, but removed by the methods which we adopt.

The Rev. A. B. LEONARD, D. D., of the Methodist Episcopal Church:

I am a little in doubt as to what is meant by the term "modern thought." What is modern thought? If you turn to the scientific world you will find that the men of science are in great conflict. And what is regarded as science one day is discarded as science the next day. And there is no consensus of thought to-day in the scientific world except on some great questions. You turn to philosophy, and the same is true again. The philosophers are in conflict one with another. One maintains one theory, and another maintains another theory. There are volumes that have been written on philosophy that were once regarded as being safe and sound, that are now absolutely discarded. And when we come into the realm of religion we find the same condition of things. There is confusion of thought. You turn to the men who are called higher critics, and no two of them agree. And if you should undertake to follow the teaching of men that are called higher critics—take the great leading lights of the world, of Germany, and of America—and attempt to follow the lead of each one, you will go in all directions and land nowhere. You talk about some difficulties in the thought concerning religion, but I declare to you that there is no such confusion among the people on great moral and religious questions as you find among the so-called scientists, philosophers, and theologians. What are we going to do? I think we will have to wait until these eminent men of science and philosophy and theology get together. When they can agree on the systems that they represent, then it will be time enough to call the attention of the rank and file of the people to these systems as worthy to be received and relied on. At this point, I think, is the weakness in large degree of the modern pulpit; I will say, of the modern Methodist pulpit. Too many of us are preaching about the Bible rather than preaching the truth that is in the Bible. We have a great many ministers who tell the people who did not and who did make the Bible, and when a portion was written, and another portion was written. And they do more to create doubt than they do to confirm faith. And a Church under that kind of ministry will never grow strong in the great truths of the gospel. And there is too much preaching about Christ and not enough preaching Christ aggressively for the salvation of a sinning and a ruined race. In some quarters, in a Church, what would be called an old-fashioned sermon would be an absolutely sensational

sermon. If the Methodist Episcopal Church needs one thing more than another, it is to adhere to the gospel teaching, the New Testament teaching, the doctrines of salvation through faith in Jesus Christ, and of entire sanctification as taught by John Wesley. These are the great truths that we need to bring to the thought of the people. And if we do, the people will not fail to respond.

On motion of Dr. JAMES CHAPMAN, it was voted to adjourn. Announcements were made, and the session closed at 4.30 P. M., with the benediction pronounced by the presiding officer.

SEVENTH DAY.

TUESDAY, OCTOBER 10TH.

TOPIC: THE CHURCH AND MODERN LIFE.

FIRST SESSION.

THE first session of the seventh day began at the appointed time, 10 o'clock, with the Rev. W. WILLIAMS, D. D., of the Methodist Church of Australia, in the chair.

The devotional services were in charge of the Rev. ALBERT STUBBS, of the same Church.

The Conference sang Hymn No. 189,

"Come, Holy Ghost, all-quickenng fire;
Come and in me delight to rest."

Mr. STUBBS read for the Scripture selection the twelfth chapter of Romans, and offered prayer.

Secretary CARROLL: "The Local Committee, quick to respond to any request to promote the convenience and comfort of the Conference, has, at the request of the Secretary, provided pages, one for each aisle and one for the platform."

The Rev. SIMPSON JOHNSON, Secretary of the Business Committee, said: "We had handed in at the Conference yesterday by Bishop Hendrix a very important resolution bearing on the proposed arbitration treaty, and, of course, strongly in favor of arbitration. That resolution was supported by five of the most prominent members of this Conference. According to the rule of the Conference, it ought to go before the Business Committee for consideration in the first instance. That Committee will meet this afternoon at 4.30. Many of us feel that, seeing that this very question will be discussed in the Conference in the afternoon session, it would be a great pity to defer the passing of that resolution to a subsequent day. It would create a kind of

anti-climax. This afternoon we are to consider international relations and responsibilities, the Church and secular righteousness, the Church and the world's peace. I have seen all the members of this Business Committee that I could see, and we are of the opinion that the best course to take will be to suspend that standing order, in order that Bishop HENDRIX and Dr. HENRY HAIGH may move this resolution in the afternoon session. I move that we suspend the standing order, and give permission to these two brethren to move this resolution that it may come when the question is being discussed."

Secretary SNAPE: "I would like to put in a slight amendment, and that is that the resolution should be addressed by a layman as well as a minister."

The PRESIDENT: "That does not touch the question of suspension of our standing order. In this case there must be a specific majority of three fourths."

A DELEGATE: "May I ask whether the moving and seconding of that resolution precludes it being spoken to by other members of the Conference? If not, there seems to me to be no need for the protest of Mr. SNAPE."

The PRESIDENT: "We must have a three-fourths majority."

The motion was put and carried without dissent.

A DELEGATE: "Anticipating such action on the part of this body, would it not be proper to have that resolution now read?"

Secretary JOHNSON: "If the Conference wishes it, I may read it now:"

We hail with pleasure and profound gratitude the deepening and growing spirit of good-will and peace among the leading nations of Europe and America. The noble work of The Hague Conference as promoted by the Federal Council of Churches of Christ in America, and the Free Church Council in England, is already bearing fruit in the Arbitration Treaty, which agrees to submit questions of national honor to the proper tribunal for arbitration. We heartily endorse this signal advance in the interest alike of peace and universal brotherhood. We strongly urge the Christian nations represented in this Ecumenical Conference speedily to take necessary legislative action to consummate the arbitration treaty which has been signed by the representatives of the British Empire and of the United States of America. By every proper means we will seek to promote it in His holy name who is the Prince of peace.

A DELEGATE: "May I ask this question? Is the Business Committee likely to bring forward any resolution respecting the *ne temere* decree? We are anxious to know that, and if the Business Committee does not bring forward a resolution, some of us, as members of the Conference, would like to do so; but we greatly prefer that the Business Committee should look at the whole question and report to the Conference."

Secretary JOHNSON: "If Mr. SHARP will hand in a resolution on the subject, I will see that it comes before the Business Committee. It must be signed by two members."

A DELEGATE: "As I listened to the resolution this morning, there is no reference in it to the proposal for a definite treaty of arbitration between the United States and England. We ought not merely to draw up a general resolution, but if such a proposal is now in existence—"

The PRESIDENT: "Allow me to point out that the necessity of referring this to the Business Committee has been destroyed by the resolution already passed. So that it is not now in order to move that that resolution be referred to the Business Committee. We have decided not to do so, but to take it as submitted to us this afternoon. When a resolution is handed in, it is competent for any member of the Conference to move an amendment if he desires. This touches the subject matter of the resolution, and not the mode of procedure."

A DELEGATE: "I think that the Business Committee ought to have a resolution brought in by unanimous consent."

Secretary JOHNSON: "That matter is in the resolution."

The essay of the morning, on "Adaptation of the Church to the Needs of Modern Life," was presented by the Rev. S. D. CHOWN, D. D., General Superintendent of the Methodist Church of Canada, and herewith follows:

Of the many adaptations of the Church, the need of which has been emphasized by the conditions of modern life, we shall have time to trace but two or three, and must omit many of the most obvious and most essential character.

We remark first that the Church must increase its activities in the direction of social service. It must translate into action all that it finds in the spirit of Christ. Christianity has a gospel for all sorts of suffering as well as all degrees of sin. If the Church

does not practically illustrate its gospel for the sufferer it will slide down out of its place of authority in the modern world. The core of the problem is not giving charity, but securing social justice. However earnest or eloquent he may be, the preacher can not do this. He should know the life of the classes and the needs of the masses. He should also know well and speak with tender sympathy and fearless force the social message of Jesus; and he should live so that he may utter it with untrammelled conscience. That is his part. The love of money will canker every high ministerial ambition and change the sweet influence of his life into apples of Sodom. There is for him at least a high ethical imperative behind the full assurance of faith and the baptism of power from on high.

But I say, with all the emphasis of deep conviction, that it is the layman's special function to secure social justice. The preacher is but a voice crying in the wilderness unless the laymen he represents combine to do business in the spirit of the cross. The political economy of the iron heel is dominating our civilization and Christianity. Competition is not ethically just or religiously practicable if it confer upon the toiler only a living wage. Human creatures must be treated as though they had human natures. It is not a great thing to make money, but it is a sublime thing to make it right. There is a call to-day, beyond expression in words, to Christianize commercial life. Such a purpose would elevate all worthy business to the level of a profession. Under the peculiar stress of modern labor conditions one prominent layman doing business in a large way and in accordance with the Sermon on the Mount can commend the Church to the common people more than a whole Conference of preachers. We know the laymen of Methodism are men of good will, but they need more than that. They need faith that can remove mountains to enable them to believe that the law of the cross is practicable in commerce. The complexities and perplexities of modern commercial life, if met faithfully, require resources of spiritual power incomparably vaster than were necessary to enable a member of our Church to keep Wesley's rules fifty years ago. The supreme problem in this connection is to fill the Church with such a pervading and impelling sense of divine power that all who belong to it will feel themselves fortified for every necessary sacrifice. The residue of the dynamic is with God, and if the Church is to meet the demands of modern life, new baptisms of power must be received by the laymen, and by them applied to the economic relations of life. Oh, that our good men could see the pinching poverty of merely material wealth and the abounding richness of the consecrated life!

But we must proceed swiftly to speak of an adaptation of the Church to the needs of modern life, which is the special function and duty of the ministry. I refer to the note of spiritual authority

in the pulpit. By spiritual authority I mean that magnetic quality which is recognized in a preacher's utterances when it is felt that he has been in deep communion with the spirit of truth. In these days the people care little for the credential of a mitre, a peculiar garb, or an official chair, and they regard it as a fiction of the imagination to suppose the Most High reveals truth to a Church organization as such. In the revelation of His will God speaks to the individual soul.

The problem thus imposed upon the Church is, while securing the effective cohesion of its ministry, to develop within it men who will speak with spiritual authority; an authority which can not be possessed without the exercise of a considerable degree of personal liberty. If it can not do both, it is out of joint with modern life. How shall this be done?

In reply let me say that the fundamental beliefs of the Church lie deep in the normal consciousness of the common people; such, for instance, as the existence and providence of God. These intuitions need not be sustained by argument. In the nature of the case every minister must believe in these. Without this faith the Church is bankrupt.

But above these lies a realm of truths which are known and verified by experience, such as the new birth, the witness of the Spirit, and the sanctifying power of the grace of God. These experiences presuppose belief that Christ died for our sins, that He rose again, and that the Holy Spirit has been given to men. These truths are the marrow of the apostolic message. In this realm every preacher must have experience to speak with authority; otherwise he is a weakling and has no place in the pulpit. The affirmations of testimony are worth a thousand-fold more than the triumphs of controversy. Certainly, then, all who enter into organized effort for the conversion of men should have a heartfelt experience of the great salvation.

Above these, again, in the sense of being less fundamental, other truths are found, which are related to the Christian system as profitable for teaching, for reproof, for correction, and for instruction in righteousness. The truths referred to contribute to the development of character, to the proper conduct of life, and to the establishment of the Kingdom of Heaven, or they may have little more than an intellectual interest being without much, if any, moral content. Concerning these a more complex method than either intuition or experience is necessary to attain to that deep conviction of a direct message from God which breathes a sense of authority into the hearts of all who hear. It is in this field the gift of interpretation finds its fullest exercise; and here the important question must be answered, "How shall the Church preserve its autonomy and at the same time maintain such sympathetic touch with the in-

lectual world as will stimulate its ministers to strenuous search for completer views of truth?" This problem is of immense importance in these modern days, when the pulpit, in some quarters, is dry-rotting with formal homiletic exercises and languishing for the vital message of the gospel.

On all hands it is admitted that to speak without conviction is fatal to success. A parrot preacher is a parasite. The sense of authority in the pulpit *must* be increased. Yet we are face to face with the fact that this can not be done except in harmony with the spirit of the age. Our ministers must reach their convictions by methods in which the people to-day believe.

Now, the modern world is permeated with faith in the inductive method of seeking and understanding truth. This method has won the day in science and philosophy, and it is unthinkable that it should not prevail in the study of theology. It must do so if theology is a science. It is essential to the inductive method in the sphere of religious truth, not only that it obtain facts, but that the facts should be apprehended through such psychological avenues as will make them the peculiar personal possession of the finder. Truth so found entails an intimate responsibility upon the receiver for its safeguarding and promulgation. This will be admitted by any Church having a particle of prophetic spirit. Such a Church will recognize the soul agony of the sincere truth-seeker, and will sympathize deeply with the profound sense of personal responsibility just referred to, lest it be found guilty of converting men into machines.

What course may the Church reasonably take in the presence of these conditions? At the outset the Church has a right to hold that no real progress is possible by sinking into a sea of forgetfulness the treasures of the past. Just as reasonably could one hope to build himself up mentally by divesting himself of his personal memory. It is foolish, if not wicked, to kick down the ladder by which we have climbed thus far.

But as the organ of human progress the Church is in duty bound to recognize that the ladder which fails to reach the heights of truth this age demands, is too short. The ladder of past ecclesiastical declarations can not reach the present need. Each seeker after truth must add the rungs of personal experience, of observation, of historic insight, and give heed to the messages of the spiritual giants of the age, who must be regarded as exponents of the special aspects of truth necessary to build the Kingdom of God in our time.

Let us not think that theology is an inanimate thing which can be handed down unchanged from generation to generation. It is the ripening fruit of truth and thought, and its process is never complete.

"Mohammed's truth lay in a holy book,
Christ's in a sacred life.

So while the world rolls on from change to change,
 And realms of thought expand,
 The letter stands without expanse or range
 Stiff as a dead man's hand.

While as the life-blood fills the growing form,
 The spirit Christ has shed
 Flows through the ripening ages fresh and warm,
 More felt than heard or read."

If theology be a growing science, it follows that the Church should assist its ministers to investigate all truth, irrespective of the label it bears. The sense of restraint here not only contracts the mental horizon, but reduces the vital influence of truth in the heart and life of the seeker. The opposition to modernism within the Church of Rome is not directed against scientific investigation in itself. It operates only when investigation trenches upon the proclaimed dogmas of the Church. If true to itself, Protestantism will not erect such compartments in the human mind, and it would be fatal for Methodism to attempt it. Protestantism is a movement for intellectual freedom and general progress. But John Wesley went further than the founders of Protestantism. He taught not only the right, but the duty of using private judgment in the interpretation of the Scriptures. Up to the measure of the critical lore of his time he revealed the origin and interpreted the meaning of the Bible with a remarkably free hand. In his conferences, to use his own expression, "every question was bolted to the harn." In them they concluded that, as to speculative matters, every man was to submit only so far as his judgment should be convinced, and in every practical point, so far as he could do so, without wounding his conscience. In this freedom he discerned the hidings of power. His policy was to submerge the irritation of difference of opinion in an ocean of love, and to keep his preachers so busy saving souls that they would have little time and less disposition for controversy. Methodism adapts itself to the needs of modern life so far as it assures its preachers an undisturbed opportunity for mental expansion and spiritual growth while they remain true to the saving doctrines, the joyous experiences, and the dynamic forces of the Christian faith. Liberty of thought, accompanied by truthfulness of spiritual perspective, is the very genius of our Church.

The Church should also stimulate the loyalty of its ministers. This can be well done by assuring the truth-seeker not only a wide range in his search, but also conscious liberty in reaching his conclusions. The over-seas dominions of the British Empire are enthusiastically loyal to the crown and constitution of Great Britain because they are consciously free. One-fourth of the surface of the globe is ruled by free democracies owing allegiance to the British

crowns. Their loyalty flames like the burning bush; while the greatest Republic in history by its very existence bears testimony to the folly of coercion. This loyalty, inspired by liberty, represents the ideal relation between the minister and his Church. Such loyalty will bring untold accessions of power and strengthen the Church to meet the needs of modern life.

Another qualification for obtaining the note of spiritual authority is perfect sincerity. The Church has a right to claim this from all its ministers and is in duty bound to remove every artificial hindrance thereto. The final test of sincerity is a willingness to live the ultimate implications of any truth that may dawn upon the mind. Sincerity is an open sesame for the reception of truth. For truth after all, be it said, is not simply conformity to fact. That is only the shell of it. The truth as it is in Jesus is a spiritual essence within knowledge that has power to transform character. Truth is the vital principle of knowledge. It has the same relation to knowledge that spirit holds to body. Jesus says: "I am the Way, the Truth, and the Life. He that is of the truth [hath its spirit] heareth My words." When the perfectly sincere soul opens the Bible, deep calleth unto deep. The depths of his soul call unto the depths of the word, and there is a conclusive response. Often it comes, to use the phrase of Browning, "as though stung by the splendor of a sudden thought." In this experience, more than in any other way, one enters into a profound conviction of the supremacy and divinity of our Scriptures. The antennæ of the soul feel down into the depths of their truth, appropriate it, and it becomes the very fiber of character. Thus equipped and mightily baptized by the Spirit of God, the preacher speaks with a conquering note of authority, and an absolute need of modern life is met and satisfied.

When loyalty and sincerity mark a preacher's approach to truth, the Church in this age is well advised if it give him cordial fellowship; and it may do so without any danger of ultimate loss to the organization. We say this with some confidence, because we are persuaded that true loyalty and sincerity will forbid any utterance for the sake of novelty or sensation, and debar any teaching which would tend to destroy the high imperatives of really religious conviction. A preacher possessed of these graces will not willingly provoke hostility, nor use knowledge in a destructive spirit. He will, if possible, burn his own smoke, and be careful not to blind or make sore the eyes of others with it.

In the final analysis, then, liberty tempered by loyalty and inspired by sincerity is the ideal. Yet until the ideal is universally reached, law will not be without its distinct and necessary function. It must protect the Church of Christ by guarding against teaching other than that which inspires the purest morality and the highest

Christian life. Law must stand within the shadow, keeping watch above its own. But in these modern days the criterion of orthodoxy should be the ultimate effect of any teaching upon life, rather than its harmony with any theory, literary or theological.

My last remark is that the *greatest* need of the Church to adapt it to modern life, the need that stretches through the whole diameter of every department of its work, the need that is higher than our highest heaven of thought, and deeper than our deepest sea of feeling, is that of spiritual leaders who are men first and clergymen afterward; the leadership of mighty, magnetic souls who improve the world as being but one remove from God.

How shall we get them? Certainly not by the development of the machine ecclesiastic. The measure of a man's greatness is the measure in which he loses sight of the institution and is constrained only by the splendid mission for which the institution stands. We shall get our leaders when our young men believe that the Church is out to do great things in human service; when we make them believe that the Church stands as the greatest stimulus on earth toward intellectual breadth; when by giving them liberty we generate unswerving loyalty; when we make them feel that the very atmosphere of the Church is surcharged with sincerity, and that in it they can enjoy fellowship with the spiritual giants of the age. These are the things that are of consequence in the growth of the soul. These are the things that will help great souls out into a great life. These are the things that will enable Methodism to realize John Wesley's ideal of a "manly, noble, generous religion, equally removed from bigotry and superstition."

Our conclusion then is, in a word, that the Church is adapted to the needs of modern life when she is filled with a spirit of unity; when she responds with service to every otherwise unheeded cry of human need; when her foundation-truths lie deep in the unflinching intuitions of the common people; when she bears joyful testimony to the saving truths of the gospel; when she accords the genial stimulus of liberty to every loyal and sincere student; and when, for leaders, she has men of great intellectual grasp and sweeping spiritual vision, who see the holy city New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband, whose foundation-stones are laid in the fair colors of every virtue, human and divine, and whose Builder and Maker is God.

The first invited address was given by Sir GEORGE SMITH, of the Wesleyan Methodist Church, on the subject, "Function of the Church in the Life of the Community."

The vastness of our subject and the brevity of allotted time justify my waiving all introduction and appealing immediately to the Highest Source of Wisdom for our guidance.

I. For the Voice which spake as never man spake has answered for us the question implied in the title of our subject.

What is the "function of the Church in the life of the community?" It is to be "the salt of the earth; "the light of the world;" "the city set on a hill."

That is our calling; so that, however we may express our duties and privileges in modern phrase, and however we may be impelled to fill in the Master's majestic outline, our conception of the Church's function must never conflict with or fall short of this "pattern shown us in the Mount."

No modern ideas, no anxiety to broaden or popularize the Church must be allowed to lead us into the abdication of this solemn position—to be God's appointed society for the reclamation of the world.

As unwavering Protestants we should promptly repudiate any intervention between God and man by any particular caste or order of men. But of His Church as a whole, ministry and laity, this thing is true; that the man or body of men who know God in Christ must intervene to represent Him and make Him known to the world which knows Him not. The Bride as well as the Spirit must ever say, "Come;" and he that heareth must be a standing invitation to the spiritually deaf.

The function of the Church, then, is first of all to see God, and to testify of what it sees; to hear God, and to repeat, in word and life, His truth to men.

It may be that, as a condition of that seeing the old Vision which our fathers saw, for the hearing of the Heavenly Voice, "which only faithful souls can hear," we must forego some of the world's glamour and din; but if thus we may quicken our own spiritual eyes and ears, and receive a new "epiphany" for this generation, that new loosing of the Church's tongue for laity as well as ministry would surely be the most glorious evidence of the new Pentecost for which we wait and pray.

II. It will probably be expected that even the briefest utterance on our great subject will include some reference to the Church's duty in leading and inspiring the great works of social reform.

We admit that duty—first, because Christ began His ministry by care for the bodies of men, and second, because the remarkable universality of the world's cry for help may well be one of the signs of the times which He would have us discern.

The Church's conviction of this duty seems to us now so deep and so general that the present speaker feels it to be less needful to insist on it than to indicate two limitations or qualifications of our sociological zeal.

I submit that in striving, as we ought to strive, for social betterment and cleansed environment we should never even seem to forget

that in the twentieth century, as in the first, the life is more than meat and the man himself than raiment; that character makes its own environment, and that, as one of your Western philosophers has taught us, "the soul of all improvement is the improvement of the soul."

I will not ask, as some have done, whether the fathers of our Church did not achieve as much even towards the solution of social problems by striving directly and almost solely for cleansed hearts as we in our regard for conditions and environment; but I will express my assured conviction that in our proper enthusiasm for social reform and increasing war against human wrong we must not, any of us, abate one jot of our evangelistic solicitude for "the sin-sick soul." And secondly, I am convinced that the function of the Church as a whole in relation to social reform should be to inspire and spiritualize the ideals of the community and proclaim sound principles of action, as did Christ and St. Paul, rather than to work out and apply details of procedure. The latter course might not only involve our being cumbered with much serving, as I fear some Churches are at this moment, but might overlap the province of the State, the municipality, or the individual conscience. And it will be wise to remember that there are, and probably always will be, varying schools of thought amongst us with respect to methods and details of human betterment, and that it is no duty of the ecumenical Church, nor of particular Churches, to assume a papal infallibility of reforming methods or means, thereby often endangering the peace of Churches and alienating those of its members who hold differing views.

Perhaps this word of warning is needless on this side of the Atlantic, but it will be understood by many working under Old-World conditions.

III. The Church's calling and function is immeasurably higher than that of the statesman or political economist, though she may well be the friend and counselor of both.

The Church must be the inspiring and uplifting force in every branch of a nation's life. Hers must be the prophetic vision of "The Watcher on the mountain height," discerning God's signals in the signs of the times and interpreting them to men.

She must be—and the urgency increases daily—the advocate and exemplar of the spiritual in an age materialized beyond any precedent in the history of Christendom.

She must be the witness for the soul to a generation seemingly conscious only of a body to be pampered and a mind to be amused.

She must be the mentor to this age that the mere pursuit and misuse of wealth forebodes, by every historic analogy, national demoralization, and decay.

And observe that the Churches represented here have this mes-

sage to the two richest nations upon earth. How shall we deliver it? Shall we cheaply and glibly fall at wealth as essentially evil, and its possessors as devotees of Mammon and Belial, or shall we leave such denunciation to the philosophers and satirists, whilst we proclaim and exemplify the Scriptural doctrine of stewardship, of faithful stewardship, to God? for, in our view, the material resources of the Anglo-Saxon peoples and the energy which develop them are both God's own talents delivered to these nations for His gracious purpose amongst the nations of the earth.

The Church must be a witness for eternity in an age deafened by the noisy wheels of time.

But if we find that heaven seems too remote to exercise its old attraction on the modern mind, and man's self-complacency too imperturbable to be moved by future terrors, then must we witness, and demonstrate with our lives, that here and now there are riches immeasurably greater than material possessions and satisfaction beyond its enjoyment, the treasure of redeemed souls, and ennobled characters.

Does that demonstration seem a hopeless task—to ask our fellows to "look on this picture and on that;" "sorrowful because he had great possessions;" "glad when they saw the Lord?" I see with you the mountain of difficulty, but I believe it is no greater than that of the eighteenth century.

I believe in the Holy Ghost; I believe in "the expulsive force of a new affection;" and I believe that, if we truly proclaim God's purpose and our aim to redeem this present life, as well as the life to come, and if we approach it with a vision of Christ and of His crown-rights over all we have and are, the mountains will yet flow down at His presence and souls awaken to His voice.

Brethren, shall not the twentieth-century Church, faithful to its traditions and clothed with Pentecostal power, so fulfill its high calling that a world groaning and travelling in its iron or golden chains may yet be reclaimed for its Lord, and not only for a future inheritance in light, but that here, in a society regenerated beyond the reformer's dream, a paradise regained, in this world's eventide, man shall walk again with God, unafraid, in the garden of the earth?

Mr. N. W. ROWELL, K. C., of the Methodist Church of Canada, gave the second invited address, on "Interdenominational Co-operation," as follows:

Let us hear the words of John Wesley: "I desire to form a league, offensive and defensive, with every soldier of Jesus Christ." "If thy heart be as my heart, give me thy hand."

On this broad and catholic platform let us stand. For this great ideal of co-operation and unity let us unceasingly strive. It is well to remind ourselves that Methodism was born not to formulate a

new faith or to establish a new type of ecclesiastical organization, but to call men to a new life; and we are never truer to our origin than when joining hands with all other communions and organizations engaged in similar work.

On Thursday last we had our decennial Methodist stocktaking. Considering the magnitude of the investment of men and money, the result, so far as it has been registered in Church membership on the home field, has been very disappointing, and it is little comfort to know that other denominations are passing through a similar experience. It is not without significance that side by side with a decreasing ratio of increase in Church membership in the homelands, the great things for which the Church stands, the great principles which prompt men to right living and right acting, are finding increasing expression in the lives of multitudes of men outside the Church, and the past ten years furnish a record of unparalleled achievement in the foreign mission field. Why does not the Church as an organization more largely grip the heart and intellect of men in the homelands? Why is it that leadership in great movements of social and moral reform, which of right belongs to the Church, has in many cases passed into other hands? Why is it that so many who need the helping hand of the Good Samaritan look not to the Church, but outside the Church to find it? No doubt many causes contribute to produce present conditions. But is it not true that multitudes of men outside the Church are not hostile to the Church? They are simply indifferent to it. It does not interest them. Life all around them is of such absorbing interest that the Church makes no particular appeal to them. Why is it? I want to suggest for your consideration simply one of many contributing causes: the lack of a direct, commanding, and compelling appeal to the deep and vital things in life by men of faith and vision, men of Christlike sympathy and sacrifice. Wherever you find such an appeal by such a man the multitudes respond.

Our ministry is the product of the system. So large a proportion of the time of the ministry is required to keep the machinery of their Church organizations in operation that too many come to look upon this as their work, rather than simply a means to enable them to present more effectively the living Christ to men. Great opportunities and great causes develop great men. Operating Church machinery never will. Has not the multiplication of our denominations, the competition between one denomination and another in small centers of population greatly accentuated this difficulty and increased the peril to our ministry?

One's attitude toward interdenominational co-operation depends upon one's conception of the real function of the Church and the vital character and urgency of its message to the world. If we believe in the sufficiency of the gospel of Christ and the insufficiency

of all other gospels to meet human needs; if we believe that the living-out in daily life and the world-wide presentation of the gospel are the central and commanding obligations resting upon the Church, we must realize that the more fully we make it possible for the ministry of the Church to devote themselves with whole-hearted endeavor to this great task, the more speedily and effectively will it be accomplished. How can we make this possible? Assuredly not by the spendthrift policy of competition, but pending the time when unity is possible, by the brotherly policy of co-operation. It is only thus that the world will feel the impact of the combined strength and energy of the whole Church of Christ. Is it any wonder that the Church has been comparatively ineffective in the execution of its commission when we realize that in the life-and-death struggle in which she has been engaged each battalion of the army has marched to its own tune under the direction of its own commander, and oftentimes these battalions have trained their guns upon each other rather than the enemy?

Modern life demands of the Church sincerity and efficiency. In view of the magnitude and urgency of the spiritual, intellectual, and social problems confronting the Church, and which urgent call for solution, how small and almost trivial seem most of the matters that divide us as denominations! The great fundamentals upon which we all agree are the real things, and the world to-day has little patience with the men or the Church that would exalt non-essentials into articles of faith. So long as we spend our energies in magnifying or perpetuating these differences, so long will men doubt the sincerity of our professions and the efficiency of our work. Our differences are not due to our perfections, but to our imperfections; and is it not suggestive and significant that the men through whom the Church is expressing her devotion to her Lord's great command in the foreign mission field get much closer together than we in the home Churches?

The Church's efficiency is greatly impaired by its divisions. Our sacrifices are often to serve denominational ends rather than immediately and effectively to serve humanity. Such sacrifices make no effective appeal to the men of our day.

Must we not frankly admit that among our home Churches, particularly in villages and small towns, there is an entirely unnecessary multiplication of churches, and the energy that should be expended in real service to the community is largely exhausted in the effort to keep the machinery in operation? In these villages and small towns, and in many country places, two, three, and four men called of God to preach the gospel are compelled to devote most of their energy to the operation of two, three, or four sets of Church machinery, where one would serve the religious needs of the community. This multiplication of preachers in small communities

where not one of them has a man's opportunity to make his life tell to the utmost, not one has a man's work to do, has a dwarfing and deteriorating influence upon the character of the preacher himself, as a prophet of God. One of the most pathetic and tragic events I have witnessed is that of a young minister who feels that he has in him great possibilities for service, and yet he finds that by the organization of his Church he is compelled to expend his life competing with brother ministers of other denominations for the support of a community which one could adequately serve. This unnecessary multiplication of Churches in small communities also tends to develop among the people narrow denominational rivalry rather than broad Christian charity. How dare we as Christians perpetuate this condition if it can be avoided? If any great business enterprise confronted with competitors such as confront the Church to-day, squandered its resources as the Church does, it would deserve bankruptcy, and bankruptcy probably would be its portion. This waste of men and money leads thinking men to ask the question, "Can the Church be sincere; can she believe herself in the mighty import of her great message when she thus squanders her resources?" This ineffective use of the resources of the Church discourages many men, alienates others, and prevents the Church from commanding the confidence and enlisting the service of multitudes who are to-day outside the Church.

The difficulties of securing co-operation are undoubtedly very great, but Christian charity, patience, and common sense should overcome them.

In Canada we are now trying a very important experiment in co-operation. Presbyterian, Methodist, and Congregational Churches have agreed upon a plan for occupying certain new districts in Western Canada in such a way that they will not duplicate each other's work, and have also agreed that one of these Churches should withdraw from certain districts already occupied where the duplication of the work is so evidently unnecessary as to make continuation entirely unjustifiable. Co-operation is no doubt more difficult in some respects than actual union; but if we can not get union, or until we get union, we must endeavor to co-operate. No movement for co-operation, however, can succeed unless there is a large measure of Christian charity and of brotherly confidence and sympathy between the leaders and the membership of the Churches. There are indications that this brotherly confidence and sympathy are steadily growing, and the movement for co-operation may extend and other Churches may yet see their way clear to join in a general plan at least for occupying new territory.

There appears to be every reason why there should be, and no good reason why there should not be, continued and effective co-operation between all branches of the Christian Church in great

religious, social, and moral reform movements. In Canada we are steadily working in this direction. At the present time we have our Dominion Council of Moral Reform, consisting of representatives of our Protestant Churches, the Trades and Labor Council, and the farmers' organizations of Canada, and through this council and other agencies and organizations the influence of the Churches in social and moral reform movements is being rendered more effective. We have also succeeded through our Laymen's Missionary Movement in establishing thorough and systematic co-operation between all our Protestant Churches in the cultivation of the missionary spirit in the home Churches. For three years all our Mission Boards have co-operated in holding interdenominational missionary meetings and conventions throughout Canada, educational and inspirational in their character, and we are just now entering upon another series, the meetings extending from Vancouver on the west to Sydney on the east. No single feature of the recent remarkable development of missionary interest among the Churches in Canada has made a deeper impression upon the mind of the man on the street, as well as the man in the Church, than this co-operation. For the first time in the religious work of our country men have seen all branches of Protestant Christianity meeting on the same platform, proclaiming the same message, inspired by the same motive, drawn together by the same love for the same Savior and Lord.

We all know that at the present time the principle of co-operation is being much more extensively and effectively applied on the foreign field than in the homeland. It should be everywhere applied; there should be no such thing as overlapping in the foreign field. The problem of Christian education in the foreign field is so vast and so urgent that we can not seriously attempt its solution, except by a union of effort in the establishment of institutions of higher education. This is the settled policy of our Canadian Methodist Church. In China we have united with the Methodist Episcopal Church, the American Baptist Church, and the English Society of Friends in the founding of the West China Union University. We are all combining our resources, and we hope to make this Union University one of the great institutions for Christian education in China.

It was stated at the World Missionary Conference in Edinburgh that by effective co-operation the efficiency of the present missionary force could be doubled. With this fact staring us in the face, and with countless millions as yet unreached by the gospel, how can we remain Christian if we refuse to co-operate? The truth having been made known to us, we have no further excuse for our sin. If we would win the world for Christ we would show the world that the Churches love one another. The dominant note, the most inspiring note of the Edinburgh Conference was co-operation and

unity through the spirit of Christ. The Continuation Committee of this Conference is in itself an expression of this spirit and of the necessity and urgency for co-operation.

What are the differences between the various denominations of the Church of Christ, compared with the differences of Christianity and the non-Christian religions? Do we realize that a great world-conflict is on? In every part of the world a battle is being drawn between Christ and His followers and the non-Christian religions, and instead of combining our forces and resources so as to utilize to the utmost their combined strength and energy, we are expending much of our energy in striving one with the other for supremacy. Until the spirit of Christ has so taken possession of His Church in all its branches that they can work together in the spirit of love and, forgetting their differences, live and proclaim His gospel to men in the spirit of sacrificial service, men will not heed the call of the Church.

But after all co-operation is only an expedient to obviate some of the worst effects of our unhappy divisions. The drift of our time and the demand of modern life is unity. The unity of the Christian Church would be one of the strongest testimonies to her divine origin and one of her most compelling appeals to our humanity. It would be the realization of our Lord's prayer "that they all may be one . . . that the world may believe that Thou hast sent Me." For this unity let us all earnestly pray. The unity of all the Protestant denominations would be a great advance toward this larger unity, and would strengthen the Church's testimony to the world. Every union in the divided family of our Lord brought about in His spirit is a measurable advance towards the perhaps far-off divine event to which the Church of Christ is steadily moving. Let us thank God for the unions in the Methodist family in the past. In Canada we have demonstrated the practicability of the union of all branches of the Methodist Church, and we know the great spiritual inspiration and impulse that come from this union. In Canada we have demonstrated the practicability of the union of all branches of the Presbyterian Church, and we know the great spiritual inspiration and impulse that come from this union. It may be that in Canada we shall yet demonstrate the practicability of a still larger union; and who will set limits to the mighty spiritual inspiration and impulse which shall come from such larger union?

The general discussion was opened by Sir ROBERT W. PERKS, of the British Wesleyan Methodist Church:

May I say that I have listened with some surprise to the description which Mr. Rowell has given of Canadian Methodists? I did not know that there was this professional spirit among the Methodist clergy in such a keen form as he has indicated, or that

there was—in the Northwest, I presume—that fierce competition among the different religious denominations. In the Old Country we have tried to solve that difficulty by appointing a joint committee, whose duty it has been during the last twenty years to prevent the establishment of a Methodist Church in a place where already there are Churches. I am a sort of product of Methodism and Presbyterianism. My father was a Methodist preacher. My mother, in her early and unregenerate days, dated everything from the disruption, and when she became a Methodist preacher's wife she put the Shorter Catechism on the shelf; otherwise, if I had been between the two catechisms, I might have been here as a higher critic. The speaker from Canada indicated that while he would regret that you should lose the Methodist sentiment and history and associations and spirit, that would be a comparatively small loss. I want to urge that we can do better, that that great Presbyterian Scotch Church can do better and preserve its integrity, its independence, its evangelistic aggressive fervor, its glorious Presbyterianism, its tradition, better by co-operation, by close identity of action in the home field and in the Northwest, than by organic union. Sir, I can not understand, as I look back upon my early days and study the history of families that I could name, how the Methodism in this country is going to cut the connection with Methodism's glorious aggressive activity and become a sort of nondescript religious community.

The Hon. A. J. WALLACE, of the Methodist Episcopal Church:

I find in the title of the first address the words "Adaptation to Modern Life;" later, in another address, I find "Adaptation to the Life of the Community." What community? These well-to-do, prosperous men who gather here in this great church and other great churches? What community? One branch of the Methodist Episcopal Church last year spent more money in pastoral salaries than John Wesley and all his preachers had spent on them from the time he went to Georgia to the time he went to heaven. And John Wesley had more sweat-stained shirts in one audience than we had in ten States last Sunday listening to Methodist preachers. He had more hard-handed, grimy-faced men in some of his big audiences than you had last Sunday in half a dozen of the biggest cities in Canada. "Adaptation to the Needs of Modern Life!" We have not met it yet. Thirty-five thousand men dropped out of the shop of one of the great railroads of the United States the other day! How many of the men who took their place are found in our Methodist churches on the Sabbath day? The millions in our shops and the great factories and other institutions—how many of them have we got in our Churches to-day? Did not Dr. BRIGGS tell us the other day that there were two and a half million dollars in Methodist churches in this city? How many of the hard-working toilers, such as listened to John Wesley, do these churches house? I am no pessimist. I love Methodism and its work. If John Wesley were here he would be broken-hearted to find that men gather and spend their time in the great Ecumenical Conference talking of everything but the great fact that the men who are doing the work of the world are passing us by on the other side, that our churches are empty, that everywhere in the United States and this country and, I think, largely in Great Britain, we have lost our grip on the kind of men John Wesley talked to. But what can you do? I do not know, and you do not know. We have got the wrong idea in our

ministry. You put hundreds of young Methodist ministers to work last year, graduated them, and told them to go forth and preach salvation to suffering, sorrowing men in these great shops and establishments. They don't know how to preach to them. What did Jesus do? Did He go to a Church established on Mt. Sinai and say, "You men are already trained; you go and do the work?" No; He took Peter and other fishermen, and when Peter preached at Pentecost, men listened to him. John Wesley went to the factory and farm and foundry, and he talked to men as one who knew how and where they lived.

The Rev. J. PEARCE, of the Methodist Church of Australia:

I want to put additional emphasis on the note which has been already struck. I sincerely trust that the supremacy of the gospel message will be practically acknowledged by Methodist Churches as a whole. I sincerely trust that there will be an endorsement of a thought already quietly expressed. Notwithstanding what has been said by the previous speaker, I have a growing conviction that the great essential in the world's salvation in the social and political as well as other realms is the religion of the Lord Jesus Christ. We have been given a little autobiography now and again. Will you bear with me while I state my qualifications to speak on this subject? I went to work in the mines at the age of ten; at the age of eighteen I helped my father to subdue the forest and cultivate the soil; since then I have done a good deal of pioneer work for the Church in the frontier settlements of our great country, and in recent years have been associated with the Rev. H. Howard in city mission work. I go to men, the working men, the struggling men, with this message, "Most of all, you need the Lord Jesus Christ."

I am glad for all that is done in the direction of social reform; but don't pin undue faith on the efforts of the social reformer or the legislator. He can do much, but is not omnipotent. I want to place emphasis on the ordinary things. Sometimes undue stress is put upon the potency of the big battalions. By ordinary things I mean sociability, cordiality, love; the working man is hungering for these evidences of sympathetic interest. Get down by his side and make him feel that you are one with him, that you are his friend and brother. I did not find just that cordiality in England. I esteem the brethren there highly, but some of them are very frigid. I have not a strong desire to renew their acquaintance, because I share the mariner's dread of icebergs. You know as well as I that warmth and friendliness count for much. Let warmth also characterize our pulpit utterances. In music expression is the essential element. The technique may be faultless but if it is not vibrant with musical feeling the expert will refuse to call it music. Passionate utterance is always effective. I think that test should be applied to our pulpit oratory.

The Rev. J. ALFRED SHARP, of the British Wesleyan Methodist Church:

Mr. President, I have felt very strongly that the points brought before us this morning are vital to the very existence of the Church. I am certain that in the coming years a Church will be judged and will have to stand or fall according to its power to touch the conditions of modern life. The Church of the future

will not be that Church that exceeds in boasting about its wealth or equipment, or even about the greatness of its numbers, but the one that succeeds in infusing into the great heart of the world's democracy some feeling of love and loyalty to the Lord Jesus Christ. And it seems to me the question we ought to face this morning as Methodists is this, How far can Methodism claim its part in the accomplishment of this, how far can we as part of the great Church catholic do our share in infusing into the heart of the world's democracy this feeling of love and loyalty to the Master and Savior? I believe we can do a great deal, and I believe we can do it better as we are, than by mixing up with others whose opinions may differ from ours. I am not at all enamored of the views enunciated by Mr. ROWELL. I have lived all my ministerial life in the closest friendliness with ministers of other Churches, and with the other Churches themselves, but I hold that there is more virtue in a unity of spirit than in a cast-iron formality. Looking at it from a Methodist standpoint, I do not believe that a cold, stiff, formal Methodism can play its part in the work that needs to be done in these times; but a Methodism true to itself can do more than any other Church to uplift the life of the people. To be able to face these modern problems, we must as a Church hold the faith of the gospel of Jesus Christ, and we must make that faith one of divine heat and power. A Methodism of this kind, full of adaptation, in my opinion, will be one of the great regenerative influences in the world's life. Let me go a step further. The world needs to-day, as nothing else, the regenerative influence and uplifting power of the Church. There is nothing that appalls me more than to go into the slum areas of our great cities. What do we see there? We see humanity flung upon the human scrap-heap, and this human scrap-heap of our great cities is the despair of the politician and philanthropist. In England we have that despair finding expression in a plea for a legal chamber. Let Jesus Christ have His chance. I have seen, my brethren here, all of us, have seen the power of Jesus Christ to take humanity from this scrap-heap, and make it bright and pure and glorious. The function of the Methodist Church is this, that both by playing upon the individual and by influencing civic administration, we must help to give a chance to Jesus Christ and His uplifting gospel.

Bishop COLLINS DENNY, D. D., of the Methodist Episcopal Church, South:

There is a question which this Conference ought carefully to consider, and which it seems to me lies a little deeper than some of us heretofore have looked. Has Methodism a mission? I shall not be guilty of the impertinence of attempting to answer that for other countries; yet it does seem to me to fall within the province of a delegate to this Conference, to ask a question or two about it. Has Methodism a mission in Canada? If so, how can it accomplish that mission? By merging itself with other denominations, and thus losing all that is distinctive of it? Has Methodism a mission in Australia? For myself, and for the Church to which I have belonged from my infancy, I desire to say that we have a mission. There is a mission for Methodism. It has not yet fulfilled its evangelistic mission—certainly not in the part of the country from which I come. Revivals are still held among us. People are still invited to turn to the Lord. Thousands of them

are still turning. From the sunny land to the south there have come thousands who have turned to God and to Christ. But this is not the whole mission of Methodism. Methodism goes beyond simply the evangelistic department of its work. Our purpose is to spread Scriptural holiness over these lands. I apprehend that that purpose will never be fulfilled so long as there is one who needs to be made holy, so long as there are those who have not yet turned to the living God. For our own Church, we are still holding on to this evangelism. We believe in it with all our hearts. It is what brought our fathers out of darkness. It kindled the light in our own hearts. And we believe that it is equal to kindling that light in the hearts of those to whom we carry the gospel.

But there is another feature, and that is the spirit which is characteristic of any denomination of Christians. The loss of their spirit, if there be anything distinctive about it, would be a great loss to Methodists. The distinctive characteristic of the people among whom I live and work is this, that we have got clearly the vision of the separation of Church and State, that we do not infringe upon the province of the State, that we are not a political party, but a Church of Jesus Christ, whose fundamental purposes are the conversion of sinners and the leading of them ultimately into the condition of saints in God, and so we stand forth before the world with the marks of early Methodism still unobliterated from our lives, and with this continual purpose set in our hearts that by the blessing of God we shall leave to Cæsar the things that belong to Cæsar, and give to God the things that belong to God. And we are not ready to surrender, on the call of any man, that independence, that spirit, those early marks, or the mission that God has given to us to perform in the world.

Chancellor BURWASH, S. T. D., of the Methodist Church of Canada:

I am afraid that many of our brethren do not understand our position in reference to this union question. The spirit of Methodism has been very well described by the last speaker—evangelism, holiness, and the separation of Church and State. The separation of Church and State is an understood thing in Canada. We have no longer to contend with that; and the Presbyterians and Congregationalists are one with the Methodists from the beginning in respect to that. Evangelism—I can remember fifty years ago when the Presbyterian looked askance upon our Methodist revival services. But when in response to the call from India a little later we began to meet together in our noon prayer-meetings, our week of prayer, etc., we found that when we prayed together we were all of one spirit. Calvinist and Arminian alike poured out their hearts to God with unity in the love of Christ. Presently a great evangelistic movement began in the Fulton Street prayer meetings in New York, in the Ulster meetings in Ireland, in the Moody and Sankey meetings in America and Europe. And to-day evangelism is just as much characteristic of Presbyterians as of Methodists. We have learned in Canada to unite in our revival services, and the most glorious revivals I have seen for many years past have been those in which we stood side by side, Presbyterians and Congregationalists and Methodists, and some times Church of England people, and worked together, and saw the people converted by scores and hundreds. We must not think that our brethren of other

Churches are any less zealous or earnest than we. And as for holiness of heart and life, from time immemorial a pure family, a high ideal of right and wrong and duty, have been characteristic of Presbyterians and of the old Puritans, who formed the basis of Independents or Congregationalists in the Old Country, just as they are the characteristic of Methodism. If you will look at our basis of union you will find there the doctrine of Christian perfection in as clear and definite statements as anywhere else. We are not giving up the old ideas or standards, but are finding that our brethren of all Churches are coming together with one idea and one standard, and we think we can do our work better together. Competition is no better in Church affairs than it is in the ordinary business life. It means that each one is grasping for himself instead of all combining in one common effort to build the Kingdom of Christ and make our young country what we desire it to be, permeated by the faith of religion, living under the influence of the highest conception of duty to God, and not for ourselves but each for the other and for the well-being of the world.

The Rev. WM. FLINT, D. D., of the South African Methodist Church:

I represent South Africa. I should like to speak of the address of Mr. Rowell from the colonial standpoint. I am afraid that many of our friends from the Old Country do not understand the colonial spirit. I also fear that many of our friends from the South have forgotten the tea party in Boston harbor. There is in our colonies a spirit which is essentially colonial, and in many of its most important aspects it differs from the spirit of the Old Country, and in some respects from the older parts of this continent of North America. Speaking for the young life of these new lands, I have the privilege from time to time in my ordinary vocation, in our parliament which I look upon daily, of seeing men who are sitting together on the same benches, working together in co-operation, seeking to promote the interests of that youngest child in the British Empire, who less than ten years ago were opposing each other in arms, seeking to take each other's life. The spirit of union in Canada is much akin, I believe, to the spirit of union in Australia and South Africa, because it is based upon conditions with which our friends in the older countries are not altogether familiar. In our colonies we live nearer to each other in our social life. We are in closer relation in our Church life. Our sympathies, our fears, our hopes, are more intimately brought into union and communion in our daily operations than in the old land beyond the sea; and we have a generation growing up around us who are not interested in your points of division. We may maintain the Methodist tradition, but we maintain the positives of it as distinguished from its negative. I fear very much that the things which prevent union in the old countries is the emphasis upon negatives rather than upon positives. And where we come together in an emphasis of positives, as we do in the closer fellowship of our colonial life, there rises up within us a colonial spirit which makes us realize that we have a destiny of our own. Our colonies are determined to work out their destinies, politically and otherwise. We do not wish to repeat again the story with which our United States friends are so familiar. But there are impulses in our principles, and a spirit working in our minds, which, if we are to be faithful to our country, ourselves, and our God, we must

take in our hands and work out for ourselves. But have patience with us, and give us credit not only for having this colonial personality, but for honest purpose and heartiness of conviction, and of loyalty to those from whom we have sprung, and for a continued desire to be in the future only one in the common faith and hope which are in our Lord Jesus Christ. We have union, but our Primitive Methodist friends in Australia and Canada have not lost touch altogether with our Primitive friends beyond the sea because that name is no longer in the title of their Church. They are still one with their fathers and brethren across the sea. If you give to our younger colonies this opportunity of working out the destiny and the spirit which God has put in them, we are not going to separate from you. But there is a larger thing than Methodism in the world. I know we have differences between ourselves and the Congregationalists and Presbyterians and Anglicans and some other Churches, but what are the differences compared to the points in which we are in agreement? Is there a man here who would make any great sacrifice for the difference between his Church and the other great evangelical Churches of Christendom? While the things we hold in common we would even die for if need be.

The Rev. T. J. MOPPINS, of the Colored Methodist Episcopal Church:

I am not familiar with Methodism in Canada. I know the things of my beloved Southland. I know the value of co-operation, inter-denominational co-operation, national co-operation. I represent the youngest daughter Methodism in the States, and the most vigorous. We are Methodists from top to bottom, and yet we are willing to recognize and appreciate the value of co-operation that we have had with our ecclesiastical mother, the Methodist Episcopal Church, South. There are few people beyond the borders of our Southland who really know and appreciate the efforts of that great Church in co-operation with the Colored Methodist Episcopal Church, in maintaining Christian schools, in developing Christian character in the members of my race by their influence and by giving of their men and women, the choicest members of the Anglo-Saxon race, as teachers in our schools and as missionaries to us, the result of which to-day is that one of the Methodist world-leaders, Bishop Lambuth, together with one of the scholars of my Church, may possibly be on the high seas on their way to Africa together. I believe that the rapid progress of the Kingdom of Jesus Christ among my people in the South would be enhanced if we as Methodists north and south would co-operate as one Church under one God, and use every lawful means under Christ to elevate a people, who after a while will shake the world with the preaching of Christ. I believe that we should be in the lead. Unfortunately we are behind. The States of the North and South co-operate politically. We have a national spirit that knows no North or South when Spain seeks to destroy a weak people at our doors. And if the States in civic affairs can co-operate to strike down evil and resist the wrong, how much stronger would be the forces of Jesus Christ if these two great bodies would co-operate in every effort to lift higher the standard of public morals and come in closer touch with the common people of my race, making them, as they are destined to be under Christ, worthy of our splendid Christian civilization. I believe that Methodism will lose nothing of its energy in bringing closer together its wonderful resources. The great masters of

Finance bring their wealth together for protection and aggregation along other lines. We preach unity in the pulpit and practice separation in the street. We say that God is the Father of us all. We talk about universal brotherhood. The only way to emphasize this is to place the proper emphasis upon the Fatherhood of God.

The Rev. GEORGE P. MAINS, D. D., of the Methodist Episcopal Church:

Mr. President, when I came to this Conference it was with the tacit purpose to be simply a silent absorber. But I can hardly be satisfied without expressing my very grateful and well-nigh unbounded appreciation as a whole of the papers read this morning.

Their discussion thus far has been devoted largely to a single phase of the subject embraced. And, however important this phase, it seems to me that we ought to emphasize broadly in our thought the educational and inspirational values of the chief themes discussed in these papers. I have never more believed in the fact of inspired prophets for our own day than in this very hour. The papers were prophetic in their spirit. They carry in themselves a sufficient charter for the march of Christianity into the future. They gather into themselves a wise conservation of the best lessons of the past, standing at the high tide line to which history has brought us, while at the same time they face in a prophetic spirit a widening future—a future which more than any past is to be fraught with great questions which must work for the weal or woe of our Western civilizations. I am happy to believe that as we may more leisurely study these papers in printed form, we shall come to feel that if we had received no other inspiration to our Christian endeavor than that furnished in these alone, we should still have ample compensation for all the cost, effort, and study which the preparation of this great Conference has required.

Unless I greatly mistake, we are to face in the future questions more difficult of solution possibly than any which the past has encountered. We must not live in the past, nor be content with the methods of the past. I do not mean to say that the world which Christianity faces to-day is a more wicked, a more hopeless world than that faced by St. Paul nineteen centuries ago; but I do mean to assert that the Christianity of the present, with its great history, with its splendid organizations, with its well-nigh unlimited resources, ought more effectually to beleaguer every stronghold, more triumphantly to solve every dark moral problem of the race, than was at all possible in the days of St. Paul. But all this will require a spirit of wisdom and of conquest on the part of the Christian Church such as has never been exceeded in any age.

Standing on the heights of the world, we must gird ourselves for great achievements. In the most utter dependence upon God, in the spirit of broadest catholicity and of fullest consecration, we must face the future girding ourselves for mightiest spiritual conquest. To-day in the weltering humanity around us in the great city, there are opportunities ripe for rescue, reformation, and transformation in a sense never before so true in the Christian centuries. I listened with intense interest to the grave arraignment of present Christian conditions by my friend, Governor Wallace, of California. There is doubtless too much truth in the dark picture which he set before us. But I believe that in the practical enactment of spirit and policies of the papers read before us this morning there would be

found the effective solution of the darkest and most sovereign problems now confronting the evangelization of the world.

The Rev. A. B. LEONARD, D. D., of the Methodist Episcopal Church:

There have been sounded through the discussion of this hour two notes; one hopeful, and one almost of despair. The Church has been criticized very sharply for not meeting its responsibilities. I think we are in danger of losing sight of what has been done. Less than two hundred years ago, in 1738, John Wesley entered upon his great career. To-day there are thirty millions of people in this land that feel the influence of the movement that he inaugurated. That is no small matter. In less than two hundred years more than thirty millions of people have been reached by this evangel. Now, who are we? Where did we come from? Are the Methodists of to-day men and women who have come out of palaces, out of the wealth of the world? They have come from the lower ranks of this world, very largely. Methodism has been reaching, through all its history, the poorer people of the world, the laboring people of the world, and we have come out of that position in society. To discount what the Church has done seems to me rather to prophesy failure for the years that are to come. Not all has been accomplished, probably, that might have been accomplished; but I undertake to say that the accomplishments of Methodism are the joy to-day of heaven, very largely. Not only are there thirty millions of people under our influence here, but there are other millions over there that were brought to the knowledge of the truth through this Methodist evangel that has gone forth into the world. I believe in co-operation. I believe that the Church of Jesus Christ has always been one. It has never been torn asunder. It is to-day just what it has always been, a unit in Jesus Christ. Denominationalism is one thing; unity in Jesus Christ is another thing. I should deprecate that in the future all denominations should become one single organization. That happened once, and the dark ages followed. It was schism in the Church that liberated the cause of Christ and set it going in the world. Let us seek for close co-operation. It is being carried forward more and more. There is a Church Congress in the United States that meets once in three years. At its last session forty denominations were represented, and they sat in council for days studying this question of denominational co-operation. For the last fifteen years the officers of the various missionary boards of Canada and the United States have held sessions for the purpose of considering this question of co-operation. We are planning everywhere and always to co-operate. On the foreign field to-day there is a co-operation that is simply wonderful and most inspiring. In a journey around the world, visiting our missions, in the very recent past, one of the great joys that came to my soul was the united action on the part of Christian missionaries in all the lands of the world.

Councilor A. SHAW, J. P., of the Primitive Methodist Church:

I want to make one brief observation in reply to something that was said by one of my brethren from the colonies, I think from South Africa. He intimated to us that perhaps the British mind

was unable to comprehend the colonial mind. I respectfully suggest to him that the colonial does not understand the British mind. Also I offer my humble protest against that reference to the tea in Boston harbor. I had that rubbed in quite sufficiently by a cowardly observation-car conductor when I went to see Bunker Hill. I am not ashamed of Bunker Hill. I had no part in it, or else things might have been different! Does the colonial mind understand the British mind? Does the colonial Methodist know what the British Methodist has had to contend with in all the ages? Do they know anything about an entrenched, established Church? About a great powerful aristocracy that has been entrenched in the seats of the mighty for the past thousand years? Have they had anything to do with the indignities that have been pressed home again and again upon the humble Methodists of the home land? Many of our men have been haled to prison, and have gone to prison gladly for preaching the gospel. I have myself stepped from the magisterial bench and taken my stand beside an ordinary criminal in the police court, as a protest against what I consider to be an unjust sectarian rate. These are the things that make Methodism dear to us in the Old Country. And we are not going to part with the distinctive character of our denomination so easily as some of you think we may be inclined to. I am proud of the mission of the Church, as a Primitive Methodist—of the names of Hugh Bourne and William Cleave. I know something of the genius of that marvelous system which has been the means of bringing 210,000 souls into the light. I associate myself with the remarks of Sir Robert. I believe that the Free Church Councils of England are doing a great work for the co-ordination of our work. It is the very soul of our existence in the Old Country. We believe in free trade. Why should we not have free trade in religion? There is room in the world for the Methodist bodies not to be unholily against each other. I believe we can have a holy competition, and so do our distinctive work that the Lord has brought us into being to do.

The Rev. J. S. Ross, D.D., of the Methodist Church of Canada:

I have listened with great attention to several remarks made by brethren who seemed to think that the Methodist Church of Canada, if union takes place with the Presbyterian and Congregational bodies, will be sacrificing something very vital to Methodism, and especially to Methodist doctrine. We are interested, as Methodists, in regard to doctrine. We are not sacrificing any doctrine that is vital to Methodism, if such a union takes place. We are reminded from time to time of a "mechanical union." This phrase has been brought in several times. If a union takes place between these three Churches it will not be a "mechanical union." There may be in some little localities, here and there, conditions where they would not naturally unite. But, taking the bodies of the three Churches concerned as a whole, it will be a union of heart. We have tested this matter through many long years, in interchange of ministers in pulpits, and in ministerial associations; and for five years we have come together, face to face, and gone over paragraph by paragraph, the basis of union. And when each of the bodies separated for a few minutes, each one decided for itself to accept. While some can hardly imagine how it could be possible to make a basis of doctrinal union and preserve all the

vital elements, say of the Methodist theology, I am prepared to say that it can be done. If anyone is interested enough he can go back to the lecture room and find the nineteen articles that are the basis of union; and I will be surprised if any good Methodist sees that anything vital to Methodist doctrine is left out. Universal atonement, repentance, faith in Jesus Christ, regeneration, the witness of the Spirit, are all there. And we can preach the doctrine of perfect love. It is all there in black and white in the basis of union. Regarding a practical question, we are sending to England now, and have been for years, hunting up preachers by the score. The Presbyterian Church has been doing the like. If union should take place, we have the possibility of liberating scores of men who are contending against each other in little villages. There is a great deal of satisfaction in federation; but when a "Four Corners" of to-day may become a town or city inside of three years, it is pretty hard for one Church to say that it will pull out and never exist as a denomination there.

Bishop W. A. CANDLER, D. D., of the Methodist Episcopal Church, South:

I think it improper that in the discussion of questions that have been before us this morning, even by implication, we should bring pressure upon the discussion of local matters in the different countries from which we come. I had the honor of going as a fraternal messenger to the British Wesleyan Conference, and I saw some things that I thought might be better, but I found that the brethren there knew more about their matters than I did. I dare say that the Canadian brethren know some things about Canada that I do not know, and I hope that you will agree that we down South know some things that you do not know. Yet I will say in reference to the matter of unity and co-operation, I think very often we are praying for unity which we already have. We have co-operation, and a great deal of it. I doubt whether in the apostolic age the question of fusion ever entered their minds, and yet they did have Christian unity. If we love each other well enough to get along in one body, we don't need organic unity; and if we don't love each other well enough for that, we would not keep it. I wish to recall the very admirable discussion of Sir George Smith, a perfect classic, which ought to go to all the young preachers. Problems! You talk about "questions of the day!" There is but one question, and that is the gospel of Jesus Christ. We have a super-calendered conscience. We talk of this age—of the twentieth century. There have been other centuries! There is not in this century any question more difficult of solution than that which confronted Paul, when without a missionary board behind him, or a sympathetic Church, he went forth to his work. Those questions were solved by Christianity. James Martineau said, "There are some people who are very inclined to offer Jesus Christ as a chief of police." We do not offer Him as a police officer, but as the Savior of the world. When men have accepted Christ you will have solved every other question. In my State we are very much addicted to prohibition, closing the saloons. There are more Methodists and fewer saloons in the Southern States than probably on any similar area on the planet. On one occasion Senator Colquitt and myself undertook to carry prohibition in a county in Georgia. We didn't carry it. We spoke unanswerably, but they did not vote with us. Later I got a telegram one morning that the county

had gone dry. I called at the Governor's mansion to talk with him about it. He asked why it went dry when he and I could not carry it. I said, "Nothing has happened, except they have had a great Methodist revival, which has made them all sober."

Secretary CARROLL made announcements.

The printed journal of yesterday's session was accepted as the journal of the Conference.

The session closed at 12.30 P. M., with the benediction pronounced by the presiding officer.

SECOND SESSION.

TOPIC: THE CHURCH AND THE NATION.

Bishop E. R. HENDRIX, D. D., of the Methodist Episcopal Church, South, presided at the afternoon session, which began at 2.30 o'clock.

The Rev. U. V. W. DARLINGTON, D. D., of the same Church, read a portion of the sixty-fifth chapter of Isaiah, and led in prayer, and Hymn 27 was sung,

"Come, Thou, Almighty King,"

The British and American national anthems were sung.

The PRESIDENT: "As you see by the printed program, it was anticipated that you were to have an address by a member of the British Government, but unfortunately he can not be present. But I am sure that you will be delighted to hear from the Rev. J. SCOTT LIDGETT, and I take pleasure in presenting him to give a paper on 'International Relations and Responsibilities:'"

The subject of International Relations and Responsibilities must needs occupy the most serious attention of any great Christian conference in the present day; above all, of any conference that can be called ecumenical. Catholicity, in a twofold sense, is the indispensable mark of every Christian Church. Its outlook can not be narrower than mankind; the end of its prayer and effort can not be less than that "coming into a perfect man," which embraces, in an indissoluble unity, the fulfillment of each individual part in and through the fulfillment of the universal whole. The spiritual and eternal attainment of this ideal prescribes and inspires an untiring

secular striving after its earthly realization. In this endeavor the Church must be beforehand in considering the new phases of International Relations, concentrating her energies on furthering all that can hasten and on checking all that can hinder the coming of the glorious vision towards which her face is set.

On many grounds it would have been well that this subject should have been presented to the Conference by a Christian statesman, who could have told us, out of practical experience of public affairs, what the Christian Church should do, and under what conditions its endeavors may be most wisely and fruitfully carried on. This duty had been assigned to the Right Hon. Walter Runciman, M. P., the British Minister of Education, who would have fulfilled it with admirable lucidity of judgment. Owing to his inability to discharge this office, the task has been thrown at the last moment upon one whose treatment of the issues involved must be theoretic rather than practical; confined to such a survey of the obvious facts of the situation as may help the Conference to apprehend more clearly its responsibilities at a most momentous epoch of human history.

The international events of the present year have emphasized the importance, while they have in some respects increased the difficulty of the subject. Of foremost importance has been the great proposal of President Taft to enlarge the scope of international arbitration so as to include questions of honor and of vital interests that have hitherto been excluded from such reference. The response of the British Foreign Secretary, Sir Edward Grey, to this noble initiative brought the matter within the range of practical politics. With absolute unanimity and with profound thankfulness to God the Christian Churches on both sides of the Atlantic acclaimed the action thus boldly taken by the statesmen. They have watched the progress of the negotiations with breathless interest. Whatever difficulties the projected arbitration treaties may have to encounter, the Churches will be constrained by the most solemn obligations to join with all the friends of peace in insuring such a result as will convince the whole world that, where sufficient good-will exists, it is possible to banish once and forever not only the terrible fact but also the hideous menace of war.

The enthusiastic hopes that were raised by this magnificent initiative have since been tempered by the international complications in regard to Morocco and by the critical negotiations that arose out of them. The raising of this issue has already precipitated war between Italy and Turkey on account of Tripoli. It is clear that the reconciliation of the conflicting aims and interests of the great European powers will only be effected by arrangements which will illustrate afresh how entirely the weaker peoples and the backward races are at the mercy of the ambitions, enterprise, and convenience

of the leading empires of the world. Finally the renewal of the Anglo-Japanese alliance puts the seal of permanence upon the recognition that the East has come into new relations with the West, and that a place in the comity of nations may be successfully claimed by all peoples that combine against might with acceptance of the recognized standards of Western civilization. This succession of events brings vividly before us all the possibilities, good and evil, of the system of international relations that is now coming into being.

It is necessary at the outset briefly to survey the development of international relations, which sets to us our problem and our task. International relations, as the modern world has known them, have until recently only existed, in any strict sense, within the limits of Christendom. The ephere of these relations was until the Declaration of Independence by the United States defined by the Roman Empire with its Pax Romana. Yet, while the empire created an international structure, it was the negation of international relations; for while it left peoples, it destroyed nations; while it respected usages, it set its face against patriotism. Eventually its universal citizenship was a prize to be gained only by the sacrifice of more particular and more vital loyalties. With the fall of Imperial Rome the Church at once entered upon its inheritance and confronted the insurgent races, out of which our modern nationalities have grown. Its ideal of a universal order, based on spiritual principles and made effective by ecclesiastical authority, was limited by the rising patriotism which involved the breaking-up of the system of relations. Such comity as could exist under the new coalitions was the result, in part, of common dread for authority, which, despite all its shortcomings and excesses, yet stood for a spiritual universalism, in part of the gradual dawn of a Christian conscience, and in part of the slow growth of a body of common interests, which united allied sections from time to time, and on occasions Christendom as a whole. The break-up of the mediæval system was followed by the great wars of religion, liberty, and imperial expansion, which succeeded one another up to the downfall of Napoleon. Since then complex movements of nationalism, imperialism, federation, and alliance have checked and counterchecked one another. In this way particular patriotism has been at once intensified and from time to time transcended. The fuller realization of national life has necessitated the development of more intimate international relations. National integrity and the realization of national aims has been safeguarded by the conclusion of international alliances. Such alliances, in their turn, have created the need for yet wider agreements. The upshot of it all is that just as the conflicting claims of the individual and of the society have to be harmonized in the usefully developed life of the community, so the rightful claims of pa-

triotism have yet to be adjusted to and satisfied within the wider commonwealth of mankind.

This ultimate problem has, moreover, to be tried under novel and as yet incalculable conditions. The world of the old international relations is passing away. The international relations of the future will concern mankind as a whole and deal with every interest of man's practical activity. The time will soon arrive when the whole earth will have been, in succession, discovered, fought for, colonized, and exploited. Traveler, missionary, soldier, and trader have all played their part. The advance of science has both guaranteed the permanence of their achievements and is now supplying the means of turning them to account on a scale undreamed of hitherto. New desires have been awakened; new powers of satisfying them have been discovered. The contact of the more progressive races with the more backward, still more the pressure exerted through such contact has stirred hitherto stationary races with new aspirations after a progress, which carries as its immediate consequence an entrance upon the stage of international relations. Hence new aptitudes and new devices go hand in hand; new desires create new ties, and as the result of manifold interests and influences the discovered world becomes the home and the instrument of what I just called the commonwealth of mankind.

This state of things contains immense probabilities and equally immense dangers. On the one hand, it brings out far-reaching agreements and makes them the starting-point of a common civilization. It creates a new interest in peace and a new demand for international law. On the other hand, the new proximity replaces the old antipathies of strangeness by the new incompatibilities of national temperament and of commercial rivalry. The entire world is so intimately bound together that a new movement in any part disturbs the balance of the whole. The pressure of race-expansion and of commercial competition invalidate old agreements and make it difficult to effect new ones. Economic forces exert ceaseless pressure upon governments, and a quickly aroused mass-feeling is behind them. The uneasiness that results from all this is a peculiar peril to the weak, for the irreconcilable interests of formidable rivals too often find at best temporary adjustment by the sacrifice of those who are not strong enough to defend themselves.

The cruder warfare of the past has given place to the vaster, more intangible, but not less cruel array of hostile forces in diplomatic encounter, backed by the ultimate sanction of military power. The collisions of the past were between foreigners; now that mankind has become one again, the foes, actual or potential, of the present age will be of the same household.

It becomes clear from all this that what is wanted is so to complete the international system that a universal law may eventu-

ally banish war between nations as civil law has banished private feuds within civilized communities. Two supreme blessings are needed: a universal peace and a co-operative civilization. The former is the ambition of the latter; the growing desire of the latter will be the most effective means of securing the former. As these two are one supreme need, so they are fast becoming our most commanding ideals. Many influences must conspire to bring about both the one and the other. But of them all the lead should be taken by the Christian Churches by means of a supreme realization of Christ's religion, and of its commanding relations to civilization and progress as a whole.

To declare such a program is to stand committed to a vast project of which no man can predict the immediate prospects or the precise means by which it will be carried out. The obstacles are most formidable. Such obvious difficulties as the constitution of the organized means of securing universal peace, and negatively the overcoming of passion, of pessimism, of unscrupulous ambition and greed are easily stated. Human nature must be transformed and its present limitations transcended before man replaces warfare, in all its forms, by peaceful co-operation. Governments may make great contributions to the cause of peace, yet the endeavors of governments are limited and molded by a multiplicity of forces they can not control.

Perhaps one of the surest means of checking, and eventually eliminating, the warlike instincts of mankind may be found in so moralizing commercial and economic relations that the abatement or unregulated desires in that sphere may remove some of the gravest dangers that confront diplomacy in its endeavors. Moreover, just as we have to learn the secret of harmonizing the interests of the family with those of the community, so we have to learn to preserve the special virtues of patriotism and to combine them with the wider humanity. Yet, while the task seems infinite, and may conceivably never be completely discharged under earthly conditions, the cause of religion and of civilization in conjunction stands or falls with its unwavering and fearless prosecution.

What contribution, then, can the Christian Churches make towards this triumph of peaceful and co-operative civilization? In the first place, they must take the greatest care to develop their own catholicity. They must knit together bonds of fellowship between fellow-Christians of every denomination and every race. By this means they must proceed to constitute a league of peace and goodwill, the full force of which will be instantly called into action when warlike passions burst forth. They must be as instant in enforcing the obligation of the Christian graces, as against the pagan virtues, in the realm of international relations as in that of private conduct. Their whole influence must be given to substitute in the

public sphere the standards of right for that of might. They must confront all selfish interests with the principles of humanity, must uphold the honor of international comradeship against the barbarous ideals of the martial pride. They must ally themselves with the industrial classes, who are everywhere asserting the supreme interest and obligation of peace. They must keep a ceaseless watch over the rights of the weak and the oppressed. They must realize, as never before, that only through such endeavor can the spiritual temper for which Christ stands be produced and perfected here below. They must set themselves to obtain the substitution of the ideals and achievements of peace for those of war in the education of the young.

If the Churches would but fulfill this great mission they would become the standpoint and inspiration of the new civilization; they would reassert their hold upon the peoples, and would be an invaluable support to rulers and statesmen; seeking, often amid extreme difficulties, to preserve the peace of the world, or to secure for it ampler guarantees. Such practical services the Churches should render in the direct fulfillment of their responsibilities in regard to international relations.

Yet, if their religion be enlarged by such ideals and fulfilled in such service, the Churches will transcend their immediate international influence by one yet more powerful, though indirect. The realization and propagation of evangelical religion, undaunted in all "the length and breadth and height and depth" of its true meaning, will of necessity supply the most powerful inspiration to international good-will. Christianity stands for ideas that contain within them world-embracing and world-transforming ideals; for ideals which faith translates into an enthusiasm of humanity. The "one God the Father, who is above all, and through all, and in all;" the "one new man" to be revealed and realized in and through the Son of man enthroned in the heavenly places; the Kingdom ever manifesting itself among men according to the law of Fatherly and redemptive love; "as in heaven, so in earth,"—what are all these but the spiritual realities, which, as they become real to man's faith, must needs transform both his individual and his collective life? The international needs of the age can only be met and its possibilities be fulfilled, so we are asked to convey this faith to mankind. The world-religion of Christ is the indispensable stay, as it is also the creative energy, of a world-civilization.

Does any one ask that all this may be founded not on reasoning, but on the authority of prophets and apostles? Let such a one study St. Paul's Epistle to the Ephesians in all its implications, remembering that that Epistle is the last and greatest word of an intense patriot, who yet touched the whole world of his time through the Roman civilization that, in some degree, anticipated our present

world-contact, and through his contact with it came to realize Christ's purpose and power for the whole. Or let him turn back to the great prediction of Isaiah, who sees that the true religion will become universal, and that thereby it will disarm the most deeply rooted antagonisms, tame the most warlike spirit, and drive out all exclusiveness before a human brotherliness that rests upon a Divine Sonship.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria: and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of Hosts blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

The PRESIDENT: "The first invited address is on 'The Church and Civic Righteousness,' by the Rev. WM. F. CONNER, D. D., of the Methodist Episcopal Church:"

In my endeavor to preserve coherence and unity of spirit and purpose during this session, I am compelled to enlarge the sphere of this subject.

The word civic has quite an elastic, if not elusive, meaning.

In recent literature it is used principally in relation to city life, civic commissions, civic clubs, civic reforms, having to do with the corporate city and its welfare.

But the general theme for the hour is "The Church and the Nation," and the essay preceding, "International Relations and Responsibilities," with the address to follow, "The Church and the World's Peace," do surely suggest world problems, globe-circling questions. They bid us work and wait and hope,

"Till the war drum throbbed no longer,
And the battle-flags were furled,
In the parliament of man,
The Federation of the World."

Between these themes of so vast import I am called to consider the more immediate task, the next door duty. Probably the purpose is to rest your too strained attention, to relieve the over-tenseness of your thought.

I would first define that I may be definite for the purposes of this discussion:

The Church is the organized body of those who accept Jesus Christ as Lord and Master.

Righteousness is conformity to the highest rule of right conduct the wisdom of the age approves.

Civic righteousness is conformity of the laws and administration of them in city, state and nation. To this rule of righteousness I recall Frederick W. Robertson's classic definition of the Church, in which he eliminated the idea of organization and instead describes a "Church which has passed through the centuries absorbing silently into itself all that the world ever had of great and good and noble."

Very beautiful thought, and very true as defining an invisible body, as seeing things unseen.

We are, however, concerned with the visible body, the organized Church. It may not be so ideally perfect a body; its flaws and failings may be quite evident, but it is with this body visible we now have to do.

Now what is the duty of this Church, as defined, in bringing to pass and maintaining this civic righteousness?

It were but a truism to say the Church must stand for right conduct. Matthew Arnold's saying, that "conduct is three-fourths of life," is false to the amount of a fraction one-fourth.

When it is the individual's righteousness that is urged, that personal relation between man and man, the truth, honesty, justice, kindness, of each to each, then we are dealing with a plain, practical question and know what we are talking about, and are understood, if not obeyed, by those who hear us.

And so the Church, through its pulpit, its literature, its Sunday schools, all its agencies, harked by the plain teaching of Jesus Himself, declares to the one man, keep the commandments, deal justly, love mercy, love right, be good. More, the Christian gospel brings a new motive and a new help to the leading of this life of righteousness.

But mark you well, it is primarily and purely individualistic.

No wrested scripture, nor twisted logic, nor turgid rhetoric can change that fact. Jesus began to get men to live the new life with the personal appeal, Matthew, Andrew, Zaccheus, man by man.

Now the problem is this: is it possible to align these individuals who have conformed their own lives to the rule of righteousness, the Church that represents these individuals in an organized capacity, in favor of righteous laws and righteous administrations?

What is the function of the Church in making a city, a state, a nation attain and maintain this civic righteousness?

First, righteousness in administration of affairs of government, both in interpretation of the courts and in execution.

To secure this righteousness is a question of the personal character of the officials. These must be more than good men, more than exemplary citizens, more than exemplary church men, or even exemplary Christians. Jethro described them as "able men, such as

fear God; men of truth, hating covetousness." Not even truthful, unselfish, religious men can be righteous administrators unless they be "able men," talented and educated.

Assuming, for the moment, the righteousness of our modern economic system, I believe we have in the main good laws. Whether it be under Great Britain's limited monarchy or the democracy of the United States, the laws make for the people's rights and protection. True, we may note some notable exception, but the spirit and purpose of our legislative bodies is toward conserving the interest of the citizen and the curbing of the power of great corporate interests and keeping them from infringing upon the individual's rights and opportunities.

And more, there is without any question a marvelous awakening among those in office, not only for the enactment of new laws, but more, for the enforcement of laws already on the books, but dead letters.

And the Church's part in this? Well, as an organization, not very great. The Church has spent more of its energy collecting money for tottering, near-to-bankrupt colleges, for missions in India and Brazil, for ecumenical conferences and forward movements which, alas, too often arrive nowhere. Yet I would give full credit to the Christian pulpit for setting forth those high ideals for the individual's life which have done much to make possible the higher national morality.

But second, righteousness in laws; and this drives me back to the concession a moment ago that the economic system of Christendom was righteous. That what we need are only some special adjustments and corrections in legislation, and then secure righteous administration. Is that concession justifiable?

In plain terms, is the capitalistic, competitive, industrial system of to-day a possible righteous system? I recognize that to-morrow's session is to consider this problem specifically. But in a general way it thrusts itself into all discussions. Some among us believe there will never be a permanent world peace so long as there is an industrial world war, that battleships will be built so long as civilization keeps to competitive trade; that the whole spirit of our commercial system is war, war to the knife and the knife to the hilt.

Now, I can agree that the competitive system is nature's rule. It is the survival of the fittest, not always the strongest, but the most crafty. Carlyle is right, the king is the man who can—the cunning men and the cunning man. For why? Because

"The good old rule
Sufficeth them, the simple plan,
That they should take who have the power,
And they should keep who can."

"I had not known sin but for the law." It is not sin to be natural until we know a higher law. The theory and practice of competition are good for the active, the vigilant, the brave; but alas, alack! it is a poor one for the slow, the dull, the timid. They go to the wall, but they too are God's sons and daughters and are in the majority.

Oh, but we say, "That is nature's way. You can't fight against nature. Brains, pluck, industry, must have their reward. You can't by any human device escape the law. The fittest survive." Spencer says, "The superior shall have the good of his superiority and the inferior the evil." But is it always to be a law among men made in the image of God because it is a law of that lower world of nature, "red in tooth and claw?" Are men always to fight to live because they did so as brutes? Sin, most of us believe, is man's failure when he strives to conquer and rise above his animal and natural instincts. It is "missing the mark" when he aims at a better kind of conduct than the ferocity of the tiger, the cunning of the fox, the selfishness of the wolf, or the deceit of the ape.

Sin, in a word, is our personal failure to conquer the brute in us after we have come to know it ought to be conquered; and righteousness is our success in conquering the brute after we know it ought to be conquered. Yet, forsooth, that which in the person is sin becomes righteousness and virtue when sanctified by our system of economics. The very ferocity, cunning, craftiness, selfishness, deceit, which are sin in the person, are the sure and only way to that survival and large success in the business world which we strive for and commend, and are the making of our modern captains of industry and kings of finance.

If our economic system is wrong; if it is natural instead of Christlike; if it does little to repair nature's inequalities; if it is all in favor of the strong and brainy, and against the weak and dull; if it stands in defiant opposition or scornful contempt of the Golden Rule, then we ought to begin to right the wrong.

For generations we have said, the Christian Church has been saying, "Get men's hearts right and you will cure every ill in the state." We have said, "The state is but the individual's larger self; get the individual man to obey the Golden Rule, and then business and national life will adjust themselves to it."

It is time we examined these claims to see if they contain all of the truth. They come trippingly from our tongue and sound well. But it is time we began to inquire whether it is not possible—and if possible, then our duty—to begin an adjustment of the economic and national system, so as to make a better environment for these regenerate men. No wonder so many go back to the heggarly elements of the world.

The state ought to be a good example instead of a bad one to the individual. I submit that it is not a good example now.

I ask in anxiety and fear whether it be not true that this great trade system of our Christian civilization has been a constant menace and hurt to the personal Christian life? Whether the inequalities which the system fosters, the great poverty which it permits and promotes, the great wealth which it makes possible, the constant and growing contest between employer and employee—"chronic war?" Whether such a system does not stand opposed to the law of Christ and whether our business may not be to be looking toward the correction of the system through evolution, lest it be revolution; so that we may be the better and more surely serve the man and help to such environment that he can—

"Arise and fly
The reeling faun, the sensual feast,
Move upward, working out the beast,
And let the ape and tiger die."

The PRESIDENT next introduced ALD. T. SNAPE, J. P., of the United Methodist Church, who gave the second invited address, on "The Church and the World's Peace."

The subject of International Peace has been before each of the preceding conferences. Each has revealed remarkable progress in the expressions and appreciation of the importance of the question. But even yet the Church seems scarcely alive to the fact that Christ's mission is to bring peace on earth and good will to men. On the contrary, even the military spirit in some cases is being associated with Church efforts in the military training of boys as cadets and members of boys' brigades. The idea is still proclaimed that war is a necessity. It is called a necessary evil, and part of the Church does not seem to realize the glaring inconsistency of admitting that any evil can be necessary and that all evils ought in the strength of the Almighty to be destroyed.

Unless the Church does take the matter seriously in hand she will speedily be left behind in the effect that is being produced upon the public mind. Already our statesmen are considering the question of international peace far more earnestly and practically than until recently has ever been known. The working classes are more and more determined and are energetically assisted in their determination by Socialism, that they will no longer be parties to battle against other nations between whose peoples no difficulties and no enmities ought to exist.

It has been stated that the one man who has given more munificently of money and time than any other person towards the pro-

clamation of international peace can scarcely be persuaded to enter into an ordinary place of Christian worship. The Church has not been too strenuous in its duty. The utilitarian system of ethics is gaining in power and the Church is proportionately losing ground. The objection which has been urged by so many good Christian men against the introduction of politics into religious considerations shows how little they appreciate the intention of Christianity. Everyone knows that theoretical science, if it is not accompanied by its application in practical use, is of little or no service, and it ought long ago to have been suggested forcibly to each section of the Church that applied Christianity, like applied science, must be more and more kept in view as a part of the active work of the Church at large. How, for example, can we be said to apply our Christianity to this subject whilst we maintain in our various nations the enormous armaments, the wasteful and wicked expenditure of toil and money which they involve? Hundreds of millions of treasure are expended, millions of lives are in danger, whilst this system continues.

We read the prophecy which tells us that the weapons of war are to be converted into the implements of peace. But some Christians give the quotation as though it ended "Nations shall *make* war no more." The words of the Old Book are, that "Neither shall the nations *learn* war no more." If Christians are to learn war no more, then the manufacture of armaments should be proportionately diminished, the training of boys in military exercises should cease. Their continuance is a distinct hindrance to the fulfillment of this prophecy, for we are teaching and preparing the nations for the practice of war that we profess to denounce, and whilst the Church continues in its present state of comparative apathy it simply gives occasion to the scoffers to ridicule and the enemy to blaspheme, and affords the unbeliever ground for denial that "Godliness has promise for the life that now is."

Fortunately the subject of peace is becoming not only popular but fashionable. King Edward the Peacemaker fostered every influence that tended to peaceful relations with other governments. He literally fulfilled the promise that kings should become the "nursing fathers" of peace. The proposition of President Taft that a treaty be entered upon betwixt the American Government and that of Great Britain for the arbitration of great questions without reserve, is one of the most courageous and magnificent that any statesman has ever made in the history of our world. It is to be hoped that as this proposition has been welcomed by the British Government it will be ratified by the Senate of the United States.

A similar but more restricted treaty that my friends, the late Sir Randall Cremer and an appointed delegate to this conference, Dr. John Wilson, M. P., of Durham, whose absence we regret, with

the aid of the then British Ambassador, Sir Julian, afterwards Lord, Pauncefote, proposed, was laid before President Cleveland. Though it was supported by President Cleveland and approved by the House of Representatives, it failed by three votes in securing adoption by the Senate. We pray that it may be accomplished and we hope the American Churches will influence their Senate to adopt the treaty so that it may become an accomplished fact. Then will have been established our example, that Europe and the civilized world will inevitably have to follow. Then we shall rejoice because, in the words of a recent American poet,

"Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith we claim,
One God whose glorious name
We love and praise."

The war system is one of the most formidable obstacles to Christian progress and the extension of the Kingdom of Christ upon earth. Against this system the Church will have to struggle in the spirit of Him who is her Great Head. In the struggle we shall ultimately succeed, perhaps at a less distant date than we dream of, for our weapons are more than material, more than physical. They are the implements supplied to us by the Everlasting and Almighty Arms. And in His strength "whose strength is ours" we will go forth full of faith, full of hope. For—

We wield no murderous battle-axe,
We wave no banners gory;
Along our line of march there breaks
The light of peace and glory.
No roar of guns, no crash of towns,
With moans and curses blending,
But quiet joy in humble homes,
And prayer and praise ascending.

The PRESIDENT then gave the floor to Secretary SIMPSON JOHNSON, saying he would bring forward matters presented by the Business Committee for immediate consideration; a resolution recommended to the Conference by its own action this morning and prepared by the Business Committee.

Mr. JOHNSON: "I will not move the resolution, Mr. President, because I think we agreed that it should be moved by

yourself and seconded by the Rev. Mr. HAIGH, President of the Wesleyan Methodist Conference. The paper is as follows:—

We hail with pleasure and profound gratitude the deepening and growing spirit of good-will and peace among the leading nations of Europe and America. The noble work of The Hague Conference, as promoted by the Churches of Christ in America and Great Britain, is already bearing fruit in the arbitration treaty, which agrees to submit questions of national honor to the proper tribunal for arbitration. We heartily endorse this signal advance in the interest alike of peace and universal brotherhood. We strongly urge the men and nations represented in this Ecumenical Conference to take speedily the necessary legislative action to consummate the arbitration treaty, which has been signed by the representatives of the British Empire and of the United States of America. By every proper means we will seek peace and promote it in His name who is the Prince of Peace.

The PRESIDENT:

We resume temporarily an early Methodist custom that Bishop Ashury and Bishop Coke brought with them to this country. When a resolution was read, it used to be moved by the chair. This not being a legislative matter, it is perfectly proper, therefore, that this old Methodist custom should for the moment be renewed, and I deem it a sacred privilege, my brethren, to be in the chair at this juncture.

It so occurs that I am the only surviving member, says one, the Rev. F. W. Macdonald, of the original Committee which met in Cincinnati in 1880 to arrange for the first Ecumenical Conference. William Arthur was there. We know now where to find him. Matthew Simpson was there. Atticus G. Haygood was there. David S. Doggett was there. Bishop McVeyers was there. James H. Carlisle was there. John B. McFerrin was there. Chariss W. Miller was there. All of these men have now answered to the great roll-call. God has hurried his workmen, but has graciously carried on His work. What we are about to do this afternoon is in no small measure the fruit of the counsels and prayers and labors of these eminent men of God from Canada, from the States, from Australia, from Great Britain, that first considered and arranged for the first Ecumenical Conference.

Another arrangement that makes it apparently fitting that I make this motion this afternoon is the fact that I happen to represent at this time, as the President of the Federal Council of the Churches of Christ in America, more than one hundred thousand Protestant ministers and more than sixteen million of Protestant communicants of all the great Churches in this country.

Dining with the President of the United States the week before last, and seeing how much his great heart and judicial mind were interested in this matter of arbitration, I assured him that, so far as I know, and I think I have large opportunity of knowing this, it is to-day meeting the heartiest encouragement of the Christian sentiment of the country over which he rules. Ninety millions of people rejoice in a President with vision enough and courage enough to bring before the world for the first time this broad idealism, this high-minded statesmanship, this spirit of universal peace. [Great applause.]

When this matter was first brought before the British Parliament, you remember the chord it struck in the heart of Sir Edward Grey, representing the Government in England, and in the heart of Arthur J. Balfour. Never before has the English Parliament been more agreed than for this proposition for a type of peace that should submit to arbitration even questions of national honor, while hitherto questions simply of national property had been involved. And when Sir Edward Grey discovered the hearty response in the minds of the British people, he made it known to certain Christian leaders there, pre-eminently Dr. F. B. Meyer, the honorary secretary of the Free Church Council; and now, this movement having been inaugurated, it received at once the approval, the sympathy, the prayers, and endorsement of the Christian people of Great Britain. Dr. Meyer called the approval across the sea, and I have this cable now in my possession. Instantly there was the heartiest accord with this shown by the Federal Council of the Churches of Christ, and a Sabbath was arranged for when on both sides of the sea sermons should be preached on this great subject, and prayers should go up to the Prince of Peace for the happy consummation of this great purpose. And so, my brethren, this afternoon we are to take action, I beg you to know, that shall sound round the world and make speedier the realization of this great purpose. It did not begin, I beg you to know, in national councils, but in Christian assemblies. Your former great Ecumenical Conference gave us a deliverance on this subject.

Who of you does not remember the President of the United States appearing before us in the Ecumenical Conference in the City of Washington in 1891, when his theme was "Arbitration?" In the great Lake Mohonk Conference which meets in our country annually in the interests of arbitration, the leaders of the world meeting year by year, many of the deliverances of that great body are beginning to find expression in our national legislation. Out of the Christian sentiment of this country has come this great desire and prayer for universal arbitration, the submitting of all questions to proper adjustment under these conditions. And out of the gracious influences and prayers of these godly men pleading

for this, it will be brought to a most perfect maturity. We recognize the British judiciary as the consummate flower of the world's civilization. No life and property are so safe as that guarded by conscientious men, for the most part Christian men, not only in Great Britain, but throughout the British Empire, its colonial system, all its dominions everywhere. "He shall set up judgment in the earth." And when you trace the crowning high-water mark of our civilization illustrated by the British judiciary, I beg you to note it is a sign of the reign of the Prince of Peace on the earth. [Great applause.] We well know how in certain great international claims the British nation, through its judges, decided even against itself, when they were guided by the sense of justice and right which is so pre-eminent among them. So we rejoice that we are your kindred and can look into each other's English eyes, English for the most part, and see there the purpose to do right in the sight of God. I am happy indeed that we have such a great object lesson here on this continent of nations dwelling together in peace and amity. From sea to sea and from the mouth of the St. Lawrence even to Vancouver there is not a gun fronting either way on either side of the line. The spirit of Christ is the peace-keeper of this continent. May it be so of all continents! Glad are we indeed to-day that this body of brave, courageous, Christly Englishmen, for the most part, are to give voice to this sentiment which shall sound around the world. It gives me great pleasure to move from the chair this resolution on the subject of arbitration.

I call now upon the President of the Wesleyan Conference, Dr. HAIGH, to second the resolution.

The Rev. HENRY HAIGH, D. D.:

Mr. President, after the address which you have delivered in moving this resolution, it seems almost unnecessary that any other sentiment or voice should be heard. And yet there is a propriety in having that resolution seconded by one who comes from the old land. You, sir, have spoken on behalf of the United States and, I think I may say, on behalf of the whole of North America. I am sure that this afternoon I may with perfect confidence speak as the representative, not only of the Methodists of Great Britain, but as the representative of Great Britain itself. If there is one criticism that I would pass upon the resolution as read to us, it is that there is an omission in it. I see that there is a sentence of this sort: "The noble work of The Hague Conference as promoted by the Federal Council of the Churches of Christ in America and the Free Church Council of England is already bearing fruit

in the arbitration treaty, which agrees to submit questions of national honor to the proper tribunal for arbitration."

That is true—absolutely true—But I should like to claim that in this movement the great Anglican Church has taken its proper and whole-hearted share. We are not singular, as members of the Non-conformist Churches of England, in our determination that all great questions of honor shall be submitted to arbitration. Side by side with us in every step of the way stands the Anglican Church. In that matter I personally and officially rejoice, and I am anxious that that should be widely made known in connection with the passing of this resolution this afternoon. The fact is; Mr. President, that in the goal toward which we are starting it is necessary that all the Christian Churches should run together, and I may say that in the British Islands that is the case to-day. We are all one in this matter. We are all anticipating with an eagerness that can hardly find fitting expression the time when as between England and America there shall be no possible appeal to the arbitrament of the sword. We have often said that it is unthinkable; we want to make it impossible. [Great applause.] And yet in this matter I think we must counsel one another to practice patience. It has been said this afternoon that for the moment the course of this movement has been temporarily arrested by the action of the Senate of the United States. I believe, Mr. President, that it is only temporarily. I do not myself anticipate that there is anything more than a mere technical difficulty which is capable of speedy adjustment. I am given to understand by some who have a right to speak that when once that technical difficulty is out of the way, the Senate will gladly encourage all that we mean in the movement which we have undertaken. That is great, good news. I should like that from this Ecumenical Conference there should go forth such a strong, clear note, such as has been spoken before, a note spoken under circumstances which are peculiarly auspicious—I should like a strong, clear note to be sounded out from this Ecumenical Conference saying to the nations on both sides of the water that henceforth, please God, we will never stand face to face in a conflict of war. [Great applause.] And when that has been assured, we shall have taken a prodigious step towards the insuring of the final peace of the world. Let America and Great Britain clasp hands in a treaty of peace, and any other nation of the world will think once, twice, and again before it challenges that compact. I think greater days will immediately begin to dawn, and that that which we have heard of in the magnificent paper of my friend, Dr. Scott Lidgett, that which we heard of as the issue of peace, a glorious co-operation of the nations in civilization, will speedily be brought about. I trust this Conference as one man will rise when this resolution is being put

with a solemn determination that we and all whom we represent will bate not one jot of effort or of hope until this has been brought about.

Sir ROBERT W. PERKS, Bart., England:

Mr. President, I would like, on behalf of the laymen of British Methodism, and to some extent representing the commercial classes of our country, to say just one word in support of this most important resolution. The Christian Churches, I think, are sometimes apt to draw a line between the work of the Church, and the work of capitalists, and the work of industrial labor. But in the great cause of peace these three great branches of human industry and progress are all firm allies. The mere fact that we have between our country and the United States a permanent treaty of absolute arbitration is one of the greatest charters of progress that the commercial classes of our countries can possibly secure. Because we can not shut our eyes to the enormous industrial and financial losses which are brought upon nations and countries when war is even in the loom, when there is a chance of war, when the newspapers begin to talk of war, when a large class of manufacturers who are interested in producing warlike implements, Dr. adnoughte, and ammunition and all sorts of warlike material, directly war is imminent, are arrayed in the interest of war. Then what happens? Industry is stopped, great commercial orders are arrested, the traffic between our two great continents stops, the losses preliminary by the mere whisper of war are gigantic and almost immeasurable. And the fact that we have between our two greatest commercial nations an absolute pledge that war is impossible, the fact that disputes are referable to a board of arbitration, is in the interest of the working classes and the manufacturers and the financial classes, and is of greatest import.

Again, men can not go to war without money. When the nations would fling their battalions across the frontier, they can not do so unless they are backed by the bankers. This is not merely a Christian movement. Among the foremost supporters of this great project of international peace and amity are two of the greatest banking firms on the two continents. A great authority has pointed out that if the financiers of the world would agree not to make great loans to countries about to plunge into war, war would be impossible. The other day when war was imminent between two great nationalities, what put a stop to the beginning of the war? The common sense of the working classes of those two countries. They went to the bank and drew out their savings. Another thing was that one of the great banking institutions refused to renew the loans of bankers in those great countries and so the treasuries had to remain empty. As a commercial man I

make this observation in support of this most important measure. I hope the time will come when the Churches will make a great protest against surrendering the heavens as a field of warfare. It is enough to have Dreadnoughts on the ocean and armed millions of people on the land; and we ought to protest to our respective Governments against having the sky darkened with the engines of war.

The Rev. GEO. ELLIOTT, D. D., of the Methodist Episcopal Church:

At the Ecumenical Conference in Washington, Benjamin Harrison, then President of the United States, appeared before the Conference in the interest of international peace. Not all of you knew that he went the same day to the inspection of the Navy Yard and to look into the mouth of some of the thirteen-inch guns.

At London ten years ago we came to the discussion of this question, when the United States had just completed its triumph against Spain—a war which, whatever may have been its justice, and whatever may have been the righteousness of its final results, was brought on by the jingoes and jobbers and journalists. At that very moment Great Britain was concerned in the South African struggle, about which I understand there are differences of opinion among my brethren across the sea. I went to the Conference in London with a clear conviction that there could not be for Christian people any more such a thing as a righteous war. I was confirmed in that opinion, and got new light from a remarkable address made by the gentleman who has just spoken, Sir Robert Perks, who gave me this thought—I think valuable in discussion of this question—that no nation can be free in times of war. War is made by secret tribunals. The mouth of every man who objects to war is stopped in time of war lest he be considered unpatriotic, and the nation loses its power of free expression. To-day the present project for arbitration of questions of all sorts between Great Britain and America is halted, partly, by those who think that questions of honor can not be submitted to such adjudication. One of the greatest of American publicists, and one of the greatest names in all the world to-day, has come into the arena against this proposition. With all his faults I love him still. He is one of the most interesting and one of the most irritating of personalities. I have to forgive him something every morning, and generally do so before sunset, as I think of his courage, patriotism, and transparent sincerity of purpose. But when he intimates that the American people love righteousness rather than peace, we ought to remember that the American people also believe that the judgment of wise statesmanship can secure righteousness more certainly than can be done by those infernal engines which we call warships. The time has

come, it seems to me, when the Christian Churches and the Christian world and the civilized world should protest against the brutality and the barbarism of war. When I say that, it is to be remembered that we have in modern times injected into war by the invention of these infernal mechanical elements of cruelty and destructiveness which the brutes in their struggles do not know and which barbarism never discovered. To be sure we are told, and a recent article in one of the great British reviews tells us, that war is the regenerator of nations; that somehow there is a fine feeling of courage and patriotism and devotion that comes from the blood-soaked fields of war. It may be true that the frenzy of the nations has been the statesmanship of God. It may be that civilization gets forward on a powder cart. But woe to that man by whom offense come! We shall find out that peace has its opportunities for manly courage. There are wastes to be redeemed. There are heroic quests for the knightly soul in the twentieth century to be entered upon, without brethren on this side and brethren on that side facing each other again upon the bloody fields of war. I am glad, with those who have spoken, again to second the resolution.

The PRESIDENT: "We are happy to say that on this side of the Atlantic the great Anglican Church is co-operating with the Federal Council of Churches in this great work. It has been my duty to appoint Bishop LAWRENCE, of Massachusetts, who is the successor of Bishop BROOKS, and Bishop GREER, of New York, and a number of the foremost prelates and divines of the Protestant Episcopal Church of America, to this Peace Commission, representing the Federal Council before the nations."

The motion to adopt the resolution was carried by a unanimous rising vote.

The Conference joined in singing,

"Bless be the tie that binds."

Bishop E. E. Hoss, D.D., of the Methodist Episcopal Church, South:

There is great danger that when a Church undertakes to deal with economic and civic questions it will do so in a sort of general, wholesale, and unwise way; and we must put ourselves on guard against any such possibility as that. Now I am coming to the point. Take, for example, the question of the tariff. Individually, I am a free trader, thank God! Personally, I do not see how anybody since Adam Smith's day can fail to be a convinced free

trader. I would allow no limitations in the way of the tariff, except first of all the limitations in the interest of necessary revenue for the support of the government, limitations in the interest of the public health, and limitations in the interest of public morality. Whatsoever is more than this cometh of the evil one.

But, Mr. President, I should object very much to the Church taking a pronounced attitude one way or another in the settlement of the tariff. Moral questions are not like mathematical questions, which are either absolutely true or absolutely false. In this world they are mixed up, more or less, together. The fact that one is a good man is no proof that he is an authority on mathematics. The mere fact that one is in the pulpit is no sign that he is competent to instruct the public in these matters.

Another illustration; a few years ago the question of free silver was up. I have been a Democrat all my life, but I could not vote for free silver. It seemed to me like an attempt to revise the multiplication table, or to abolish the laws of mathematics. Between voting for free silver on the one hand, which is lunacy, and for a protective tariff on the other hand, which is highway robbery, I had to take to the woods. That question settled itself in due process of time. As individual Christians we have a right to our opinions on it. But I should have been very sorry if any Church assembly had undertaken to pass judgment on the question of free silver.

The Rev. E. G. B. MANN, D. D., of the Methodist Episcopal Church, South:

Mr. Chairman, I want to speak on the subject of the Church and civic righteousness. There are two things that hold men on their way in this world; a pure womanhood, and a pure Church. Whenever either one departs from that pathway, men are discouraged and, to some extent, turned out of the way. I do not believe that the Church will any more purify civic affairs by going into politics than I believe that womanhood will purify public affairs by going into politics. I believe that the highest function and largest sway of womanhood is in training and impressing the individual. The hand that rocks the cradle rules the world. And I believe that womanhood has impressed the world more by training up pure and noble individuals than she ever has, or ever will, by taking a public platform, or coming into the political field. And what I believe concerning womanhood, I believe concerning the Church of Jesus Christ. She must maintain an even balance, and she must minister to all mankind. Her pulpit must preach to all parties. And there must be no political bias in the man who stands to represent the gospel of Jesus Christ. But he must inculcate the principles of righteousness and impress the individual with the necessity of godlikeness. And when he is made a man of pure principles, a man of clean honor, he will come to the exercise of his prerogatives as a voter in the interest and direction of righteousness. The Church often mistakes its mission when it undertakes to purify civic affairs by preaching entirely to the officer, by abusing men in public life. Let me say that the public officer, the public official, who even disregards the law himself, is not the worst offender against society. The trouble lies not so much with the men who hold office as with the men who make office holders. I tell you that these great captains of industry,

these malefactors of great wealth, who are behind the politics of the country, who make judges, who carry legislators in their vest pockets, are the greatest sinners against the law. If you can get at these men you will purify politics a great deal faster than by abusing public officers from the pulpit.

Mr. MARVIN CAMPBELL, of the Methodist Episcopal Church:

I agree most thoroughly with Bishop Hoss that a man may be a great and good man, and yet be very far off on political and economic questions—and I class Bishop Hoss as a great and good man. I want especially to speak a moment before this body which can go out into the economic world and exercise more power by its direct and indirect influence than probably any other body that can be gathered together anywhere—because I believe that the Methodist Church, when it is out in any position where it really takes a heart interest, exercises a larger influence upon the policy of the world than any other body—I want especially to speak of that reference of Dr. CONNER to the fact that we have excellent laws, but they are poorly executed. I believe that that obtains almost throughout the world. Why are they poorly executed? Because of the men that we elect to execute them. Why do we elect improper men to execute the laws? I appeal to you, brethren, Methodists, I appeal to you bishops and preachers, to you doctors of Divinity; I believe that the responsibility very largely for the election of improper men is due to lack of care in the selection of those men in the primary or caucus. That man exercises but a very small part of the responsibility which rests upon him as a citizen when he simply goes to the ballot box and votes for a man whom some irresponsible mob has put up for him to vote for. When the time shall come that the preacher says to every member of his Church, "Your responsibility is not first at the ballot box, but at the primary," things will be better. There is little power in voting, unless we have first exercised that first power. I came here expecting to do nothing except to perform the part of filling one seat in the audience. I am asking you to do as I have done. I have always appreciated that citizenship is not only a privilege, but a responsibility; and if from this body can go out that feeling of responsibility that will lead us to exercise our power in the primary, our power in moulding sentiment, and our power in selecting at the caucuses men to be voted for, those conditions that Dr. CONNER so justly deprecates, will cease.

The Hon. A. J. WALLACE, of the Methodist Episcopal Church:

I am pained because the three things in which I am especially interested are all on the program to-day. Civic righteousness made me a local preacher, and then the Church did not give me much of an opportunity to preach, when they broke up the circuits, and a few years ago I went out as a preacher of civic righteousness. I was fifty years of age before I took up politics, and I took it up because it compelled me as a matter how most to help men. The last brother spoke of going to the primaries and caucuses. Do away with them. Do what we have done in a few states. What is that? Act cranky? No. The big papers, owned by the corporations and trusts, will make you believe that it is heretical to do away with caucuses and primaries. We elected a governor of Cal-

ifornia this last year. How? We elected a man that could not have been nominated in any Republican or Democratic convention. We had a primary law, although a poor one. Every voter had a right to nominate, within his party lines, such and such a man, and he voted his choice. And so some of us who could not have been nominated in a thousand years in the ordinary political convention were nominated by people who said, "That man satisfies me pretty well." I do not agree with Bishop Hoss in his position. The Church does not touch the question of the tariff, etc., but the Church can teach the people that it is up to them to nominate clean men for public office.

The Rev. ENOCH SALT, of the British Wesleyan Methodist Church:

I want to take up the topic where Bishop Hoss left it. It was known to all of us that it was the gavel that brought his speech to an end. No doubt we should consider the positive side. I do not think it is the contention of the Bishop or of anyone else that the Church has no voice in regard to the great question of public war. I will mention two things in which I think, without going into any realm which the ministers of the Church are not competent to enter, they may nevertheless take, and should take, a very distinct and decisive and influential part. I think we should endeavor, especially in times of peace, to preach down the spirit of war. I do not think it is of much use to preach against war in times of war; but when it is possible we ought to proclaim the principles of the Prince of Peace, and create such a spirit and conviction among our own people, that when great excitement and great danger arise in the relations of nations, they will be on their guard, and will not rush headlong into the arena of international strife. Also I think it is the mission of the Church to create good will and friendly relations between the people of different nations. There are newspapers that have an interest—at any rate have some motive—that leads them to favor war. In England we have a press which is continually promoting strife and bad blood between our country and some other country. Lately it has been between Germany and our country, and there is no end to the effort made by that press, and by a correspondent press in Germany, to set the two peoples in antagonism, to lead them to build Dreadnought after Dreadnought, and spend millions upon millions in preparation for war, which ought never to be made, because the danger ought never to be apprehended. It is the business of the Christian Church to promote good will not only among the people of the nation in which the Church is ministering, but between the nations and the peoples of the world—to communicate and proclaim what is true and what is good. I am persuaded that the vast multitudes of people in England and Germany have no ill will toward each other. I have no doubt that they desire peace, and have no desire for war. It will be wicked if they are driven into it by the influences to which I have alluded.

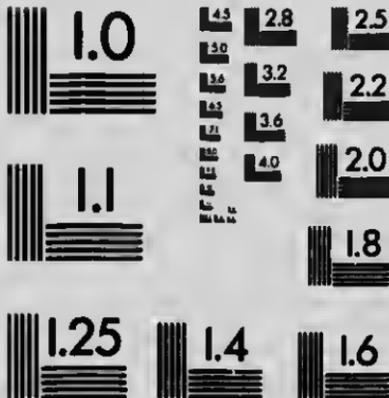
Secretary CARROLL moved adjournment, after the notices should be given, and it was so voted.

Dr. E. B. RYCKMAN, of the Canadian Methodist Church, sent up to the Secretary a letter, which was read, stating that



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he also was a member of the Committee which drafted and issued the first call for the first Methodist Ecumenical Conference.

Secretary CARROLL: "I had the honor to be a delegate to the first Ecumenical Conference, and have been a member of the Committee of each succeeding Conference."

The session closed with the benediction, pronounced by the Rev. E. B. RYCKMAN, D. D., of the Methodist Church of Canada.

THIRD SESSION.

TOPIC: THE CHURCH AND THE MESSAGE.

Mr. NORVAL W. HELME, M. P., of the British Wesleyan Methodist Church, presided.

The Rev. EDWARD DAVIDSON, of the same Church, had charge of the devotional service.

Hymn 687 was sung,

"Give me the faith which can remove,"

The Scripture selections were Acts 4:8-14 and 1 Cor. 1:18-31. Prayer was offered by the Rev. Mr. DAVIDSON.

The essay of the evening, on "Ideal Evangelism—Formative and Reformative," was written by the Rev. FRANKLIN N. PARKER, D. D., of the Methodist Episcopal Church, South, but in his absence was read by the Rev. FRANK M. THOMAS, D. D., of the same Church:

Effective evangelism is one of the indispensable functions of a spiritually vital Church. A Church which does not evangelize has fallen out of the true apostolic succession, for where apostolic power exists, there souls will be added to the company of those who believe. The primary work of the Church is seeking and saving the lost. A lukewarm or apostate Church is both indifferent and ineffective in soul-winning. Bringing souls into the experiential knowledge of faith in Christ must precede their instruction and training as members of the household of faith.

This first work of the Kingdom is not merely a recruiting movement. It aims at something more than members added to the rolls of the Churches. The after life of the convert bears the impress of the first work. To a large extent the evangelist and his message

types the faith and character of the convert. It does signify in what way Christ is preached. It is a matter of profound concern to the Church whether those who come into her fellowship have fully believed that gospel which was first believed on the world. Conformity to the essential type is the law of its preservation and propagation.

We have not lacked evangelists of a certain sort. For years past professional evangelism has had many recruits, especially in America. They have multiplied exceedingly. They have devised methods, sought them out artificial manipulations, published song-books, and numbered many professed converts in the course of their operations. That there have been notable exceptions is unquestioned. But in many instances certain types of evangelism have been followed by a singular spiritual sterility and religious apathy in the Churches which compels the conclusion that the work was inherently defective in both message and method. For this reason both methods and results are the subject of legitimate criticism.

Any movement which aims to propagate a faith or create and develop a society, is liable to perversion and excess. Evangelism has suffered from false or inadequate emphasis in doctrine and positively vicious methods of work. An ideal evangelism will maintain a steadfast course, following the precedents of the great typical and formative ministries whose work has reformed nations, wrought righteousness in the earth and penetrated society with a sure and certain consciousness of the presence of God.

The fundamental fact in evangelism is the substance of the evangelical message. An ideal evangelism will, first of all, be true to the divine call to men to repent and believe the gospel. It is the proclamation of a faith as well as a call to repentance. It is the declaration of a law as well as an offer of pardon. It affirms historic and objective fact as the foundation of its appeal and presents distinct and articulated doctrines to the moral reason of men.

The evangelism of apostolic days was rooted in profound convictions created by the events and teachings of our Lord's life and ministry. There were things most surely believed. These men were persuaded that they had not followed cunningly-devised fables or created a system of beliefs upon vague judgments and hypothetical stories containing the nucleus of a divine revelation. These men were witnesses of certain divine facts, facts which wrought a profound change in their own characters and gave them an entirely new outlook on the world. St. Paul's example bears witness to the tenacity of early evangelism upon the fundamental facts of the gospel. He delivered that which, first of all, he had received, "that Christ died for our sins according to the scriptures; and that He was buried; and that He hath been raised on the third day accord-

ing to the scriptures; and that he appeared unto Cephas; then to the twelve; then he appeared to above five hundred brethren." In Antioch, Corinth, Rome, he presented Jesus Christ as the historic manifestation of God for the world's salvation. For Jew or Gentile, the historic, objective gospel was the power of God unto salvation.

Whatever challenges the authority of Jesus Christ or excites suspicion concerning the record which we have concerning the life of God's Son is the deadly foe of effective evangelism. Paul affirmed the continued existence of Jesus as the risen Lord; he did not hesitate to offer the resurrection as the supreme ground of his evangelistic appeal. He had not merely a philosophy or ethical system to transmit. His call to repentance came from Jesus Christ, who had done certain things and was still doing them.

The central power of a great evangelism is its consciousness of the power of the living Christ. It is animated by intense loyalty to Christ, but it is the Christ of historic power and universal significance. A merely institutional movement or ecclesiastical organization cannot be evangelistic because it interposes a priesthood, a system or social order between Christ and the souls of men. An evangelized man is not one who has been swept into an organization or drilled into acquiescence to a creed; he has been brought by inward renewal and spiritual elevation into a definite experience of the saving power of the Son of God.

Nevertheless, the Christ of the gospels is not simply a transcendent religious personality; he is a being sustaining relations to the moral universe. His relation to God must be exhibited in rational terms. His relation to man must be stated in terms of sufficient precision to be clearly apprehended by the religious consciousness of men. This is to say that evangelism must be doctrinal. It cannot effectually move men by mere appeals to religious sentiment. The gospel of power should never be confused with the emotional or psychical phenomena which have been incidentally manifested in connection with certain types of religious experience.

The great evangelism of the past has been clearly and persistently doctrinal. Such great doctrines as the universality of sin, justification by faith, regeneration, and the witness of the Spirit, have been the truths which have searched the moral consciousness of men in all ages. And these truths have been sealed in the crowning work of our Lord's vicarious suffering and death and the sending forth of the Spirit of life by the power of his resurrection and ascension to the right hand of God. There has been no real evangelism apart from this fundamental gospel. Indeed, it may be said that the touchstone of a true evangelism is the atoning life and death of Jesus Christ. The holy of holies of every great revival must have its Gethsemane and its cross. The streams of living water arise at the altar. Here the incense of prayer ascends and

the broken and contrite heart is fused into newness of life by the power of a love revealed in suffering and death.

The doctrinal content of Methodism has been the basis of its mighty appeal to the world. It is the great evangelistic theology, and has justified itself by its influence on the world in creating an evangelism unsurpassed since apostolic days. It has modified the beliefs and enriched the contents of the religious life of the Protestant world. *Our greatest peril* is the possible loss of emphasis upon our great doctrinal statements.

A want of precision in the statement of evangelical truth is followed by a lack of definiteness in religious experience. The moral judgment of men is not convinced by uncertain or vague presentations of religious truth nor the will moved to definite action. The depth and permanence of a man's religious character is due to his experimental knowledge of God, and the knowledge of God is not mere sensation, it is a definite knowledge of moral and spiritual relations, and these cannot be expressed save in doctrinal terms. A man must be induced to think on his ways and the ways of God. Eternal things must be impressed upon a thoughtful heart. Jesus Christ is eternal and his appeal is to the eternal in man. And we can do no less. Time does not change the essential truths of the gospel. The emphasis must fall upon the fundamental truths which strike at the center of the religious nature of men. As in Jerusalem, Antioch, Rome, the great evangelism won its converts to a faith having definite and eternal meaning, so in London, New York, and Toronto, and the far reaches of heathenism, the evangelism that will be formative and reformatory will be strong in the emphasis it places on the fundamental truths which inhere in the kingdom that cannot be moved.

Next in importance to the evangelistic message is the evangelistic program and method. The evangel must be brought to the unevangelized. Agents and methods are as necessary as the gospel itself, for, how shall the people hear unless they have a preacher? There is an ideal to be aimed at here. The work should not be left to self-constituted heralds of a truncated gospel or swamped in a sea of shallow emotionalism. There was order and method in our Lord's training of his apostles; miracles were not wrought at haphazard; the multitude were made to sit down in companies on the grass, He gave thanks and brake the bread.

Because of this fact, the key to the evangelistic situation is an evangelistic leadership. The great evangelists have been representative men. They have been the embodiment of a movement and the interpreters of the religious needs of their times. Paul, Luther and Wesley were evangelists after an ideal type because they were constructive forces. Any evangelistic movement is typed by its leaders. It is a part of their function to call into activity

men like-minded with themselves. It is a day of decline when the intellectual leaders of any Church cease to be evangelistic. These men and their talents are needed to give form and coherence to the efforts of devout souls who are eager to see sinners converted to God. It is one of the perils of a great and successful ecclesiastical organization that its leaders may become so involved in matters of administration as to lose their sense of evangelistic opportunity and service.

It is no doubt true that there will always be men of exceptional ability in the field of evangelism. Nor should their work be discounted. The work of a Morley calls for devout thanksgiving. Still these occasional voices, how great, do not and never have produced an ideal evangelism. An ideal evangelism must be the expression of the normal and continuous life of the Church. It is probably a mistake to identify revivalism with evangelism. The one contemplates a periodical spiritual decline in the life of the church; the other is or should be the Church in perpetual effort to save the world. In the very nature of the case this must be presupposed. The vital efficiency of the local Church is dependent upon this governing idea. The pastor, the Sunday school teacher and the young people's societies all exist to evangelize. There is no evangelism comparable to efficient pastoral and church evangelism. But the needs of evangelistic method require a more extensive survey of the work than we have yet taken. Ideal evangelism must be characterized by great adaptability.

A first requirement is the presentation of the gospel in terms which all men can understand. Perhaps the greatest need of our times is the power to express our great doctrines in terms which appeal to the modern mind. A great evangelism will not ignore the intellectual and social ideals with which it comes in contact, but will endeavor to find some fundamental relation, kinship of idea or sympathetic association. The evangelism of each age has expressed itself in the current ideas of the age, and has been formative because it has used the intellectual and social susceptibilities of the people for spiritual purposes. The gospel which prevails is the same, yet different. There is a sense in which it must become all things to all men.

The evangelistic message must address the intellectual needs and problems of the times. The primary condition of reaching a heathen or civilized man is to know what he thinks and how he thinks. His words must be mastered, his ideas of life, the range and content of his conceptions as they are related to God and moral responsibility. So to-day we must preach Christ's gospel as it is related to the thought of our time. Whatever of truth there may be in current religious ideas must be respected and utilized in the effort to persuade men to accept the Lordship of Jesus Christ. It

is true that the gospel must bring every thought into captivity to the obedience of Jesus Christ, and Christ must be offered to men as the vital and determining fact in their thinking on life, its meaning, its obligations and destiny.

It must speak with authority, for no evangelism will have force without it. But this authority comes from the sure conviction that Christ has a claim, His coming has created an obligation, and His truth has a right to challenge the immediate submission of all men. Much modern evangelism is defective because it refuses to recognize its obligation to deal with the intellectual needs of the times. It presumes to ignore the large results of a clearer knowledge of its own history.

The past twenty-five years or more have been marked by a constant effort to reinstate the person and place of Christ in the thought of the world. This has partly been the result of a needed defense of the Christian position, but it has been largely the answer of the Church to an intellectual need which the world has felt. Probably no other movement has exercised so large an influence upon the character and subject matter of our preaching. This is but an example of the working principle which must determine the method of evangelistic effort. It must appeal to some inherent moral and intellectual want which is characteristic of the times.

There is another requirement for a great evangelism, and that is its recognition of the social forces at work. Individualism is not the sum of the gospel. It deals with man as social. It must so address him and utilize social forces to propagate itself. A careful survey of early Christianity brings out the fact that social forces were a large factor in the evangelization of the Roman Empire. Great names and conspicuous doctrinal contests naturally stand out more prominently than the more unobtrusive social forces which bound man to man. But the work of Jesus was largely social in its method. The person first dominated the society and ministered to a great social unrest and a profounder social distress. The fundamental social problems stand out in the history of the apostolic Church. Our Lord fed the multitudes incidentally that He might bring them into the Kingdom of God. There is no separating the social order from fundamental religious beliefs. They must blend. Religion comes to man as social and it must strike him in the plane of his social life. The incarnation and the collateral truths of that tremendous event must operate upon men as social and reach them through the channels of social help and sympathy. Men will not be godly in isolation.

An ideal evangelism is not simply the voice of one crying in the wilderness, but it is as the sound of many voices proclaiming a common faith and fellowship, and announcing with divine assurance to weary, sin-stricken men that there is a community of souls.

a city of God, a commonwealth of the holy whose fellowship is with the Father and with His Son, Jesus Christ; and that this evangelizing ecclesia is the home of the souls of men; that here is a living faith, a fellowship of worship and service whose work is the abolition of sin and death, and help men into the inheritance of faith and hope here on earth and the future blessedness of the city of God. It is for this cause that an ideal evangelism takes knowledge of the social needs of the day. It approaches men in that social situation and takes knowledge of their sickness and infirmities, their poverty and their ignorance. So it comes with social power because it reveals the higher social sympathies of the new life in Christ Jesus. It presents the truths of Jesus in relation to the social sins and needs of men. It is in this way that a true evangelism has ever been formative and reformatory in influencing the social conscience. It needs hardly to be said that Jesus Christ is the Creator of the true social conscience. For it is this very fact which makes every great evangelistic movement a mighty factor in the reformation of manners.

An ideal evangelism will be the work of the whole Church, as has already been intimated. We shall have an ideal evangelism when every professing Christian becomes an evangelist. The great power of evangelism is its result in making every convert an evangelizing agent. Every Christian is or should be a potential evangelist. The business of the Church is to train this tremendous social force upon the world. It remains for men in every walk of life to feel the call to personal service in the world's evangelization. These times and all times need the united work of all who are united in Christ Jesus.

But what power is sufficient to fuse into life the unused forces of the Church of Christ? We have an eternal gospel, a vast organization and an accessible world. What remains? Precisely the power which animated the Church at the beginning. It is the leadership and power of the Holy Spirit which gives the evangelism that we need. And need we doubt that it is the Holy Spirit that has stirred the lay conscience of the Church in recent years? Can we doubt the source of the missionary movement which has awakened the intelligence and started the liberality of the laymen? Who indeed is it that is shifting the sense of responsibility for the world's salvation so that now we ministers feel that our brethren of the laity are beginning to share a burden which neither we nor our fathers were able to carry alone?

A perverted sacerdotalism has failed to evangelize the world, a reformed and devout ministry has made slow progress because of its isolation. But we do believe that a universal Church, animated by evangelistic zeal and empowered by the Spirit of Pentecost and fully persuaded that the world is its parish, will surely hasten His

coming who still moves among the Churches, and whose Spirit still cries in the Church: "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will let him take of the water of life freely * * * He who testifieth these things saith, Yea, I come quickly. Amen: Come, Lord Jesus."

The first invited address, "Characteristics of Early Methodist Preaching," was delivered by the Rev. HENRY T. SMART, of the British Wesleyan Methodist Church:

Nothing was more characteristic of early Methodist preaching than potency. Methodism, like the American continent, is a huge fact. Some one discovered the continent, and some one made Methodism. It may be said with truth that John Wesley was not the founder of Methodism, but the Lord Jesus Christ. Nevertheless it is equally true to say that the Lord did not create Methodism as, for example, He created the world. He Himself laid the foundations of the world and gave to the sea its decree, that the waters should not pass His commandment, there being no one with Him to see which way the light was parted. Not so did He found Methodism. It was the Lord who founded the apostolic Churches, yet the book which contains the history of their founding is properly called "The Acts of the Apostles."

What the Book of Acts is to the apostolic Church, that "the Lives of the Early Methodist Preachers" are to the Methodist Church. We speak, as I have just done, of the early Methodist *preachers*, and we do well, for they were preachers above everything else. They were not priests, nor men of letters, nor organizers (though the first of their order was a supreme organizer). They were preachers. And we may justly inscribe on Methodism this legend: "*Methodist Preachers—Their Mark.*" Preaching is not like the singing of a lark—it is an action, or it is nothing. Paul's preaching created the Churches which he founded; the proof that it was Christ who spoke in him is seen in the signs and wonders that followed, when fornicators, idolaters, adulterers, the effeminate, inventors of evil things, thieves, covetous, drunkards, revilers, extortioners were washed and sanctified and justified in the name of the Lord Jesus Christ and in the Spirit of our Lord. Paul's preaching was potent, if any man's ever was, His enemies themselves being judges. It was an enemy who said of Paul that "almost throughout all Asia" he had "persuaded and turned away much people;" i. e., from idolatry. The preaching of the early Methodists resembled that of Paul, because, like his, it was potent.

John Foster desiderated some means whereby the practical effect of the preaching of his day might be measured; we may measure.

the practical effect of early Methodist preaching by the Methodism it produced. The two Wesleys, Whitefield, Nelson, Walsh, Benson, Clarke, Smith, Stoner, and their followers, were all, like Gideon, mighty men of valor, and for much the same reason; namely, the Spirit of God clothed Himself with them, so that it was not they, but the grace of God, which was with them. God gave them not a spirit of fearfulness, but of power and love and discipline, and the Methodist Church was the result. They were men of might and found their hands; hence the thirty million of Methodists to-day.

Early Methodist preaching was evangelistic. Paul said to Timothy, "Preach the Word." It was a large order, for the Word of God is like its Author. So much like its Author is the Word of God that it has long been a moot-point whether the well-known passage in the Epistle to the Hebrews which describes the Word of God as being "quick and powerful" refers to the Son of God Himself or to "the truth as it is in Jesus." If I refer to St. Paul again, it must not be supposed that I wish to institute a comparison between that great apostle and the early Methodist preachers, much less to assume that Paul and they were on a par. But it was St. Paul's method to open the Scriptures, and then to allege therefrom, than which there is no higher form of preaching possible to man. The first Methodists followed this example, notably Wesley himself, in a less degree his helpers, some of whom had a remarkable knowledge of the Scriptures. Walsh, Benson, Clarke, and in a later day Watson, Bunting, and others, were mighty in the Scriptures. They preached nothing else but the Word. You might have gone to hear any one of them any day in the week, and you would have heard nothing about astronomy, the milky way, radium, and ants, but you would have heard much about saving grace, justification by faith, assurance, and perfect love.

In Christ Jesus they begot thousands of souls through the gospel, which is indeed the only means of the procreation of spiritual children. They gave no organ recitals at the close of their services; they had too much business on hand for that; they were always plucking brands from the fire. They took heed to the ministry they had received in the Lord, and fulfilled it, watching over themselves as did that preacher who wrote in his Bible, "Thou art a minister of the Word: mind thy business."

This preaching was inevitable in this sense: the resurrection of our Lord was inevitable, it not being possible that He should be holden of death. The preaching of the early Methodists was inevitable, it not being possible that men whose ears had been opened by the Divine Ephphatha and whose tongues had been loosed should be silent concerning their Savior. Like Paul again, these men were "constrained by the Word." They did not preach for the morsel of bread they received; for sometimes they dined off the hedges,

satisfying their hunger with blackberries; nor because they were appointed or expected to preach; but because they could not forbear, the Word of God being as a fire in their bones. They could do no other; necessity was laid upon them. They were peripatetic preachers, propagandists, apostles of the Christian faith.

You have just had an election in Canada, and your leading men a week or two ago were engaged in firing the seal and carrying the vote of the electors. It was a strenuous conflict while it lasted. Now, however, the hubbub is over and the Canadians have settled down to the *ante status quo*. But Wesley's campaign did not close till his life ended. For fifty years he contested the United Kingdom in the interests of the Lord Jesus Christ, as also did his helpers and immediate successors. They never accepted the *ante status quo*. They were revolutionary preachers, as was Christ Himself, of whom it was said "He stirreth up the people." In England at the present time it is thought by some that conventional and aimless preaching is greatly retarding the progress of the Kingdom of God. But that Kingdom was greatly increased daily by the incessant evangelistic preaching of the early Methodists. We must imitate their methods if we would enjoy their success.

Early preaching was a demonstration. In our science schools teachers give demonstrations to their scholars. Such teachers are not content to theorize and philosophize: they demonstrate the truths they teach. The early Methodist preachers were "converted under the old act," as we have heard Gipsy Smith say he was. They had known "every one the plague of his own heart;" they had proved for themselves the efficaciousness of the death of Christ, and as such they demonstrated the gospel which they preached.

Scientists are fond of what they call original work—of research, as they call it—and the doing of it makes them experts. The early Methodist preachers were "experts." What they said concerning Christ was not what some one else told them, no matter how distinguished that some one else might be; they said it of themselves.

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs in visible."

That was the religion that made Methodism; is it not the religion that we may expect will conquer the world?

Early Methodist preaching was initiative. I do not mean that these men initiated new doctrines; not at all: they simply rediscovered old ones. But I mean that their propaganda was marked by initiative. Modern British Methodism has produced a Stephenson, and he initiated the Children's Home. It produced a Hugh Price Hughes, and he initiated the West London Mission. It produced a

Thomas Champness, and he initiated the Joyful News Mission, of which our Cliff College is the permanent memorial.

A horse in a gin knows nothing of initiation. He continues to go round and round, and leaves off where he began. A good custom can corrupt the world, as Hesekeiah thought when he broke in pieces the brazen serpent which Moses had made, calling it "Nehushtan." Custom often lies upon the Church "heavy as frost;" and it did so in England in the eighteenth century. But Wesley broke away from custom, saying, "Church or no Church, souls must be saved." He traveled thousands of miles on horseback every year, and paid more toll-gate money, probably, than any other man who ever lived.

Early Methodism knew nothing about dwelling in a citadel; it was always in a camp, and always going forth in light, foraging order, constraining people to come to the marriage-feast. The angel of the Apocalypse was not tethered to any particular station; St. John beheld him flying through the earth, having the everlasting gospel to preach. Bold, daring, reckless evangelism marked the early Methodist preachers, and should mark their successors to the end of the world. Wesley's earnest prayer was that God would deliver him from what the world called Christian prudence. His request was granted.

Early Methodist preaching was pervaded by the element of fear. Knowing the fear of the Lord, these men persuaded their fellows to flee from the wrath to come. A modern Nonconformist minister once complained to Dr. Dale that no one *fears* God nowadays. Certainly our fathers feared God, and they taught the hearers that it was a fearful thing to fall into the hands of the living God. Spurgeon remarks in one of his sermons: "I want to get Lot out of Sodom; that done, you can black his boots if you like. But I must get him out." The first Methodist preachers made it their business to do the same. Sodom was a reality to them, and hence they literally plucked their hearers out of the fire. They taught their people to sing:

"I must be born again or die,
To all eternity."

With cries, entreaties, and tears they sought to save the people and snatch them from the gaping grave. When their hearers lingered, like Lot, they took them by the hand, as the angels did Lot, and hastened them out of danger. They beheld the goodness of God, few men more so; but they also beheld the severity of God; and in preaching Christ they ceased not to warn every man, lest he should find his way to that place of torment of which the Lord Himself spoke. It is impossible for us to reproduce this element of early Methodist preaching in its entirety, because we no longer believe in the infliction of physical torture on the impenitent. But I can not

believe that Methodism prospered because it had a lie in its right hand.

"Sin is the worm of hell, the lasting fire,
Hell would soon lose its heat should sin expire.
Better be found sinless in hell than be where
Heaven is and be found a sinner there."

So said Bunyan, and we can not go beyond that word, either less or more. I once heard an old Methodist preacher say, whose father had entertained John Wesley, "Methodism can not live without hell." My answer is, Methodism need not live, and it were better for it to die than that we should, like Job's friends, "speak wickedly for God." But we may learn something ever from that exaggeration, which in its bluntness may seem shocking to us. Our Redeemer has said that some will go away into eternal life and some into everlasting punishment, and the early Methodist preachers believed Him and preached accordingly. And their hearers fled from the wrath to come.

Early Methodist preaching was complete. "We are complete in Christ," said Paul to his converts, and his aim was to present every man perfect in Christ Jesus. These Methodist preachers were like-minded. No doubt (to use Spurgeon's figure) their first anxiety was to get Lot out of Sodom; but when this was done they were careful to "shine his boots," as Spurgeon said. Wesley was an ethical preacher, if ever there was one; witness his published sermons. There is a story told of John Nelson, who had to give evidence in some court of justice concerning a woman. Nelson described the kind of teaching he and his brethren gave on matters of honesty, and elicited from the judge the compliment, "And very good morality, too, Mr. Nelson."

Fletcher's checks to Antinomianism must be remembered in this connection. These preachers tried to make their people Christlike Christians, and it must be admitted that they had no mean success. Their doctrine of entire sanctification has in it immense possibilities. Dr. Dale, one of our greatest modern theologians in England, saw this, and though he was disappointed that the doctrine has not been developed since Wesley's day, he realized that it is capable of producing greater ethical changes than almost any previous event in the history of Christianity.

Since the Reformation the early preachers of Methodism anticipated our modern Keswick and Southport conventions. They remembered that "every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil."

I must say only one word more. We can not believe that wis-

dom died with these early preachers, and that their preaching was perfect. They believed that this world was created much as we now see it, within one week of seven days; that the Bible was without human flaw, every word being literally inspired of God; that mankind was utterly depraved and incapable of any good things; and that the finally impenitent would be punished forever with physical tortures.

We do not follow them in these respects. The treasure was in earthen vessels. But God was with them in a remarkable degree, and men took hold of their skirts and said, "We will go with you, for we have heard that God is with you."

Let us pray that the God of our fathers may be the Lord of their succeeding race. Amen.

The second invited address, "Modern Evangelistic Methods," was delivered by the Rev. J. ERNEST RATTENBURY, of the British Wesleyan Methodist Church:

Many of the older evangelistic methods are antiquated; some are discredited: the new method waits to be born. After all, methods are secondary: it is the spirit that matters. Methods are like canals, mechanical human contrivances, which in England get choked up with weeds; the river of God makes its own watercourses. "The method killeth, but the Spirit giveth life." The supreme ambition of the evangelist is to bring men to Christ and Christ to men; the method is of little importance as long as the end is accomplished.

The methods of the future will no more be those of early Methodism than they were the methods of Francis of Assisi. The world we live in is larger and more complex: the psychological Christ has altered.

Our fathers were possessed of certain splendid certainties; but all their certainties were not splendid, but only dogmatic. Their knowledge of things in heaven and things on earth staggers their more modest descendants. Take, for instance, their certainty of the lurid planes of a material hell; not only was this a great matter in their evangelism, but the people they taught believed things about the future that seem to us wild as the nightmare of a disordered brain. No audience of sane men to-day would endure their teaching on hell for a moment. Other things have changed in like manner. May I suggest three factors in any new method of evangelism?

1. We need to have a knowledge of human nature. The evangelist, to be a good physician must be great at diagnosis. The old evangelist thought salvation could be expressed in a formula; the new evangelist must consider not only the cure but the man to be

cured. No longer can we treat all men as if they were alike. Men have varieties of religious experience. Christ taught us how various are the types of men with whom we have to deal. Jesus is the model evangelist. He did n't treat Peter as if he were Thomas, or Thomas as if he were Peter. When He dealt with a philosopher like Nicodemus, He gave him philosophy, which reduced him to silence. When He talked to laboring men and burden-bearers He did n't insult them with philosophy or theology; He told them heart-moving stories. "By this knowledge should My righteous servant justify many!"

2. The new evangelism must be formative as well as reformative. The old evangelism was entirely reformative. The new evangelism must consider, not terrify, the child. The outcast man and the innocent babe, the lost sheep and the little child, are alike included in the "little one" whom the Savior warns us not to despise.

The expectation that children must undergo some cataclysmic and dramatic changes has frightened many souls out of Methodism. The child must be taught he is of the Father's house, and never ought to leave it. To save a child from prodigal wanderings is sounder work than to welcome a prodigal home.

3. The new evangelist must be a social reformer. The evangelist must never lose his solicitude for individual souls; but he must regard causes as well as results. No careful doctor of the multitudes outside of the Churches in England can help asking, how far are these men sinners, and how far are they victims?

Much can not be expected of the people who live huddled together, each eex, like swine, in some basement tenement of London. I will not say their conditions make morality impossible. I will say their conditions make it improbable. It may be true to say every soul is guilty before God, but any judge that says guilty will also mention extenuating circumstances and commend them to a mercy that will not fail.

To pick up one by one remains the great work of the evangelist, and the new evangelist must be the enemy of the vicious social conditions which in some sections demoralize, dehumanize, and ruin more souls than the Churches save. In God's day the people who will be lost will not be those who never had a chance, but those who never stretched out a hand because they loved their own interests more than the people.

One final word. What we need is not new method, but a new spirit; we must realize human need and eternal pity. The four men in the Gospel who saw the need of their palsied friend and felt the power of Christ, who were moved by the need and drawn by the Christ, became ingenious in method; they overcame insuperable difficulties and brought the man through the roof to Christ.

That is what we need: a vision of men, needy, sinful, impotent;

a vision of Christ, pitiful and all-powerful—a needy world, a mighty Savior. Let these facts be hurnt into our hearts, and we shall be ingenious in method; there is nothing for the infinite need of humanity except the infinite power of God. Amen.

The general discussion was opened by Mr. WILLIAM E. SKINNER, of the British Wesleyan Methodist Church:

The subject offered for this afternoon's discussion is: "The Church and the Message." I want to make two or three points with regard to the Church. My first point is, What is the Church that is referred to in that title? Does it mean only the minister? I am afraid there are a large number of people on our side the Atlantic at least, (I am not sure about this side, and I hope it is not true), but there is a very large proportion of people on the other side who seem to think that it is the minister's business to bring men and women into the Church, not theirs. There are too many of what my old friend, Charles Henry Kelly, used to call "passengers in the gospel ship." And until we can arouse the whole people, who profess to call themselves Christians, to realize that it is their duty, as much as that of the minister, to seek to win men and women for the Lord Jesus Christ, we shall never convert the world. Dr. Osborne used to say, (and he was a great authority both on Methodism and on Methodist hymnology), that there was one line in the Methodist hymn book that expressed the whole genius and spirit of Methodism, and he might have said of evangelical Christianity; and that line was—

"O, let me commend my Savior to you."

That is the true Christian attitude. The man who has found liberty through the blood of the Lamb realizes it to be not only his privilege but his bounden duty, to "tell to all around what a dear Savior he has found." I am afraid many church members have not been saved up to that point.

The next point is, that a great many of our people who do desire the salvation of their fellow men outside of the Church are afraid it can not be done by their minister; they have not enough faith in God to believe that He can make the pastor of their Church an evangelist and able to save souls, so they need to be stimulated and titillated from time to time by the advent of a professional evangelist, as they were called in the opening words of the first paper read to-night.

I am afraid that this is a mistake which arises from the lack of faith in God and in God's agency, the ministry of the Church.

My last point is, that our people need to know, yes, all of us need to know, much more clearly than at present the personality and power of the Holy Ghost. I believe that the secret of the whole business is very clearly shown us in the wonderful vision of the prophet Ezekiel which we read in the thirty-seventh chapter. There we find that the prophet prophesied first to the bones, and a wonderful result was produced. The skeletons were reassembled, and covered with sinews and flesh and skin. But there was no breath in them. And no amount of preaching, however eloquent or learned, however effective in the ordinary intellectual sense of the word, will ever bring dead souls to life. God reserves that power to Himself. He who at the beginning breathed into man's

nostrile the breath of life and man became a living soul, said, "Come from the four winds, O breath, and breathe upon these slain."

The Rev. DAVID G. DOWNEY, D. D., of the Methodist Episcopal Church:

Methodism has always believed in the ability of God to save the fragment of a life. I am afraid that she has not always gripped with equal tenacity the ability of God to save the entire life.

I am here to speak for a few moments concerning the importance of formative evangelism, an evangelism that claims the youth, the middle years, all the years, for God. God forbid that Methodism should ever lose her primacy in reformatory evangelism. It is one part of Methodism's mighty mission to the race.

But the time has come to lay stress upon formative evangelism. What ought to be the prime evangelistic purpose of our Church, of all the Churches? Nothing short of this, to answer the prayer of our Master—"Our Father who art in heaven, hallowed be Thy name"—invocation, ascription, praise. The first petition is, "Thy Kingdom come. Thy will be done on earth as it is done in heaven." Here is the supreme evangelistic purpose of Methodism, and nothing less than this will suffice.

What do we mean by the "kingdom?" Or by "Calvary?" It is not complete in the salvation of the individual. I thank God that salvation does mean the salvation of the individual. Calvary and the kingdom mean not only the salvation of the individual, but the redemption of the race and of all the avenues and activities of the race. The kingdom means that society, commerce, civics, the whole round sum of this world's life shall be purified, lifted up, and made acceptable in the sight of God. How? By the salvation of the moral derelict? An English preacher said that salvage evangelism will never save the world. The salvation of a moral derelict is a mighty fine thing for the derelict, but it means little for the kingdom. If the Kingdom of our Lord and Savior Jesus Christ is to come, it can only come when we have succeeded in saving the boys and girls who are secured in Christian homes, trained in the Sunday schools, and educated at the altars of Christian Churches, and flung out into the world's life to touch all the activities of the world and make them in harmony with the will and purposes of the infinite and eternal God. The time is come when we must not keep our young people cloistered within the walls of the church; but I would have young people go out into literature and lift it out of its decadency into sweetness and life; go out and interpret nature to science until it shall be seen that true science is simply walking in the pathway of God Almighty; go out and touch politics until it shall be understood that politics is not a dirty pool, but is something for the betterment of men. Let us interpret life not merely as a chance to live, but as an opportunity to let live and to help to live. Some one says, that is a great risk to take with our young people—that they will lose their religion if they go out into the world. If that is the only kind of religion they have, it is not worth keeping. I would not waste time in talking about a type of Christianity that can not be trusted outside the four walls of a church. It is a tremendous risk, but what else is life for? Salt is to be put into contact with the

thing that is in danger of decay, that it may be sweetened and preserved. That is what young life is for.

The Rev. C. ENSOR WALTERS, of the British Wesleyan Methodist Church:

Methodism is thrilling, throbbing, burning evangelism. I am glad that we have upon the platform to-night the most brilliant of all the younger ministers of our Church, who has emphasized, in a speech which we can not forget, the great note of our Church. I have noticed in the newspapers, and from private sources, that there is some idea that we in the Old Country, because certain of our number have given expression to certain views upon criticism, are going back upon old Methodism. That is an absolute delusion. I am here to declare that in the Wesleyan Methodist Church in England the burning note is a passionate desire to reach and to save the outsider. I have preached in some of your magnificent churches, and listened to the singing of your wonderful quartettes, but when I look upon this building, and see your services upon this side, I sometimes ask myself if you are keeping alive the throbbing, burning spirit that says that Methodism exists, not to raise up wealthy and cultured churches alone, but to save the harlot and the drunkard and the man in the street. What is Methodism? If Methodism loses these characteristics, the sooner we get back to the mother Church of England, the better. It was created by God to be a burning evangelism, a throbbing activity to the outsider. The greatest need of Methodism to-day is to realize this mission. We are not fulfilling our mission until we touch the man in the street. What has made us higher critics or lower critics in England, many of us? I was preaching in the open air; when I finished a layman got up and began to preach on the personality of the devil. A man cried out, "Don't be hard on the devil, gov'nor; if it was n't for him all you parsons would be out of a job." The more you are in contact with the man in the street, the more you realize that you must keep your face to the light, and that he is thinking of these problems that are perplexing to the more cultured and educated. If we are to be evangelists we must have in Methodism a deeper sense of the sinfulness of sin. I will never forget going into Hugh Price Hughes' study one morning. There was Hughes leaning over his desk, and the tears were dropping. He said, "Walters, unless we get more conversions in the West London Mission, it will kill me."

The Rev. G. C. CLEMENT, D. D., of the African Methodist Episcopal Zion Church:

As a Methodist teacher for eight years I have found some time to go out among the pastors of my Church and help them in revival services. I have had occasion to study some evangelistic methods. In making a campaign against sin and for righteousness, it is well for us to remember that when the Church gets stirred up the devil gets busy. I remember not long ago I was invited to help one of our pastors. The meeting was progressing so as to cheer the heart of the pastor, when one night there was a commotion at the back of the audience. A chill went through the entire audience, and the spiritual fervor was waning. Soon the service became very cold. At its end I found what was the matter. Some

months before a member of the Christian Endeavor Society had died, and the society had sent a floral offering of wax flowers. The family had taken the offering from the cemetery and placed it in the house. Meanwhile the bill for payment had been sent to the secretary of the society who had refused to honor it. So it got back to the family, and on that night when I was preaching, the wax flowers were brought into the church and presented to the Endeavor Society. I had to face the devil that night at an angle I had not dreamed of before. We must always believe there is a real personal devil. I have noticed some other things. You can not have a revival unless the pastor enters into it. It must affect him. When the evangelist has gone, unless the pastor has entered heart and soul into the meetings those who have been brought in are left shepherdless.

Mr. T. T. FISHBURNE, of the Methodist Episcopal Church, South:

I am a layman. For fifteen years I have been engaged in evangelistic work. I thought God had something for me to do besides attending preaching, etc. I can talk as a business man to business men from the standpoint of a business man. I also believe in a personal devil and in hell. Our fathers did not preach hell in a more striking form than we are entitled to preach it from the word of God. When we have exhausted the English language we get only the faintest idea of hell. The Master said that the rich man was in torments in hell; and I am willing to follow Christ. He taught also that there was a gulf which separates man from God and heaven eternally. And if separation from Christ means hell, I don't think we can conceive of anything that would be more awful torment than separation from God. When I started out, though in my absence they licensed me to preach, I did not intend to preach, I started out with the one thought that I would tell men about sin and its effects upon me until I got rid of it through the blood of Christ. Those two subjects, sin and a Savior from sin, have been the theme of all my talks for the last fifteen years. I have never hesitated to emphasize the fact that there is a hell and that it is awful. If there is no hell there is no heaven. If there is no penalty there is no reward.

The Rev. JOHN H. GOODMAN, of the British Wesleyan Methodist Church:

Mr. President, I want to make a brief plea to-night for the enthronement of the pulpit. From causes partly ecclesiastical and partly social, the pulpit has lost its preeminence. The love of symbolism in regard to worship has been of immense blessing, but it has had the defects of its qualities, and is not without its dangers. The longer the liturgy, the shorter the sermon. Music is one of God's noblest gifts, but if the musical service be too elaborate, then the preacher withers and dies. Methodism was born in the pulpit, and must be maintained by the pulpit. But the social changes are still more imperative and commanding. Men ask to-day that the business of the Church be conducted like a great syndicate, and ask for men in the pulpit who would make the fortunes of great houses of business. The Church must soon decide whether she wants prophets of God, men inspired by loftiest

ideals and thrilled with passion of God, or whether she wants men of the business. There is a magnetism in the personality of the man who stands in God's presence and then comes into the midst of the Church.

But we ministers are not without dangers, and we must confess to infirmities, if not sin. In the recoil from the elaboration of the past generation, our speech has become slipshod and careless. We have forgotten that the nation's language is a part of the nation's life, and is a great trust, a sacred trust. The man in the street to whose judgment all questions, political, religious, scientific, and artistic, are referred, does not want abstract language, nor slang, nor the false sensationalism which is akin to vulgarity. Webster, Gladstone, Sumner, John Bright, Laurier, the Hon. Edward Blake, Beecher, Simpson, Punshon, Fowler, Phillips Brooks, Horace Bushnell, and many other men whose names I might mention, regarded their language as a sacred possession, never descended to vulgarity. The man in the street is conscious of the dignity of worship, and we should recognize that fact. Methodism was born and cradled in the pulpit. As she grew she stood beneath the pulpit. Unless you want to show a decrepit Methodism, weak and helpless in the presence of the world's sin and sorrow, the pulpit of Methodism, to-day and to-morrow, must be controlling, persuasive, and absolute.

The Rev. JOSEPH JOHNSON, of the Primitive Methodist Church:

There is one thing that needs to be recognized, and that is that the sense of sin in men is not as deep as it used to be. I remember seeing men fall down under the power of the gospel, and cry for salvation. In many places we do not witness those scenes to-day. Men seem as if they can go into sin and deep depravity, and not be the least disturbed because of their wrong-doing. In my judgment we, as preachers of the gospel, are in some sense partly responsible for this. Do we preach the awfulness of sin as we ought to? Do we exalt Jesus Christ as a personal Savior in human life and character? It has been my joy to be a minister of the Primitive Methodist Church for thirty years. Twenty-three of those years have been spent in London, fourteen of them in a suburban district, and the last nine in one of the districts of London where we have perhaps the blackest spots of depravity that can be found in the whole of that city. I rejoice to believe that wherever men are in deep earnest the gospel of Jesus tells upon human life and character. Many of us greatly enjoyed Professor PEAKE'S paper yesterday. It has not been my privilege to be under the tutorship of Dr. PEAKE. He was not a tutor in that college when I was there. But there are appointed to my mission, night after night, young men who come from the training of Dr. PEAKE, who have been two or three or four years under his tuition and influence. Under the power of their preaching every Sunday those young men see souls converted to God. They exalt the living Christ. My own feeling is that as Methodists we need to be more in earnest in this great work of saving men. I can not understand how any minister of this great Church should conduct a Sunday night service and not follow it with a prayer meeting. To me it is a great conundrum that he should not seek to gather in, in the prayer meeting, the result of his effort. I regard the Sunday evening prayer meeting as one of the most important meetings of

the day. I and my people look for conversions. As a result we see drunken men made sober. Four-fifths of the officers in my mission at this moment are men and women who have been saved from the lowest depths of depravity and sin within the last five years.

Bishop E. E. Hoss, D.D., of the Methodist Episcopal Church, South:

It is a common-place of the Christian ministry that it does not need the Hebrew priest in order to have a Hebrew prophet. Sometimes the preacher is more concerned about the form of his ministry than about the substance of it. Such a one partakes of the character of the Greek sophist. But if a preacher is burdened with his message he partakes of the character of the Hebrew prophet. I rise simply to call attention to the fact that the nearest modern analogue to the old Hebrew prophet is the old Methodist exhorter. I would be willing to walk four miles on a Sunday morning to see him unlimber his guns and come down on the hearers. I remember one who was connected with my conference forty-five years ago. He could not preach. His text was a pretext a'l the time. The brethren teased him so much about taking a text and then abandoning it that he determined to show them that they were mistaken. When they put him up to preach at Conference he tried to discuss the decrees. He had not spoken fifteen minutes until his material was utterly exhausted. Everybody expected him to sit down in confusion. He said, "I am in the brush; I don't know whether I am going to get out. But I am sure of this, that God Almighty never sent any man to hell without giving him a chance. Hallelujah!" I knew a man who was a wicked man until he was forty-five years old. Then he was converted. He organized a camp meeting in Texas and supported it himself. On a certain occasion he said, "I trust, brothers and sisters, that when the general round-up comes there won't be a single cut-back among us." Now I believe in the pure English speech. I have a very profound admiration for the felicities of human speech, but we have still got room in the Methodist Church for the men who can speak the common, simple, straightforward language of the street to the men on the street.

The Rev. EDWARD J. BRAILSFORD, of the British Wesleyan Methodist Church:

Our early ideal of Methodism is embodied in the story of Andrew, when he found his own brother and brought him to Jesus. That is not only a Scriptural method, but it is a scientific method, for it is by communicating from particle to particle that light and heat and life are transmitted; and the reason that I refer to that principle to-night is, particularly, because we have an admirable opportunity of trying it and its value.

One of the great developments of Methodism, of British Methodism, has been the Brotherhood Movement. There are 50,000 men gathered together in the Wesleyan Methodist Brotherhood, and if you take the other brotherhoods of Methodism and the various Non-conformist Churches, you will probably double the number. You have 100,000 men; and if each would bring another to Christ, what wonderful waves of influence and what a marvelous increase of the Kingdom would follow! They are getting together in these Brother-

hoods partly under the spell of the word "brother." They hear it, and it makes them feel they are akin, whatever their rank or environment. The word reveals Jesus as the Son of God, as their Elder Brother, the Great, invisible Infinite One, as their Father who is in heaven. But not only has the word a charm as of music, but there is a magnetism in the very idea; and it is sympathy that has drawn these men together. You know that the badge adopted is the clasped hand—hands not open as if they were begging, for these men are independent; hands not closed, as if antagonistic to one another or to social order; but hands that are clasped, because they are equal one to another and they are brethren. This is a sympathy that must be practical, for the hand is the instrument of man's marvelous activity; and the moment these men see the clasped hand they know that the sympathy to be offered them is not mere sentiment or mere poetic pity; it is true, practical charity, the grip of real helpfulness.

And then, lastly, whenever you look at these hands, the symbol of brotherhood, then you remember personal evangelism. There is a tradition that when Prince Charles came to Edinburgh he bent from his horse and gripped the hand of a Highlander, and when the Highlander went back to his clan he would never shake hands with the hand the prince had touched; but the Christian instinct is entirely the opposite, that the moment the Lord of Glory stoops down to lift you, you long instinctively to lift some other from the pit into which he has fallen.

Mr. NORMAN T. C. SARGANT, of the British Wesleyan Methodist Church:

There have been two subjects touched on a great deal in the course of this discussion, on each of which I would like to say a few words. The first is the question of the conviction of sin. One speaker asserted that the present age has lost almost entirely the conviction of sin. I hold an entirely different view from that. I believe there never was a time in which there was more of conviction for sin than now. There are things considered wrong to-day which would not have been considered wrong at all ten or twenty years ago. When you come to speak to a man he always disclaims the idea that he is a sinner, but it quite willing to admit that he has committed sin.

But the thing lacking in our evangelistic note is the sense of God's anger with sin. It was that sense which produced a great deal of the conviction of sin, which characterized the men of former generations. To-day the emphasis has shifted to the infinite, the eternal, love of God. It will probably shift again to God's anger towards sin, for no man can see the cross without feeling in the cross God's terrible and awful anger with sin.

The PRESIDENT: "I want to ask those present to consider the great question before us from a personal point of view. We are met here from all parts of the world. We have individual responsibility, and we have individual opportunities. And I want each member of this congregation to go forth with this question upon the conscience, What can I do to extend the

Kingdom of Christ? Let us do that. And yet we have heard so much of the work of God this afternoon, I asked the Rev. SIMPSON JOHNSON if it is not possible to arrange for a meeting in which we might speak of our religious experience; and he said that on two signatures such an application would be considered. I beg to make the application, and if you will second it [Many voices: Yes], I will ask the Business Committee to take that into consideration."

Secretary H. K. CARROLL: "The matter to which our Chairman has referred is already under consideration, and I have no doubt a favorable report will be brought in."

Secretary CARROLL made various announcements and pronounced the benediction.

EIGHTH DAY.

WEDNESDAY, OCTOBER 11TH.

TOPIC: THE CHURCH AND SOCIAL SERVICE.

FIRST SESSION.

THE session was under the presidency of the Rev. J. M. BUCKLEY, D. D., of the Methodist Episcopal Church. The devotional service, conducted by the Rev. J. F. GOUCHER, D. D., of the same Church, included the singing of Hymn 421,

"Go, labor on; spend and be spent,
Thy joy to do thy Master's will;"

the reading of Isaiah 58: 1-12, and prayer.

The Rev. SIMPSON JOHNSON reported as follows:

The Business Committee met last evening, with Bishop Hamilton in the chair and sixteen other members of the Committee present. This question of the formation of a Methodist Ecumenical Commission has been before us at two meetings of the Business Committee. It has also been carefully considered in detail by a sub-committee, and I have now to present two resolutions to the Conference which have the approval of the Business Committee.

"The Executive Committee of the Western Section has placed before the Business Committee a suggestion that a Commission be appointed to continue the Ecumenical relations of the various branches of Methodism; and similar requests have come from other sources.

"Believing that the advantages to our common Methodism of the periodical Ecumenical gatherings may be wisely and helpfully conserved and extended in the interims of the decennial meetings by such a Commission as is proposed, the Business Committee recommends:

"That a Commission, to be known as The Ecumenical Methodist Commission, be appointed by the several Churches, consisting of fifty members for the Eastern Section and fifty members for the Western Section; an equitable division of the members thereof to be made to the various Churches.

"The two sections shall unite to organize a Methodist International Commission, with such officers as may be thought necessary.

"The function of the Commission shall be to gather and exchange information concerning the condition, progress, and problems of the various Methodist Churches, to promote closer relations between them, to unite in furthering great moral causes affecting the peace and welfare of our respective countries, and to make arrangements for the next Conference.

"Until such time as the Commission shall be constituted by the concurrent action of the Churches, this Conference recommends that the present Ecumenical Commissions serve provisionally and secure the appointment of the Permanent Commission, which shall serve ten years and shall have power to act and to make report.

"The Business Committee also recommends that Dr. Carroll shall be the secretary for the Western Section, and Dr. James Chapman secretary for the Eastern Section."

The Business Committee suggested that this matter should be brought before us on resolution by Sir ROBERT PERKS and Bishop HAMILTON.

Mr. N. W. ROWELL, of the Methodist Church of Canada: "In view of the importance of the matter presented, would it not be wise to defer the actual moving of the resolution until this could be printed in the record of the proceedings? Then we should have before us a proposal of very great moment, and have the opportunity of considering it before final action. I move that the report be printed as part of the record of the proceedings, and that the consideration of it be deferred until we have the printed record in our hands."

The Rev. E. G. B. MANN, D. D., of the Methodist Episcopal Church, South: "I should like to move an amendment, that we have the resolution formally presented by Sir ROBERT PERKS and Bishop HAMILTON, and then that it be printed."

A DELEGATE: "I second that, if the meaning is that we receive and not approve the report of the Business Committee, or that we hear the two speakers on the merits of the report, our formal adoption be delayed twenty-four hours."

This was accepted by the mover and seconder on the resolution.

A DELEGATE: "It will surely not be the proper thing to have an *ex parte* presentation of the subject now, and another discussion afterwards. It seems to me that if the subject is to be discussed it should be discussed now, or altogether later."

Dr. MANN: "My motion means that we have the matter presented and then have it printed, and then discuss it."

The motion of Dr. MANN prevailed.

Sir ROBERT W. PERKS, of the British Wesleyan Methodist Church:

I do not think that we need to detain the Conference many moments in telling why the Business Committee has unanimously recommended to the Conference this most important movement. I quite agree with what Mr. Rowell said, that this is so important a resolution that the Conference should have the fullest possibility of considering it in its details before it comes before it for confirmation or rejection. Many of us have felt during the last thirty years that the work of this decennial Methodist Congress has been allowed too much to evaporate without securing practical results in inter-communion and joint action between our various Churches in many parts of the world. Unfortunately, I am one of the only two members of the Methodist Wesleyan One Hundred who are attending this Conference. Sir George Smith is the other one. I was present in 1881 at our first gathering. I know it was the intention of the organisers of the first Methodist Ecumenical Congress that it should offer for world-wide Methodism something in the shape of a bond of union. This Commission will have, of course, no authority for the purpose of interfering in the slightest degree with the government or internal arrangements of our respective Churches. It will be a Committee for joint information, for correspondence, for action upon important moral and humanitarian issues which may face us in different parts of the world, an agency through which the enormous influence and power of the Methodist Church may be exerted in many quarters of the world, not merely upon this continent, but upon the continent of Europe, where very often Christian communities and Methodist interests have required not merely diplomatic and official support from their countries, but that support of public opinion throughout the world which only such a Committee as we propose to constitute could bring about. I might mention St. Petersburg. I might mention places in Spain and Italy and in the Southern Republics of America, where the joint support and action of Methodism in years gone by might have relieved our Methodist brethren in some of those countries from great embarrassment, and in some cases from persecution.

There are other issues, such as that of peace, which would be materially advanced and might perhaps even have been accomplished at some earlier date if our Methodist Church, which is the most closely federated of any religious communion in the world, could have acted through some such agency as this. This is only acting in accordance with the trend of action in other spheres of activity and influence. Our British Imperial Conference, which is held every five years, has found it essential to its effective action that it should have a continuous committee of advice sitting during the interims of these gatherings. I might quote great commercial interests which find it essential to their purposes, not always in the interests of the public, to have a continuous action in various parts of the world.

Mr. Wesley said that the devil must not always have the best tools. I think we may learn a lesson in our religious action from secular institutions, political and commercial. This is simply an attempt to bring into closer union for effective action the great religious organizations known as the Methodist Churches throughout the world. It does not trench on the independence and liberty of the united Churches in that vast religious federation. I have the honor, therefore, to move it as the unanimous conclusion to which the Business Committee has come.

Bishop J. W. HAMILTON, D. D., of the Methodist Episcopal Church:

Mr. Chairman, Sisters, Brothers: I am here because the Business Committee directed me to second this motion for them. I therefore speak more in an official capacity than a personal one. But I desire to say I am personally in favor of the closer union of our Methodisms, whether it may be by organized union, federation, or only periodic or spasmodic visitation.

I will offer three reasons for the closer fellowship: First—If for no other, the simple reason of information and identification. Second—For inspiration and influence. Third—For bringing together for greater good in some more economic way the great religious forces of the scattered fragments of Methodism which are already theoretically set for the world as one parish.

It has been a matter of some considerable pathos to me, at times, when I have gone abroad among the English brethren, and at home among the Southern brethren, to find the obscurity in which a Methodist bishop is held by other members of his own family. And the tragedy of same is that my colleagues, the other bishops, are not more fortunate than am I. I could tell you some ludicrous things which have happened during this Conference.

We of the Business Committee are only your servants, and as such we sit aside in this outer room to receive commands and

complaints. It would not always be wise, prudent, to tell in here what we hear out there. The complaints, however, are few and do not disturb me personally, for in our Church a Bishop is elected, they tell us, not to an order, but only to an office, and then only to lay things to. I think I may venture to tell you one or two things concerning the mutual want of information of members of this body, now that we are together.

One of the brothers from over the wide canal which separates us when we are at home asked if Bishop Hoss was not a colored man, and, he added, "I thought all the members of that Church were colored." There are some of us on this side of the big water who would stand no better examination in the larger Methodist Catechism. For instance, some of us would not have known who the President of the Wesleyan Conference is if we had not met him here. Come, let us get nearer together, that we may at least identify some distinguished personages whose names are in all the Methodist world.

Second: It is a great inspiration to see and hear these great men of whom we have been reading all our lives. When I went to England first, it was something more than mere curiosity which led me to hear Mr. Spurgeon in his own pulpit, see and hear Canons Liddon and Gore, Joseph Parker, William Arthur, Hugh Price Hughes, W. L. Watkinson, and Peter McKensie. What a joy it will be for us only to recall, when we have returned to our homes, the pleasure it gave us to see and hear these sisters and brothers from Europe, Asia, Africa, Australia, and the other islands of the distant seas, whom we have learned to love! As for Canada, we now know the whole Dominion practices reciprocity, whether it believes in it or not. It is a lasting inspiration to be here, and the influence of the Conference will only be measured in the heavens.

Third: Who can give worthy reason for all these several branches of Methodism living longer in the solitude and isolation of the hermit? Any withdrawal of one from another savors so much of the undiscovered relations of Robinson Crusoe to the outside world, that one might well inquire whether such self-satisfied isolation was entitled to even the comfort and helpfulness of a single man Friday. The supreme purpose of this Conference is to bring us together for mutual profit and a wider usefulness. If we can live together here for a fortnight without a family disturbance, what hindrances can arise to keep us apart when we have returned to our homes? What a spectacle for worldly men and visiting angels when we have for our motto, "The world is my parish," and yet make it our business to cut up the country towns, and even the country farms, into parsimonious slices, and then each of us put up our money to get the biggest pieces! Why

not permit this Conference to make a little provision to get us nearer together somehow for extending our influence somewhere and everywhere over this world?

If all Methodists were agreed, on both sides of the ocean, everywhere on the planet, to come together and stay together as we are here, what an army with banners we could and should be! To forward some such union and secure some such co-operation, this Committee or Commission has been proposed. There is nothing legislative, judicial, or executive in the proposition. It is simply a suggestion to bring all Methodists closer for advisory purposes.

Let us know each other better, help each other more, and be sure to do something in which we can all work together.

Secretary CHAPMAN: "I move that this resolution be printed, and that the discussion be adjourned until to-morrow morning."

This motion was seconded and prevailed.

The Rev. SIMPSON JOHNSON: "The Rev. JOSEPH H. BATESON was granted permission to organize a meeting for explaining why we are working in the army and navy. He will be assisted by the Rev. O. S. WATKINS, and the meeting will be held with the approval of the Business Committee. The place and time will be announced.

"I have also to report that the message of the Ecumenical Conference to the Methodist Churches will be read to the Conference to-morrow morning by Dr. Lidgett. It will be the first order of the day, so the Business Committee decide, after the devotional exercises.

"The publication of the volume containing an account of the proceedings of the Conference was considered, and a statement is to be made to the Conference on this subject by Bishop HAMILTON."

Bishop HAMILTON: "I want to suggest to the Chairman that the Business Committee is not subject to the five-minute rule, and that there are some matters that will require a little more than simply the five minutes."

Secretary CHAPMAN: "I move that the rule be suspended in this important case."

This motion prevailed.

Bishop HAMILTON :

It is not a matter of personal pleasure for me to appear here so soon again. And in asking for more than five minutes, I was simply interpreting the rule—if there be any rule limiting the speeches of the members of the Business Committee—as it has been interpreted during the whole Conference. I say again, I am here to represent the Business Committee and not myself. What I have to say relates to a matter of such importance to this whole body that when I have presented it I am quite confident you will allow me the time that is necessary to finish all I should say. I do not intend to make a speech. I am here as an agent for a book, and I therefore need your sympathy and help. You recall that Mr. Lincoln on one occasion heard a book agent clear through, and then to encourage him, said, politely enough, he felt very certain that if a man wanted that kind of a book, that was the very kind of a book he wanted.

The book which I bring to your attention has cost more than a hundred thousand dollars already. It includes the cost of all your trouble and expense in coming here, and of everything which has been done in preparation for the Conference, as well as all it costs to keep us here and carry it on. It is to include all your speeches; indeed, all that has been said in all the sessions of the Conference.

The Business Committee has made a contract with the several Methodist Publishing Houses, on both sides of the water, to publish in one volume the proceedings of the Conference, as has been done heretofore. The Book Concerns of the two branches of the Church, which have undertaken the publication hitherto, have lost money. Our own Book Concern at New York lost from five hundred to a thousand dollars on the book which contained the account of the proceedings of the Conference that was held in Washington. We have determined not to repeat that mistake, and we shall not publish more books than are wanted. Once out of print, you will not be able to get the book, for it will be treasured by every one who buys a copy.

It will be an important book because of the ability and fame of the contributors. It will be an immortal book because this Conference, like one of the great councils of the early Christian Churches, can never be forgotten. It will be the latest Methodist book of the history, doctrine, and life of all the several branches of Methodism. The best of Methodist scholarship will be found in it. And as I have listened to your speeches, I conclude it will include discussions on all the phases of contemporary trade, politics, letters, science, and universal religion. It will be a book of splendid humor. The wit of the speeches will be worth while. But the best of all, found on every page, will be the excellent spirit which has prevailed through all the days, from the morning

of the fourth of October to the high-noon of the seventeenth. In perusing its pages, we shall live over again all these delightful and memorable associations.

You will find that no more important Methodist book has been published since the meeting of the last Ecumenical Conference, ten years ago. It could not be printed for less than two dollars a copy. The book will be mailed, postpaid, to any part of the world. The books which are subscribed for by persons living in America will be delivered from the several Book Concerns here. Each Publishing House will bind its own books. The Methodist Episcopal Church, South, will deliver its copies to its own territory, the Methodist Episcopal Church, in our territory. In Canada, Dr. Briggs will have charge of the delivery. In England and its colonies the books will be sent out from the Wesleyan Publishing House.

The Business Committee has provided twenty solicitors, who will go through the house to take your subscriptions at this time. If they go promptly about it, the work can be done in a few minutes.

Of course, all the delegates who have made the speeches will take the books. But that will not be enough to pay for them. We invite all visiting friends in the galleries, as well as those seated with the delegates, to subscribe. We also want you, as many as conveniently can, to enclose the money in the envelopes distributed for the subscriptions.

In the Edinburgh Conference we had to pay four or five dollars for the volumes of proceedings, and to pay the money down. Much as we would like to have all the money with the subscriptions, we will not exact it; some European and Australian delegates might not have money enough left to take them home.

If we do not get enough subscriptions this morning, we want the delegates and friends not present now to have the opportunity to call at the office, where Brother Redditt will be pleased to receive their subscriptions. When I take subscriptions on other occasions, the first thing I have to do is to subscribe myself. I will now subscribe for five copies, because I want to set the example for some of our brethren to take ten or more copies.

Now, sisters, brethren, this is as important to you, for the Conference—much more so—than for the Publishing Houses. I thank you in advance for your subscriptions—at least a thousand books.

A DELEGATE: "I take it that this report will be one of the most interesting and valuable reports ever printed. We want to get as satisfactory a circulation for it as possible. Can't we have this printed in our own country, where it can be done for less price, and where we can give it five times as large a circulation?"

Bishop HAMILTON: "This is a matter for the Publishing Agents to settle. They have had a meeting and brought their representations to us in the Business Committee, and we are simply carrying out their suggestions. I understand that the distribution of the unbound sheets has been agreed upon, so that each Section shall have these books and bind them up to suit themselves. But as to printing them we leave that matter of detail with the men whose business it is to know about it and do it."

The Rev. R. J. COOKE, D. D.: "I wish to ask permission for the retirement for the present of the following names on the Editorial Committee, consisting of myself, A. J. LAMAR, H. K. CARROLL, JAMES CHAPMAN, W. W. HOLDSWORTH, and H. A. SCOTT."

To this there was no objection.

It was stated that a notice of motion in the *Ne Temere* Decree, signed by the Rev. J. ALFRED SHARP and the Rev. OWEN S. WATKINS (both of the British Wesleyan Church) had been sent by the Business Committee to the Committee on Divorce, Temperance, and other matters, for deliberation, and that a report would later be presented.

At eleven o'clock, the hour allotted for business having passed, the regular program was taken up. The essay on "The Social Teaching of the Old and New Testament," was read by the Rev. GROSS ALEXANDER, D. D., of the Methodist Episcopal Church, South.

Dr. ALEXANDER: "I will omit the reading of the portion of my paper treating on the social teaching of the Old Testament, and will confine my special attention to the social teaching of Jesus:"

1. *The Teaching of Jesus.*—In studying the social teaching of Jesus we should exercise great care that we do not, in our zeal to fit His message to the social ideals, theories, and programs of our age, rob it of that which makes it the message for all ages.

It will be necessary, therefore, at the outset to get as clear a conception as possible of the primary aim of His mission and the fundamental principles of His teachings. He was not a social reformer in the modern and conventional sense of those words. His primary aim was not the reorganization and reconstruction of human society. He had a higher aim and a broader one, which,

however, included and provided for this lower one—a plan which, if carried out, would involve the solution of the social problems of this world. His primary object and His supreme concern was the spiritual regeneration of the individual human being through the revelation of God and His true relation and attitude toward men, that they might become subjected and conformed to His will.

In the nature of the case this process and this result was an individual matter, which could be realized only through individual action. Jesus' message, then, as has been well said, was primarily about God, and it was primarily to the individual. This does not imply that it was intended for the individual only, or that it ended with the individual. By no means. On the contrary, it gave the individual a new relation to others, to all others, and laid upon him an unescapable obligation to love them and to serve them with a self-denying and sacrificial devotion.

Jesus' doctrine of the necessity of the regeneration of the individual and His doctrine of social righteousness are complementary; indeed, they are organically one and inseparable. His standard and His demand of social righteousness are so high and so inexorable that without a renewal of the nature, a change of heart, a second birth (whether realized all at once or gradually), it is a simple, primary impossibility. "A bad tree can not bring forth good fruit." Take, for example, His teaching on the subject of chastity, or the relation of the sexes, which is a social question: "Blessed are the pure in heart; whosoever casteth a look with lustful thought, desire, intent, is a criminal, guilty of adultery." Take again His teaching on the nonresistance of evil, the guilt of retaliation; or His teaching concerning one's attitude toward his enemies. Once more, take His insistent and emphatic teaching on the subject of wealth (a social question), which is the hardest, the most unwelcome, and the most persistently rejected of all His teachings. Speaking specifically on this subject, He said, expressly and explicitly, that only the power of God, to whom alone impossible things are possible, can make it possible for the possessor of wealth to enter the Kingdom of God.

On the other hand, when the spiritual regeneration and transformation of the nature, "the change of heart," has taken place, which the teaching of Jesus explicitly demands or implicitly assumes, and which He makes possible, then all righteousness is made possible, inevitable, spontaneous, second nature, easy—"a good tree can not bring forth evil fruit"—and specifically, all social righteousness is potentially provided for. Not that there is no longer need for specific prescription and instruction, such as that which we find in the Sermon on the Heights, or that express and lucid teaching which we find on the duty of service, with Himself as the object-lesson, and the tender-hearted Samaritan as

the illustration. These are given that they may furnish a plain objective rule of action, as an objective test of the genuineness of the process of transformation, and as the stimulus and inspiration of lofty ideals to noble striving.

And, by the way, this is quite in accord with what our own great Wesley, who had in a singular degree the mind of Christ, insisted on. For does he not say, at the conclusion of those General Rules which give such explicit and inclusive directions for the regulation of the lives of the people called Methodists, "All these things we know the Spirit writes on truly awakened hearts?"

In short, to be a disciple of Christ is to be a servant of men. The distinguishing mark of His followers is service, and the degree of service determines place and rank in His Kingdom. In order the more effectually to enforce the necessity of service, Jesus lay on the colors in depicting a scene the most awful and awe-inspiring to be found in the Bible or out of it. It is the emphasis of the final judgment, and of eternal destiny laid on the duty of loving service to the poorest, the lowliest, and the neediest, and that to their physical wants. And it may not be amiss to say that we need to be reminded in these days, when we are so willing to spend our money in ways that will gratify our pride or pleasure, that the Judge did not say, "Come, blessed of My Father, inherit the Kingdom, for I was without a fifty-thousand-dollar church and a ten-thousand-dollar organ and ye gave Me both." But He did say, "Some of the lowliest of My brethren were hungry and ye gave them food, strangers and ye took them into your homes, without clothing and ye clothed them, sick and ye visited them, in prison and ye went to see them. And all that ye did to them, ye did to Me." All this is a complete answer to those superficial interpreters who say that the so-called individualistic interpretation of the message of Jesus excludes social teaching and leaves no room for social ethics.

But Jesus did not give His disciples any specific directions for associating themselves together, nor did He prescribe any form of organized activity. He was content to implant the principle and power of love, and leave it to work, the very nature of which is to draw men together and to unite them in some, though it be at first only the most rudimentary, form of association. And there has never yet been anything quite equal to the triumphant illustration of this principle which we find in the scenes of the first Pentecost, a more disinterested and beautiful realization of Utopian conditions than any philosopher, romancer, or poet ever saw. (Acts 4: 31-35.)

In the second place, Jesus, with a wisdom deeper than that of any socialistic theorist or dreamer of schemes, knew that no one form or type of organization, whether religious or social or even

political, would suit all ages, and places, and circumstances, and kinds of men. If Jesus had prescribed authoritatively any one form of government or organization or organized movement, it would have meant that that particular form was to be permanent, unalterable, universal. For in accordance with His profound insight He dealt only with what was permanent, unchangeable, universal. How carefully and with what far-seeing wisdom He avoided it! He did not do this even for His Church. Indeed, according to the record of His life in the Gospels, He did not use that word but twice during His ministry, and those cases are thought by some to have been editorial insertions of a date when the Church had been organized under the potential organizing impulse of which I have spoken, though that is by no means certain.

Jesus trusted His regenerated disciples, under the inspiration and guidance of His still living presence in their hearts and midst, to take care of outward forms of organization. And here again one can not help thinking of that marvelous and matchless man whom we Methodists have a sanctified pride in calling our Father and Founder. He said, with reference to the various peculiarities of Methodism, "Everything arose as the occasion demanded." Jesus did not, then, give instruction to or for any form of organized society. He did not even instruct His individual disciples as to how they should act or deport themselves as members of any social or civil or religious organism. Does this mean that all the co-operative social movements of our day for righting social wrongs, for bettering social conditions, for reconstructing the entire social order, are ruled out and have no place in the teachings of Jesus and the mission of His Church? No! A thousand times, No! The so-called individualistic and the current social or (socialistic) views of the teachings of Jesus ought not to be thought of as different theories, antagonistic, exclusive, irreconcilable; they are both included in His teaching, and are parts of one whole, for both of which there is full provision in the amplitude of His thought and purpose. The potency of all social adjustments and fulfillments is latent in the far-reaching principles of His teaching and His plan. Certainly, society must be saved as well as the individual, and environment must be changed as well as character. For we know that environment is influential and often decisive in shaping character; and the individual is, as a matter of fact, in large measure what society makes him. And for these very reasons it is the hallowed duty of all Christian men to unite and co-operate in all social movements of all kinds for the speedy and complete removal, on the one hand, of all social evils and wrongs, such as that monstrous and incredible iniquity, the liquor business; the circulation of demoralizing literature; the tolera-

tion of indecent plays and shows; hard conditions of the laboring classes; degrading and dehumanizing poverty; the employment of child labor; the oppression of employees, especially women, by employers; the dishonesty, despotism, and cruelty of soulless corporations, as well as soulless individuals; corruption in politics; illiteracy, and insanitation among the poor, etc.; and, on the other hand, for bringing to all, even the poorest of the poor, all possible advantages, comforts, and blessings, physical, intellectual, educational, social, esthetic, and especially moral and spiritual.

The various Churches, all the various Churches, ministers, laymen, and women, ought to take the initiative and the leadership in all such social movements, and to thank God for the opportunity and privilege of employing their time, their talents, and their money in making them successful, and for two reasons: (1) Because these things are good in themselves, and (2) because, when accomplished, they would make it immeasurably easier to win the masses thus relieved to Christ and salvation. The Church of Jesus Christ can not afford not to give their co-operation and leadership in all these social reforms. If they excuse themselves, they pay the penalty in their own spiritual deterioration and in losing all power with God and all influence with men.

As to the State or civil government, Jesus had nothing to say. It is to be supposed that He tacitly assumes—certainly He did not say anything which implies that He denied—the necessity of some form of civil government. He seems to recognize it in what He said about taxes to be paid to Cæsar. Paul and Peter, in their epistles (we may infer under the influence of the Christian spirit), exhort Christians to obey the civil government. But Jesus does not indicate the province or functions of civil government; He does not define the relation of His disciples to it, or its relation to the Kingdom of God.

This is another instance of His deep wisdom and in accordance with His invariable method. He reveals the great Personality, He declares great germinal principles, He releases potent spiritual and ethical forces, brings these to bear on men, and leaves them to produce their legitimate effects in quickening men's capacities and powers, transforming their natures, and guiding their activities. The way to make good citizens is to make good men; the way (and the only way) to make good men is to bring them face to face with God, to awaken in them a sense of the ugliness, the guilt, and the ruinousness of sin, and the beauty and blessedness of righteousness, and to subdue their wills and willfulness, and win their hearts, by the appeal of God's Fatherly love and forgiving grace.

Least of all does Jesus teach, or say anything that can be twisted to imply, that (at any time or under any circumstances)

the Kingdom of God is to be identical with the State or that it is to take the place of the State. We know the disastrous results of several experiments that have been made in this direction, and notably those made by the Roman Catholic Church at sundry times and in divers places. "My Kingdom is not of this world," He said as explicitly as language can be made to say it. The Kingdom of God exists simultaneously with, and in the midst of, but still in rigid and perpetual separation from, the State. Otherwise we should witness a repetition of the history of Europe from Hildebrand to Pius IX. We can but sympathize with and admire the patient efforts which the noble army of our Nonconformist brethren in England are making to bring about the separation of Church and State; and we pray God to give them success.

Some of our enthusiastic Christian Socialists, like my gifted and honored friend, Prof. Walter Rauschenbusch, in his beautiful and inspiring book on "Christianity and the Social Crisis," and Dr. William Newton Clarke, in his recent book, "The Ideal of Jesus," come perilously near to the doctrine of the ultimate identification of the Kingdom of God and the civil State.

It has been said in this paper that Jesus gave no instruction concerning any kind or form of social organism. There is one notable and profoundly significant exception. He did give some very explicit instruction, and He laid down inexorable law for safeguarding the integrity and preserving the sanctity of the Family.

The Family is a social organism of a nature and kind radically and essentially different from any and all others. It is an organism of nature, so to speak. According to the Old Testament and the interpretation of it by Jesus, "It was instituted of God in the time" of the race's infancy. Without it natural society is chaos. Without it the Kingdom of God is not possible. Two things are elemental—the individual and the Family, the individual unit and the social unit. These two secured in accordance with the Ideal and the teachings of Jesus, all other organisms and forms of social life will take care of themselves—the community, the State, the Church. It is possible only to summarize Jesus' teaching.

In keeping with His lofty teaching as to the origin and sacredness and the divine sanctions of marriage and the Family, are His explicit, repeated, insistent, impassioned utterances on the subject of divorce—the dissolution of the marriage bond and the separation of the husband and wife with liberty to form a marriage (sexual) relation with a third person. If the family is fundamental, divorce is fundamental. This is why Jesus devotes to this subject so much attention—seemingly out of all proportion in the opinion

of these—shall I say of us?—who have not thought so deeply as Jesus did.

The old law (Deut. 24: 1), on account of the hardness of the hearts of the men of that primitive time (as Jesus said), tolerated divorce, and, as it was interpreted by the rabbis, for any cause that might seem good and sufficient in the eyes of any husband who had found or was looking for a new "affinity." The only thing required was that the husband give his wife a certificate of dismissal. Jesus forbade divorce for any but one cause, and many of the best scholars think, for any cause, in view of the fact that the exceptive clause ("saving for the cause of adultery") is not found in the parallel passage in Mark (10: 11), the earliest Gospel, or in Luke (16: 18), which probably follows the earlier form. There is a distinct tendency in the Gospel of Matthew to introduce slight additions, as may be seen by comparison of many passages with their parallels in Mark and Luke.

Jesus did not explicitly or implicitly forbid simple separation and living apart where conditions became intolerable, but not with the right and privilege of forming a new (sexual) union with some other "affinity." If people knew absolutely that it was absolutely impossible to get divorces, they would be pretty sure to find a *modus vivendi*, and be willing to make all necessary concessions and compromises rather than forego marriage altogether. But Jesus saw clearly what our modern moralists and lawmakers do not see—that the easy disruption of the marriage bond means the ultimate destruction of the family; and the destruction of marriage and the family inevitably leads to free-love, which even now prevails to an extent which, if known, would be appalling.

We need some more preachers like Dr. Richmond, of Philadelphia, who so fearlessly and mercilessly exposed the iniquity of the recent marriage of a divorced millionaire of high degree. All honor to him, and equal honor to the poor Methodist preacher who flatly refused a fee of \$10,000 to perform the ceremony and afterwards declined a large gift offered to him as a reward for doing his duty.

As to the authority of parents and the honor due them, as well as the sacred duty of providing for and supporting them in time of need, Jesus approves with impassioned emphasis the stringent and inexorable law of the Old Testament (see Matt. 15: 4, 6; Mark 7: 9, 13). The way in which, till His thirtieth year, He Himself was subject and obedient to Joseph and Mary is a commentary on His teaching which is as irresistibly charming as it is consummately illuminating.

The interest that Jesus took in little children, His unfailing fondness for them, the beautiful things He said about them, and

the estimate He put on the beauty, the purity, the glory of childhood in making it the ideal of discipleship and the symbol of fitness for the Kingdom of God—these are but another, if incidental, way in which He paid tribute to the sacredness of the marriage relation and the sweetness and beauty and holiness of family life.

With all this in our minds, we can better understand the significance of His presence at the marriage in Cana and His contribution to the joy of the occasion. Does it not mean much that the first act of His public career was the performance of an appropriate miracle at a wedding? Was it an accident that when He was at a wedding, the hour struck for Him to leave His retirement and to inaugurate by a miracle His world-redeeming mission and ministry?

The persistent attitude of Jesus toward wealth and His consistent and insistent teaching on the subject constitute the most extraordinary and revolutionary element of His social ethics. All sorts of methods have been employed and efforts made to explain it away, to evade it, to tone it down. It has been systematically ignored. It has been denounced as Socialistic and Anarchistic. It is His one teaching that men will not accept. It is His one teaching that His followers will not put in practice. All men are afraid of it, as if it had dynamite in it; and it has.

But it will not down. If there is any one subject upon which He speaks with more frequency and with greater emphasis and earnestness than upon any other, it is the subject of Money. If we may trust the Gospel records of His teachings, and if we may judge by the frequency with which He talked about it and the various terms and figures He used, it may be unhesitatingly asserted, (1) that it was to Jesus the subtlest and deadliest of all perils to its owner, and (2) that with the single exception of religious hypocrisy, no sin struck Him as did the sin of unaccrued wealth. Wendt, the great German scholar whose work on "The Teaching of Jesus" is the greatest in existence, declares that Jesus made the renunciation of riches a condition of entrance into the Kingdom of God, co-ordinate with repentance and faith. And surely nobody can accuse Wendt of being an Eblonite.

Wealth has possession of many a man who honestly thinks he has possession of his wealth. For so it is that when wealth gets possession of a man's heart it puts out the inner light, as Jesus says, and chloroforms his capacity of spiritual discernment. But he doesn't know it, of course. The drunkard, the prostitute, the robber, the murderer, know that they are wicked, and they have at least seasons of maddening remorse, but the man who is guilty of wealth never suspects that anything is wrong with him. Catholic priests have said, as quoted by Professor Rauschenbusch, that people confess all sorts of sins and crimes, but that nobody ever

confessed the sin of riches. Few of us have progressed to the point at which we can understand and accept the views and teachings of Jesus concerning wealth. John Wesley had. You need only to recall his consistent practice through more than fifty years, and his strong and searching words on the subject.

And yet Jesus does not teach asceticism, socialism, or communism. He believes in the joys and enjoyments of life, and Himself partook of them. He gives to no man or set of men, to no community, Church, or council, the authority to take away or to touch another man's property or wealth. His appeal is to the rich man himself to relinquish his hold on wealth, or rather to break its hold on him, and by using it for the relief of the poor, the destitute, the helpless, and the suffering, or for the great enterprises of social amelioration or missionary evangelization, save himself from the condition of inner darkness and the hopeless doom of Dives, whose only sin, according to the parable, was that he rioted in luxury while a fellow human being just outside his bronze gate was rotting with disease, and dying by the slow process of starvation on the scraps that he picked out of the garbage pile. And there are plenty of Church members who are doing to-day as Dives did, but they think it is all right.

Nor did Jesus, save in exceptional cases, require that a man shall part with his wealth all at once or cease to have the use and control of it. When, in the course of His ministry, He came across one rich man who proved, by giving half his fortune away on the spot and devoting a good part of the other half to restitution, that he could be trusted to use the rest without peril to himself or selfish deprivation of others, He accepted it as a demonstration that that man was savingly converted, and He left the remainder in his hands with His blessing.

Charles N. Crittenton, of New York, had a legitimate, honest income of \$60,000 a year, all of which but a living (after the manner of Wesley) he devoted regularly to the establishment and equipment of rescue homes for our unfortunate sisters, in all the leading cities of this country. This is exactly in accordance with the ideal and teaching of Jesus. Jesus Himself no doubt would have forbidden his giving away the capital through which this income was made. If all who are members of the various Christian Churches would use their wealth as Charles Crittenton used his; in other words, if all those in the world who bear the name of Christ and permit themselves to be considered and called Christians should begin to-morrow, and from to-morrow continue to live in accordance with the teachings of Jesus on the single subject of money, as Crittenton did, there would come throughout the world a social, industrial, economic, moral, and, lastly, spiritual revolution inside of a hundred days, of vaster extent than that

which Christianity wrought in the world in its first hundred years. Do you doubt it?

Stronger words than these have been said by secular economists. Laveleye, a great European writer, in his work on "Primitive Property" (chapter 31), says: "If Christianity were understood and taught and practiced conformably to the spirit of its Founder, the existing social organism could not last a single day." And James Russell Lowell said, in his "Essay on the Progress of the World:" "There is dynamite enough in the New Testament, if illegitimately applied, to blow our existing institutions to atoms."

But it is objected, and the objection seems to have force: If wealth is a sin, and if a man ought not to use it as he wishes, but should use it for the needs of others, for the social good, you take away all incentive for making wealth and effectually prevent the production of wealth. But this objection, though plausible, is groundless. Instead of the love of wealth for its own sake, which is consummately deadening, demoralizing, and degrading; instead of the self-indulgence which wealth ministers to and which is destructive of mind, soul, body, and character, you can substitute the far nobler motive of love and loyalty to Christ, the pure and ennobling joy of giving, the blessedness of relieving poverty and misery and of helping on the cause and triumph of Christ and righteousness in your own land and throughout the world. If these are not great and kindling motives both to enthusiastic initiative and sustained service, there are none.

Certainly, this should not be a hard or unwelcome doctrine to the followers of John Wesley, whose teaching and practice it was throughout a career that has changed the moral and spiritual climate of this world.

If, by the grace and blessing of God, the deliberations and discussions and exercises of this great Ecumenical Conference should result in a return of the people called Methodists throughout the world to the teachings, the standards, and the example of John Wesley, it would make a new epoch in the history of Methodism, and of the world, and of the Kingdom of God on this planet.

II. The Old Testament.—In treating a subject of so great scope and such variety of details, it will be impossible to do more than consider a few general principles. It will be convenient in studying the teachings of the Old Testament to follow the usual division of its contents into the Law and the Prophets.

There is in what we call the Decalogue a fairly comprehensive digest of the moral law of the pre-Christian dispensation. The first three commandments have reference to God and the relations and obligations of the individual to Him. This is true in part also of the contents of the fourth commandment—con-

cerning the Sabbath. The fifth commandment has reference to the family, and safeguards its integrity in requiring that the parents—not one, but both, and equally—shall be forever held in honor. Parents are put next to God. Incidentally, the seventh, forbidding adultery, and the tenth, forbidding the coveting of another's wife, have reference to the family in teaching the inviolability of the marriage relation and the sacredness of the wife's person. Otherwise the last five have reference to one's duties to individuals, whether as individuals or as together composing society. So that while in the Decalogue God is first and forever to remain first, social duties, duties to others, come next and occupy the larger half of this magna charta. Here and throughout the Bible the two are organically and inseparably woven together as warp and woof of one seamless vesture of complete righteousness; and neither one nor the other can be left out without unmaking and destroying the whole fabric. This Decalogue may be called the Constitution of the Theocracy. All other laws were but applications to particular relations or situations of principles involved in these ten words. And, indeed, to this day we call the Ten Commandments the Moral Law.

This digest is further summarized in two great commandments (to be found in later books),¹ which condense the whole law in one single word, and comprehend it all in one attitude and disposition of heart, whether toward God or one's fellow-men. That great word is too sacred to be further hackneyed and desecrated by using it again here.

But in addition to this digest of the Decalogue and this arresting summary of it in the language of the heart and in a single word which is the greatest in the vocabulary of the earth, or of heaven, there is some special legislation which is very remarkable. It might be called class legislation. Its object is the protection of the poor, the dependent, the socially incompetent, from the selfish injustice and oppression of the rich and the powerful.

The same spirit breathes in the prophets. As has been truly said: "Their sympathies were entirely on the side of the poorer classes and against the rich who ground them down with injustice and oppression. The prophets conceived Jehovah as the special vindicator of the poor and friendless, and they preached insistently that it is one chief duty of religious morality to stand for the rights of the poor." Indeed, this was a specialty of the preaching and teaching of the prophets as a class. They rise to a higher pitch of passion in denouncing the oppressions of the rich and powerful than in dealing with any other problems of their time. And, I may say, in passing, that if there is any man in our day who comprehends their messages, who enters into

¹Deuteronomy vi. 4, 5; Leviticus xix. 18.

their spirit, and who in expounding their teachings uses words as burning as theirs, that man is George Adam Smith, who by the accident of residence belongs to Scotland, but who, by the evangelical soundness and the catholicity of his spirit and the extent of the field of his service, belongs to universal Christendom.

The most striking example of this special legislation is that which has for its object the protection of the poor in their rights in the land. "One of the highest and most difficult problems of statesmanship is to provide for and secure the equitable distribution and ownership of the land. The ownership of the land is the fundamental economic fact in all communities. Unequal distribution of the land has always been accompanied by a hereditary landed aristocracy. Approximately equal distribution of the land is the necessary basis for a real and permanent democracy, both political and social." If the land is owned by the men who till it, there is social soundness, health, equality, prosperity, happiness. If it is owned by wealthy families and tilled by landless, homeless laborers, the situation is radically wrong; there will be inevitable injustice and oppression on the one side, and privation, suffering, humiliation, discontent, bitterness on the other, unless the people have become so low, so dull, so debased, so abject, as to be no longer capable of pride, self-respect, or discontent—like dumb, driven cattle.

Now the law of the Old Testament shows a really astonishing breadth of view and depth of insight on this fundamental but difficult subject, distinctly in advance of the wisdom, the laws, the customs of our day. What statesman or economist has arisen in our day who has been equal to originating and formulating a plan that has made it forever impossible for cunning and greedy land-grabbers and fortune-bull-dozers to get and hold possession of miles and leagues of land, while millions of the poor are living as dependent tenants and barely existing on the crumbs that fall from their masters' tables? I know of but one.

The Hebrew law, however, did make provision to guard against the accumulation of the land by a few of the wealthy and powerful. "The manhood of the poor was more sacred to it than the property of the rich." It made these provisions:

1. The land could not be permanently alienated from the original owner or his family. If a man "waxed poor" and had to sell his land for immediate necessities, then his next of kin had to redeem it for him; or in case there was none to do it, at the year of Jubilee, no matter how near it might be, the land reverted to the original owner, and "he returned unto his possession." (Lev. 25: 10, 13, 23.)

2. Every seventh year all the land of all owners was to remain untilled, and what it brought forth of itself was common property.

3. Owners were not to glean after the reapers, but to leave the gleanings for the poor and the sojourner. You will recall the romantic and charming idyl of Ruth the fair Moabitess who gleaned in the fields of Boaz. (Ruth 2: 2, 3.)

4. The laborer was to be paid at the end of each day. (Lev. 19: 13; Deut. 24: 14, 15.)

Now, while these laws are not ideal, and some of them suited only to such conditions as then and there obtained, they show that the Hebrew lawgivers did have a plan for maintaining an equitable distribution of the land and its products. And these laws were enforced. When the king himself, through the scheme of his astute queen, the resourceful Jezebel, undertook to set them aside, he found that he "had collided with the primitive land system of Israel," and it cost him and his family the throne, and Jezebel her life.

Whether the law preceded the rise and ministry of the prophets and was the inspiration of them, according to the common view, or whether the major part of the law was given during and after the Exile as an outgrowth and a sort of codification of the great principles which the prophets had proclaimed and taught, can not be discussed here.

At all events, they are quite at one in their great underlying principles and in spirit. Both are illustrated in such splendid passages as these: "And Samuel said, 'Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'" (1 Sam. 15: 22.) "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." (Hosea 6: 6.) "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1: 16, 17.) "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6: 8.) It was not oblations but obedience, not ceremonies but service, not ritual but righteousness, not sacrifices, but the spirit of love, that God required.

The aim of the prophets was: (1) The dissipation of the delusion, so current and so stubborn, that if men gave due attention to the ceremonial of worship they could live as they listed and lusted. The service that God demanded was not that of ritual performances, but through and through, ethical—that of righteousness and justice and love and helpfulness. (2) The righting of social wrongs such as the oppression of the poor and dependent by the rich and powerful. But their messages were not restricted to private and personal religion and morality, they dealt largely with

the social and political life of the nation. This was so in the nature of the case because of the solidarity of the nation and their relation to it as a nation. Israel as a people was the chosen people of God. His theocracy resided in them as a people. The prophets were preachers, to be sure. They themselves had come in personal and immediate contact with God, had had experience of the power and inworking of God, had communion with God, and through these experiences had come to know who God was and what He was, to understand His nature, His holiness, His will. We get glimpses of these experiences in the writings of some of them, as in Amos, Hosea, Isaiah, Jeremiah, and fuller disclosures in those searching confessionals which we find in the Psalms, where the very inmost soul is laid bare and all its secrets rendered up in the presence and under the eye of God, the consciousness of forgiveness is testified to, the soul is filled and satisfied with peace and exultation, and the lips break forth in songs of deliverance and praise. Such men as these became witnesses for God and interpreters of God to others, and proclaimers of His will. That is, they became preachers. In the Psalms we see them in the secret place of prayer; in the books of their prophecies we hear them thundering from their pulpits.

But they were other and more than preachers who declared the relations and duties of the individual to God. They were also, because in their situation they had to be, statesmen. Since Israel was God's theocracy, and those who, by the mere accident of birth, became its earthly heads, could not be depended on to follow or even to know His will and plans, these men who were acquainted with God and His ways were commissioned and sent as the interpreters and spokesmen of God to be the advisers of both king and people in matters of public, social, and political concern. The position of these prophets was roughly similar to that of prime minister in a limited monarchy, like Great Britain, only they were not selected by the king or elected by the people, but were "found" and chosen and commissioned by God Himself. If it had been left to the king or the people to choose them, they would have chosen men of their own sort. They had to trust to the character of their message, their own personal character, their own insight and foresight, their divine unction, and other "signs accompanying," as the credentials of their call and commission. As to the king, they pointed out his errors, warned him of perils, dictated the right course to pursue, and when necessary, rebuked his sins, as Samuel did Saul's; Nathan, David's; and Elijah, Ahab's. As to the people, they advised, exhorted, reproved, warned or threatened them, as the need might be.

These facts make it clear why the messages of the prophets, as we find them in the histories or read them in their extant writings,

were in such large measure of a general and public character, and had to do with social and political affairs. But even now and then we meet with passages even in their public messages which focus on the individual. These are those passages which condense a comprehensive and all-inclusive statement of God and the essentials of true righteousness in a single pregnant sentence, such as we find in Micah 6: 8, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee by to do justly, and to love kindness, and to walk humbly with thy God?" When the nation fell into disintegration and decay and was finally destroyed by foreign conquerors, the character of the messages of the prophets changes. They were henceforth not so much political and social as formerly, but now began to be directed more and more toward individual righteousness. This begins with Jeremiah and grows more and more pronounced in Ezekiel.

John the Baptist really belongs to the order of the prophets, though in a sense he was more than a prophet, as Jesus said of Him. He had thus a message for the individual; and he had messages also for different classes, as the Pharisees and Sadducees, the publicans, the soldiers—for everybody. As with the lawgivers of Israel and the prophets, what struck John was the distressing inequality in the conditions of men: some had plenty, others had nothing. He demanded that those who had should share with those who had not (Luke 3: 11)—an elementary part of repentance which is conspicuously absent from the lives of many of those who call themselves Christians to-day.

The PRESIDENT: "The first address of the morning, 'Our Social Duty as a People's Church,' will be read by the Rev. W. HODSON SMITH, of the Wesleyan Methodist Church:"

Ours is a people's Church, and therefore is not the Church of any particular class. It is a Church for all, and has no respect of persons, so far as social position or financial ability are concerned. Our appeal is to the rich and to the poor; to the illiterate and to the scholarly. We have obligations to every class of the community. In our rightful concern for the welfare of Dick, and Tom, and Harry, at one end of the social scale, we must not be unmindful of the claims of Richard, and Thomas, and Henry, at the other end. Our social duty as a people's Church involves obligations and responsibilities to all classes of people. It is for us to find out what those obligations are, and how they can best be met. These obligations are preventive, remedial, and constructive.

1. *Preventive.* Our first preventive obligation to Society is to the children and young people.

It is surely as much our duty, and it is at least as great a work,

to prevent a person from falling into the whirlpool as to fish him out of it. It is right and proper to rejoice when the prodigal comes home; but life's best estate is with the man who never leaves it. We must keep the children and young people. Our influence and strength, therefore, must be given to the work of providing right educational facilities and conditions, wholesome domestic conditions, better housing, better homes, better food that shall be better cooked. Our social duty involves the discouragement of anything that deteriorates and destroys young life; the advocacy and support of all that makes for juvenile righteousness. We must not frown upon healthy recreation, wholesome athletics, or physical drill that mean discipline, order, and obedience, and make for "a sound mind in a sound body." Our duty is to establish, strengthen, and settle those who are associated with us and attached to us.

The man who is within the walls of the Church or under its shadows is surely as near to the kingdom as the man in the gutter. Perhaps some young folk might be saved from sowing their wild oats if, with tact, and sanity, and courage we gave them of the seed of the kingdom, with a suitable seed plot for service. I do not believe that the devil has the first chance with redeemed humanity; the Church has it. Alas! that we sometimes miss it. We must guard the flock as well as feed it! We must keep up the fences, and stop the gaps. Nor must we be silenced or intimidated in the presence of destructive forces—liquorism, gambling, sweating, a starvation wage, unjust competition, unrighteous privilege, remunerative slumdom, the idolatry of pleasure, or the selfishness that thrives upon the oppression of the poor.

2 Our work is remedial. The solution of our social problems at bottom is spiritual.

(1) Our first duty is to save the man. We may sometimes get at the man through his conditions. We can always get at his conditions through the man. We must despair of no man, or regard his conditions, however bad, as being unalterable. We must seek the lost sheep, and destroy the thicket in which it has been caught; find the lost coin and fill up the crevice into which it fell. Give the prodigal such a welcome home, and surround him with so much cheer, that he will never desire to go back. God Himself has loved us out of the pit! The Church must love men out of the ways of sin.

(2) Our social duty involves due attention to the conditions and surroundings of his life. True, man did not fall in the slums; nor did God put him there; he has no business to be there. A new creature means a new creation in the broadest sense. A new life from above should mean a Paradise regained. Save the man, and help him back to his Paradise. We must support any policy that makes for the betterment of man. What has the Church to do with

Socialism? with Economics? with such subjects as the better housing of the people, with sweating, and the like? The Church must not ignore anything that tends to degrade the manhood of man. Nor must it be indifferent to any remedial processes that tend to elevate and to save him.

In all this the Church must not be dragged at the heels of any self-constituted and irresponsible society, in respect to its social duty, or as to its social policy. It must not be indifferent to that duty, or uncertain as to its policy. It must face the facts! Everybody must admit that the condition of society is not what it ought to be; nor is the influence of the Church what it should be. But the Church must take the initiative. It must not be led, nor must it drift—it must steer! A people's Church is interested in all things that concern the people, and must not be diverted by vested interest, by time-worn privileges, or by diplomatic considerations.

3. Our duty is constructive! We have to build the City of God! Our primary obligation in this regard is to proclaim to all men, regardless of position, or rank, or circumstance, the mystery of God. The Church to-day might very properly say, "We are determined not to know anything among you save Jesus Christ and Him crucified." But what does that mean? Christ crucified is the sovereign thought of progress, and of all sound social reconstruction. The chief function of the Church is to witness to Jesus Christ, everywhere, always, and to all men. To show that business, all business may be done in the spirit of Jesus Christ. Whatever people outside may think and say, it is not for Christ's Church to look upon the Sermon on the Mount as being Utopian. Wages may be earned and paid in His spirit. It must teach men, all men, that what God requires of us is "To do justly, to love mercy, and to walk humbly with God." It must insist upon the observance of the Golden Rule, "Whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets."

The Church must adapt its methods to the various sections of the people and to their changed conditions. "The system that would escape the fate of an organism too rigid to adjust itself to its environment must be plastic to the extent that the growth of knowledge demands." Socialism has become a mighty force among us, for weal or for woe. We must learn to use it for the benefit of the race, and for the salvation of the age. A cubic mile of water has flowed down your Niagara every week for thousands of years! What destructive forces were there! But science has tamed that mighty current and turned it into the electric power house of a continent. It may be that the main current of socialism is in the old country, but it has tributaries all over the world. With us in England it has reached the rapids; but we will not fear, for under the myetic touch of the pierced hand those rapids, so terrible in

some of their aspects, may reveal a strange potency. What is that potency but the brotherhood of man, which may become the power-center of the modern Church, the ethical element through which "the mind of the Master" may be more fully revealed? The people's Church may take its stand on the banks of that mighty torrent with hope and confidence, for with us there is an invisible Presence who once said, "Peace, be still," and earlier said, "Let the dry land appear, and it was so."

Out of our social chaos, out of our economic struggles, our perplexities, our contradictions, He will make all things new. It is for the Church to be fellow-workers with Him. This work of the Church is so great, it deserves the appointment of a committee of experts, representing not only the Methodist Churches, but all the Churches, who shall consider the whole question of our social duty in its world sense, and how best to utilize and control the forces that are with us, and with us for the betterment of man, and the glory of God. Until "all men's good shall be each man's rule," and Tennyson's dream of "The Parliament of Man" shall be realized,

"Every tiger madness muzzled;
Every serpent passion killed;
Every grim ravine a garden,
Every blazing desert tilled;
Robed in universal harvest,
Up to either pole she smiles,
Universal ocean washing
Softly all her warlike isles."

"And the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The PRESIDENT: "The second address, on "Socialism—Christian and Anti-Christian," will be presented by the Rev. B. HADDON, of the Primitive Methodist Church."

Mr. HADDON: "Mr. PRESIDENT, I think a preliminary remark may properly be made. There are some of us who might rejoice even in being termed Socialists, and yet at the same time we would not care to be identified with the purposes and with the plans of some other socialists,—for there are socialists and socialists. My subject this morning distinguishes between two types of Socialism, Christian and Anti-Christian:"

The familiar remark that we are all socialists now requires a little qualification, for there are socialists and socialists. It has been said that "Every active Christian who makes a conscience of his faith has a socialist vein in him, and that every socialist,

however hostile he may be to the Christian religion, has an unconscious Christianity in his heart." This may or may not be true; but I am sure that whilst some of us might even rejoice in being termed socialists, yet just as strongly should we object to being identified with the purposes and plans of some other socialists. A little discrimination, therefore, needs to be exercised in applying the terms "socialism" and "socialist." If it be true that we are all socialists, it is equally true that we are not all socialists of the same kind.

Our subject to-day sharply distinguishes between two types of socialism: Christian and anti-Christian, and the reality and seriousness of the distinction can not be too much emphasized. This is not a distinction without a difference. The distinction is not accidental but essential, not superficial but vital. Now, that such a thing as anti-Christian socialism has existed and does exist can not be gainsaid, and with any such socialism no Christian can have the slightest sympathy. A socialism which denies God; which is materialistic in aim; which regards social enjoyment as the "summum bonum" of life; which places economics before ethics; which sacrifices the individual to society; which trifles with family ties, and which sneers at the idea of a future existence: such a type of socialism can receive no quarter from truly Christian people. It is not only anti-Christian, it is equally anti-social. Regarding this type of socialism, however, let me make these two remarks. First, it must not be inferred that all socialists who are not identified with the Church, or who make no profession of religion, are necessarily atheists or materialists. The time has gone for thus speaking of socialists, and nothing but harm can come from such talk. A man is not necessarily an atheist because he is a socialist, just as a man is not necessarily a Christian because he goes to Church. Happily, the atheistic type of socialism is fast passing away. The socialists of greatest repute and influence to-day are men who, if not actually connected with the Church, are unmistakably Christian in spirit and aim. One who is conversant with the socialist movement in England testifies that "There never was a time when 'Continental Socialism' has had less influence than it has to-day." Secondly, one can not altogether escape the unwelcome feeling that anti-Christian socialism may have arisen as a protest, to some extent, against the indifference of many Christians to the social hearings of their own religion, and so, though an evil in itself, it may have done good service in awakening the attention and interest of Christians in relation to the social conditions and needs of the people. In a certain sense, therefore, Christian socialism may be regarded as the child of anti-Christian socialism.

Now, though the existence, and even the possibility, of such a

thing as Christian socialism has been questioned, yet the deepening interest of Christian people in social questions is self-evident. One of the outstanding features of present-day Christianity is its social consciousness, its passion for civic righteousness. Christians are more than ever realizing that their religion is not merely departmental, but that it has to do with the whole man and with the whole life of men; that it has to do with men's bodies as well as their souls; with their temporal comforts as well as their future felicity. This, I repeat, is one of the outstanding features of present-day Christianity. The spirit of individualism which dominated the Christianity of some past days is being displaced by a new socialism which is insisting on the application of Christian principles to social life. And is this not right? Is it not consistent with the mind of the Master, who, on the threshold of His ministry, said: "The Spirit of the Lord 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?" I know there are those who say that socialism and Christianity are antagonistic, but in reality this is not so. There may be antagonism between certain conceptions of Christianity and certain socialistic theories, but, rightly understood, Christianity can never be charged with indifference to or inability to meet man's highest good, both social and spiritual, temporal and eternal. Nothing can be regarded as outside of the sphere of Christianity which tends to uplift and perfect human life.

This application of Christian principles to social life gives me hope. It inspires me with hope for the future of society. In contemplating the abolition of slavery, Burke said, "I confess that I trust infinitely more to the effect and influence of religion than to all the rest of the regulations put together." And my trust and hope for the future of society is in the increasing application of Christian principles thereto in a Christian spirit. No scheme for the higher development of society can be either adequate or permanent that ignores religion. Any social order that is to be strong and safe, healthy and happy, must be broad-based on the mind and method of Jesus Christ. "Neither is there any other foundation than that is laid, which is Jesus Christ," and that is as true of the social structure as it is of the fabric of the Church. Anti-Christian socialism is a menace to society, but Christian socialism—the faithful application of Christian principles to social life—will insure the peace and progress of society. The socialism whose sole aim is to secure material results by material and even revolutionary methods is not Christian socialism. It is dangerous and is ultimately destructive of that at which it aims. Man shall

not live by bread alone, and our social well-being is possible and secure only so far as it has an ethical and a Christian basis. Of course, Christian socialists demand, and legitimately demand, a change of social conditions. Loyalty to our Lord and to our fellows makes that imperative. There are conditions in which thousands of people are compelled to live and labor which are nothing short of a scandal. They foster crime, they create disorder, they breed mischief, and Christian socialists imperatively demand that such conditions shall be changed. Badly-built and ill-ventilated dwellings with exorbitant rents, overcrowded tenements with underfed and ill-used little children, slum districts which breed disease and death, sweating shops with their cheap labor and long hours, and highted constitutions, uncertain employment and insufficient wages, dazzling gin-shops and open-mouthed gambling halls: such conditions as these can not be tolerated. They are as foreign to the will of Christ as they are inimical to our social welfare. Such social conditions must be changed, and it is part of the aim and program of Christian socialism to effect such a change. But none know better than present-day Christian socialists that such a change in itself will not solve our social problems. They can never be settled by a mere mechanical readjustment of outward conditions and relations. We must have changed characters as well as altered circumstances. Mazzini well said, "Man is not changed by whitewashing or regilding his habitation; a people can not be regenerated by teaching them the worship of enjoyment; they can not be taught a spirit of sacrifice by speaking to them of material rewards." The true basis of social progress is ethical rather than economic or industrial. The soul of all improvement is the improvement of the soul. On that point some of our leading Christian socialists are most pronounced. Let me give you two instances, one from a Primitive Methodist, and the other from a Wesleyan Methodist. Mr. W. E. Harvey, M. P., said: "Men must be taught that the greatest reform of all must come from within. This accepted with all it means, the redress of social evils will come more speedily to the advantage of all." Mr. Arthur Henderson, M. P., said: "Reformers of all schools are apt to forget that, within the problem of a better social order, within the problem of a higher social life, within the demand for social justice and economic freedom, there lies the equally important problem of the Better Man. . . . We want to remember that, however important it is to equalize the extremes of life, however valuable it may be to establish an order where social justice and economic freedom may obtain, we must never forget that the social efficiency of a State can never be separated from the personal fitness of the people that compose the State." Now, such

utterances are an encouraging sign, they give us hope for the future of society. Yet we must not forget that, if social life must have a moral and religious basis, social reform is essential to the realization of our moral and religious possibilities. That prince of Methodism, Hugh Price Hughes, said that he never knew a man converted with cold feet. And the foul atmosphere which many people are forced to breathe, and the cruel conditions under which they have to work, make religion, if not impossible, exceedingly difficult. Thank God, under the worst conditions His grace can accomplish wonders, as the author of "Broken Earthenware" and the records of many Churches can testify.

But if moral regeneration must precede social reformation, so social freedom is absolutely necessary to moral and religious progress. These two things are really one, both being necessary to the salvation of society. We must get people converted, but if their conversion is to be followed by the best results, we must have better housing of the poor; slum properly, from whose excessive rents rich men become richer, must be swept away; sweating shops must be cleansed or closed; there must be security of employment with a living wage; there must be provision for the weak and aged; children must be fed, clothed, educated—in fine, there must be social prevention and well as social redemption, and all this—and this is the Christian socialist's point—with a view to the fuller realization of our moral and religious possibilities. If the increasing application of Christian principles to social problems gives me hope for the future of society, then the increasing socialization of our Christianity inspires hope for the future of Christianity. Whatever the statements of anti-Christian socialists, the social influence of Christianity is a historical fact. Churches may have been faithless, and religion may have been misconceived and misapplied, but wherever Christianity has had a fair chance, whether from friend or foe, it has proved itself a great liberating and emellorating force in social life. Our appeal is that Christianity shall be given a fair chance, as much in the interests of Christianity as in those of society. It has been recently said that "It is because the Church has not had the courage of its faith, and has been trying to be passively Christian—an impossible attitude of mind—that it has reaped religious indifference. The fault can lie nowhere but in the general indifference of the Church to the social needs of the day. Those Churches which are whole-heartedly trying to put the doctrines of the Nazarene into practice, who are active believers in the social gospel of Christ, are not empty." Why wall over diminishing membership when we hold the remedy in our own hands? Let us, as Christians and as Churches, give the people to feel that

we are as interested in their social good as in their spiritual welfare, the masses again will be captured, and Christianity be stronger, and society purer and happier.

"Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

The PRESIDENT: "Complaint has been made that under the five-minute rule there is such an amount of applause, disturbance, etc., that our friends in the gallery and those at any distance can not know who the man is who speaks, and to what Church he belongs. I wish the man to whom I give the floor to give me his name and that of the Church to which he belongs, and not commence to speak until I give that statement to the assembly."

The general discussion was opened by the Rev. HERBERT WELCH, D. D., of the Methodist Episcopal Church:

Mr. Chairman, it seems to me a most happy circumstance that this topic of the relation of the Church to social service, than which few if any more important will be introduced on this platform, should come immediately after our consideration last night of the fundamental subject of evangelism. For if there is anything which we as Christians and Methodists need to-day, it is to bring and keep evangelism and social service into vital and continuous contact. It seems to me that there are two things the Church ought to do; first, to recognize fully and cordially its social duty; second, to see to it that evangelism and social service are kept side by side, neither one being allowed to become a substitute for the other. I believe the separation between the Church and social service is frequently exaggerated. We have heard it said that the social workers most prominent to-day are not identified with Christian Churches. I believe that to be a mistake. Investigation has shown that in the United States probably 75 per cent of those who are giving their lives to charity, social settlements, and other similar enterprises, are members of Christian Churches and have undoubtedly received their inspiration through the Church from Jesus Christ Himself. It ought to be sufficient to suggest such names as Judge Ben Lindsay, of Denver, Colo.; Prof. Edwin T. Devine, of New York, and Mr. Homer Folk, of the same city, as being connected with the Methodist Church, and indicating that Methodism has not been altogether blind to its duty in this matter.

We were told that the Methodist Church is separated from the great body of working-men. I think that that is by no means everywhere true. Many of our churches would have their backbones broken if the laboring men were taken out of them. I am very glad to remember, with reference to our "Federation for Social Service," organized in the Methodist Episcopal Church some four years ago, that on the General Council of that body we have two, at least,

well-known working leaders of the United States: Mr. John Williams, Commissioner of Labor of the State of New York, and formerly president of the International Carpenters' Union, is the second vice-president of that organization; and Mr. J. W. Kline, president of the International Blacksmiths' Union, who with such sagacity and poise has spoken for that great body of shopmen on the Harriman lines in the recent threatened strike on the Union Pacific and its allied lines, is an official of the Methodist Episcopal Church in Chicago. We have such men; not so many as we should, but we have them.

And yet I fear that in spite of such facts the man underneath still believes that the Church belongs to the man on top. Somehow or other, not simply in individual and sporadic instances, but in our great Conference action, we must make it clear that we are still the Church of the people. What shall we do? We are beginning by passing resolutions. Very much may be said in derision of progress on paper; and yet the first work for the Church to do is to shape its ideas. I am very glad that the Methodist Episcopal Church in the United States led the way at its last General Conference by the adoption of these noble resolutions referred to by Mr. Fairbanks on Sunday afternoon; resolutions which became the basis of the action of the Federal Council of the Churches of Christ in America a little later, and have been adopted by various Church bodies in the United States. Mr. Harry F. Ward, to whom more than to any other single man is due both the form and the substance of that remarkable statement, is preparing a book which shall explain the duty of the Church; and it will make vital to the conscience of great bodies of our ministers and laity some social ideas which must govern us in our combined action. We are making progress; and a clearer goal toward which we shall move is the first step for further steps which shall be permanent and useful.

The Rev. J. ERNEST RATTENBURY, of the British Wesleyan Methodist Church:

Mr. President, I want to put in a plea this morning for sympathy with socialism and the great human movements that are outside the Church of Jesus Christ. I do not believe that the Church of Christ ought to identify itself with any political party or with any economic movement; but there is great danger that in the Church we shall forget that, on the whole, the Church stands for privileged people, and the great masses of the people outside the Church are the disinherited and the unprivileged. And great movements like Socialism and kindred movements are the movements of the disinherited and unprivileged people—the very people whom Jesus Christ came to speak to. There is a tendency, in relation to social and political questions, for the Church consciously or perhaps unconsciously to stand for privilege against the people who are unprivileged. It seems to me a matter of the very highest moment that the Church should not show any sort of antipathy to the movements of the people outside the Churches, but should rather regard them with sympathy.

Reference has been made to the anti-Christian character of Socialism this morning. It seems to me that that sort of reference needs a great deal of analysis and careful thought. It is perfectly true that the great socialistic movement in Europe is largely of an anti-Christian character; but then you need to remember what has

made it so. It is the movement of people on the continent of Europe who have been alienated from Christianity by the parody of Christianity in the Roman Catholic Church. The people who are anti-Christian Socialists are people who are in revolt against the authority that is bad, and they revolt against some things in that authority which are good, quite naturally.

As a matter of fact the people who are outside the Church of Rome, and who have rejected Christianity on the continent, are people who are being unconsciously led by the Spirit and by the ideal of human betterment to something else; and they have fastened on socialism, which is an infinitely better thing than skepticism. And the Church of Christ ought to see in these constructive human movements outside its own borders the movements of the Spirit of God. For it seems to me to-day that when we think of many of the great questions that make for human betterment we shall see the Christian spirit, and not the anti-Christian spirit, among these people.

What is the greatest prospect for peace in Europe to-day? There is nothing that more makes for the peace of Europe to-day than international socialism. It is true that the great mass of the workmen in Germany were indignant at the possibility or the thought of war with England. Let it never be forgotten that, though these people may not have a proper orthodox Christian faith, they are looking for a good time to come. They feel the movement of the Spirit to something higher. They may be blind, misled, or unled; but the Christian Church knows who the great labor leader is; and it should be the work of the Christian Church to be sympathetic with all great human movements, in order that we may direct the wandering thought of men who are outside the Church to something higher and nobler than mere materialism. It is our work to make the world of labor feel that Jesus Christ is the Lord of lords and the King of kings, and the great Labor Leader. The world is ready to receive Him if we can give them His message to men and women, and our sympathy.

The Rev. GEORGE ELLIOTT, D. D., of the Methodist Episcopal Church:

In addition to what Mr. Rattenbury has just said as relating to working-men, and the socialistic movements of Europe, and international peace, I wish to add this note, that in the United States of America the largest single force, second only to the public schools, for the Americanization of the foreigner is the labor union. Whatever may be the faults of labor leadership, whatever may be the evils of the demand for a closed shop and the denial in some cases of freedom of contract, nevertheless those of us who participate in the councils of federated labor in our towns and cities are aware of the fact that nothing is doing more to unify and make homogeneous our American population than these American labor unions.

But I do not rise to speak of that phase. I wish to speak upon something more theoretic, but perhaps just as vital; that is, the social implications of Christian doctrine. We have not, it seems to me, sufficiently felt that Christian doctrine and Christian ethics are not two departments of discipline, but are one. The idea of the Incarnation itself carries with it all the implications of Christian brotherhood. And by His taking upon Himself our flesh He has in that made all men brethren, and by the great sacrifice of Calvary

has robed in purple every son and daughter of mankind. We have taught the doctrines of grace in an individualistic sense unknown to a true interpretation of the New Testament. If the Christian Church is, as I believe, an extension of the incarnation, the individual Christian life is to be an extension of the atonement. And the cross of Jesus Christ holds the secret of brotherhood. Jesus did have a message to the individual. But what does it mean to be saved? It means to be born into a new social consciousness and conscience. It means to have lost the tyranny of self in the large sense of brotherhood. It means for a man to have realized himself as a member of the Kingdom. And if indeed we are crucified with Christ, if indeed we know his heartbreak, if we feel as he felt over lost souls, we have the one passion, the one agony, the one great travail of soul, the majestic pain by which spirits are born into the Kingdom. It is the Carpenter of Nazareth, after all, who has brought us together.

"If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land
Nor jewels countless as the sand,
All in the balance swung,
Could weigh against that precious thing
Round which His fingers once did cling.

"If I could have the table He
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be,
So long as men have breath,
Could buy that thing of wood He made,
The Lord of lords who learned a trade.

"But still that hammer yet is shown
By honest hands that toil;
And at that table men sit down,
And all made equal by a crown
No gold or pearls can sell;
The shop at Nazareth was bare,
But brotherhood was hallowed there."

Mrs. JOSEPH JOHNSON, of the Primitive Methodist Church:

Friends, it is a very great effort for me to stand here, but I felt it imperative this morning. I thank God for Christian socialism. I reckon if we had not Christian socialism we would have revolution. I have lived with my husband for the last nine years in slumdom. I came from the social and intellectual life of Cambridge. I can not tell you the shock it was to me when I plunged from one side of that life right down into the slums of Southeast London. Wherever I go I have a vision of those women and children who are living below the poverty line, of women who are old at thirty, children who have no child-life. The Scriptures speak very truly when they say, "The destruction of the poor is their poverty." We are fighting drink, disease, and dirt; and I see no help for it while we have the liquor halls that we have in England. I have gone

around your beautiful city of Toronto, and what have I seen at every street corner almost? But in England we see the public house. Our people have no chance. I smell the drink as I go along the streets, and I see drunken men and women at every corner. In our slums the women are filling the public houses. God help us! It is time the women of England did something. May God help us! But may men help us to sweep away these liquor halls. They are the destruction of our people.

The Rev. J. E. RADCLIFFE, of the United Methodist Church:

Mr. President, Sisters, and Brothers: Face to face with the question of socialism, or social reconstruction, we must needs think of our social organism. This organism is a matter of growth: it is the growth of long, long ages. It is, too, very complex. It consists of many parts and embodies many forces: forces which make for what is good; which make for the highest good; but also forces which make for evil and human degradation. I say the social organism is complex. It is made up of many parts; it is also true that the many parts are necessary to the completeness of the great whole. The statesman can not say to the scavenger, "I have no need of thee;" the scavenger can not say to the captain of industry, "I have no need of thee;" and the captain of industry can not say to the dock laborer, or the carter, or the coal miner, "I have no need of you." A multitude of men and women are rendering good and useful service in multitudinous ways, and we need all of them. The recent strikes in England on the part of men in humble life, who are rendering simple service for small pay, should impress us with the fact that these men are indispensable. When they ceased their work our industrial machinery was thrown out of gear and we saw ourselves within sight of starvation. We need these men. They are rendering useful and necessary services. We are dependent upon them.

Now let me further say that the discussion of social questions, that the setting forth of social evils does not mean that society is decadent, that we are on the down grade, that we are going from bad to worse, and that we are fast on the way to ruin. No, no! We are going in the other direction; we are on the way of progress. Certainly England is not decadent. We never possessed a more noble personality. We were never inspired with greater hope and confidence. As to the industrial classes, they are better fed than in the past, better housed, better clothed, better educated; they have more leisure; they have a better position in the body politic; yes, and notwithstanding the truth of Mrs. JOHNSON'S words, they are more temperate and are becoming increasingly temperate; and every way they are making for a still better position in life.

But it must be said that there are some who do not share these advantages as they ought. The evils that remain are great and many. Abounding wealth and prodigal luxury exist side by side with pinching poverty and semi-starvation. Some who produce much of the nation's wealth possess but little, and some who produce little possess much; and many who produce nothing at all are among those who possess most of all. Further, the primary wants of the people consist of food and raiment, a suitable home in which to dwell, and such an amount of education as will place them on a level with our advanced civilization; all of which, with our modern machinery, can easily be produced by active brains and lu-

dnstrious hands; nevertheless, through lack of employment, men and their families are often in great distress. The Christian Church can not be unmindful of these things. It is not unmindful of them. There are three things that the Church must ever give itself to. Its individual members may work in various ways for the general uplift of the people; but the Church, as a Church, must ever keep before the people the Christian ideal; it must bring into play the Christian spirit of humanity [Time called.]

The Rev. WM. WAKINSHAW, of the Wesleyan Methodist Church:

There is one aspect of this question to which no reference has been made. I refer to the land question. A few years ago I was in the worst part of London, and one of the land-owners of that part of the city possesses two thousand eight hundred and eighty-five sites, and draws from that London borough an income, in the shape of ground rents, of more than one hundred thousand pounds a year. The consequence is that you have living in that part of London thousands of people in single-room tenements little bigger than the area inside this communion rail, for which they have to pay five and ten shillings a week rent. So long as people dwell in those conditions we are a very long way from the millennium. A. J. the Church must more and more insist that the State, and not the individual, must have control of the land monopoly. Let me tell you I am no mere theorist. I am to some extent a practical land reformer. I belong to an organization which during the last twenty years has spent a million of money in buying and developing land; and we find, as practical land reformers, if you will only give people a fair chance of getting land on reasonable conditions, they will leave the slums and live sweeter and cleaner lives. The Church through the State must insist upon it that we as a community shall control the land, and not be at the mercy of grasping, rapacious landlords.

The Rev. THOMAS MANNING, D. D., of the Methodist Church of Canada:

Everything that one can say has been said before. Two or three things I wish to say. Green in his history says that the great Methodist revival purified our literature, abolished the slave trade, and did a great many other things; but the greatest of all was what came in these social reforms that were set on foot and have not ceased to the present day. Methodism was not in the beginning a social effort. And these results are indirect. The social results of the gospel are always indirect. I do not think we appreciate enough the salvation of God. No social conditions can win it. It surpasses all things in value. And Christianity has shown that a man must be a Christian when deprived of every social right. Another thing, the agency by which these social conditions are affected is declared to be perfect love. Mr. Wesley says this is the great remedy for all the evils and disorders of the world. The difficulty is, how to impress our minds with our individual necessity for holiness, and how perfect love really manifests itself in the individual life. It manifests itself in our brotherly regard for one another. Many of our social problems which one part of the Christian world is trying to unravel are created by another part of the Christian

world. Many of these questions of land and capital and hours of labor and so forth are largely fixed in the position in which they are by members of the Christian Church. The love of God leads a man not only to do a little, but to do his best; to give not only a little part of his wealth, but all of it. I observe that there seems to be in the Christian mind no sense of responsibility in regard to a man's personal expenses. I know a man who made fifty thousand dollars within six months. What will he do with it? He will take his family, move to a better part of the city, and surround himself and them with greater luxury. Mrs. Johnson leaves Cambridge and goes among the elums. We take our families as far away from the tears and sorrows of the world as we can; and we call ourselves Christian people. We bring up our children with the idea that to be educated and refined and to associate with respectable people is the highest aim of life; and we leave the great masses of the people alone. A man is responsible for the exercise of his judgment. Every man ought to know how much money he ought to spend upon himself in order to live in a fair brotherly way in this world. We talk much of brotherhood and express a great deal of spurious sentiment. But a man ought so to use his influence and money and social position and everything else that when he comes down to die he can say with truth I have given all, and nothing remains. We are not beginning to do that.

The Rev. W. BLACKBURN FITZGERALD, of the British Wesleyan Methodist Church:

Mr. President, We are talking about social science this morning. I want to put in a plea for the boy. There is nothing more important than work for boys. If we are to build the foundation of our civic structures firmly and completely and beautifully, we must get after the boy and lift him to the proper level. There are tens of thousands of boys who have not the ghost of a chance to-day. It is the work of the Christian Church to help in giving him a chance. I am not speaking so much of the boys that we get in our Sunday schools, but rather of the odd-job boys, the newsboys, the boys outside our Churches and schools, for whom no one cares. I must qualify that. There are some who care for them, and there is something being done for them. In Great Britain we have a few boys' clubs. We have the Boys' Brigade, to which Professor Drummond gave so much time and attention, and which is doing a magnificent work, and the Scout movement. In the United States you have some wonderfully ingenious ways of dealing with boys. There is the George Junior Republic, and the Knights of King Arthur, and the Knights of Methodism, and all that. There is that fine movement, the "Big Brother" Movement. But the Churches are not half alive to the importance of these movements. To a large extent many of them are outside the Churches. It is not easy. The boy has been described as a "perplexity in breeches," just as his sister is a "puzzle in petticoats." He is an enigma. He is a bundle of contradictions. He is often a nuisance. But the enigma is worth solving, and the contradictions are only on the surface; and if you can get at the basis of the boy you will make him into a man worth something to the world. The most important form of social service for boys is personal work. We must make them our friends. We must make them feel that we are interested in them. I think it would be a good thing if every member of this Conference

and all the people we represent were to resolve never to let a day pass without a kind word or a smile for some boy. We ought as Churches, as a matter of social service, to encourage every movement for the betterment of boys, and to endeavor to win them one by one for Christ, His Church, and the State.

Secretary THOMAS SNAPE: "I notice a resolution has been handed in in favor of a great open-air meeting, signed by the Rev. C. ENSOR WALTERS, the Rev. JOSEPH JOHNSON, the Rev. J. ERNEST RATTENBURY, the Rev. H. L. JACOBS."

This was referred to the Business Committee.

Secretary CHAPMAN made various announcements.

The session closed with the doxology, and the benediction pronounced by Dr. J. M. BUCKLEY.

SECOND SESSION.

The Rev. J. OLIVER PARK, D. D., of the Irish Methodist Church, presided. The devotional services were in charge of the Rev. S. T. BOYN, B. A., of the same Church.

The first hymn was sung—

"O for a thousand tongues to sing
My great Redeemer's praise."

The Scripture lesson was Matthew 10:1-15, and Mr. BOYD offered prayer.

On motion of Secretary CHAPMAN, the daily record as printed was adopted as the official record.

Dr. R. J. COOKE presented this report from the Editorial Committee:

It is recommended by the Editorial Committee that the General Secretaries, Dr. H. K. CARROLL, of the Western Section, and the Rev. James CHAPMAN, D. D., of the Eastern Section, shall edit the volume of Proceedings of this Ecumenical Conference, and that they shall prepare a brief introduction to the same. The Committee suggests that, since the volume is to be printed in America, the Secretary of the Western Section shall be responsible for passing the book through the press.

The Conference adopted the report.

The essay of the afternoon was read by the Rev. FRANK MASON NORTH, D. D., of the Methodist Episcopal Church; subject, "Readjustment of Church Work in Cities:"

Two questions as yet unanswered are in our time irresistibly crowding to the front: What means the City to the Kingdom?

What means the Church to the City? They have been questions for Jerusalem, for Constantinople, for Rome. They were left without answer by Savonarola and Florence, by Huss and Prague, by Calvin and Geneva, by Cromwell and London. Their shadow falls across all our boundaries and distinctions. We, with the cities of the world on our hearts, know well that the answer concerns us all and that it has not yet come. For these are not questions of class or religion. Familiar terms, mother country, colonies, states, insular, provincial, continental, imperial, do not divide us here. The great queries simply ignore the extraordinary antinomy which, with scant wisdom, in some branches of our Church, is set up between home and foreign missions. John R. Mott has significantly declared, as the result of his observations in the Orient, that missionary strategy should place first the strong re-enforcement of the work in the ten cities having a million population and more, in India, China and Japan. These are not local questions; they are not national or racial. They belong to the race. They are questions of mankind. Their answers enter into the destiny of humanity.

The fundamental conviction of this paper is that the kingdom of God is here; that it moves on to its consummation, to the new Jerusalem which cometh down from God out of heaven; but—more—that the way of its coming is through these cities whose streets we tread, whose marvelous life we share; that it is the Church's high calling and should be its undisguised aim to discover, disclose and develop the meaning of this associated life, to supply the spiritual motive without which the community can be nothing but social chaos and moral anarchy, to accept the city as the organized opportunity by the right use of which Christ shall become not only Son of man but King of men. It is not that it would be a good thing to make these cities Christian, but that the Kingdom cannot come until they are Christian.

One day Thomas Chalmers saw this and the vision transformed him. He began to learn not only that his parishioners were people, but that the people were his parishioners. He had his church doors adjusted, theoretically at least, for the outward as well as for the inward swing. The walls of his theory were pressed easily out to the walls of the city, and then to the rim of the world. What is more stimulating than Carlyle's description of him: "What a wonderful old man Chalmers is! or, rather, he has all the buoyancy of youth. When so many of us are wringing our hands in hopeless despair over the villainess and wretchedness of the large towns, there goes the old man, shovel in hand, down into the dirtiest puddles of the worst part of Edinburgh, clears them out and fills the sewers with living water. It is a beautiful sight!"

This conviction will indeed warp and destroy us if the city is not a part of the divine plan for the race. But the city is not an

accident, the cruel result of some dislocation of the order of Providence. It is not an economic device, caused by war or machinery or contrived to create easy markets for foodstuffs and securities. It is not the final embodiment of the spirit of evil, the culmination of the adversary's plan of campaign against humanity. Fundamentally the city is God's answer to the appeal of social hunger. Its associated life rests as truly upon His purpose as does the aspiration of the meditative spirit. It is a part of the eternal logic, the inevitable outcome of God's plan that men shall be brothers and shall share, in a community of sympathy and resource, what is provided by His creative power. By its very nature it draws into its currents every element in the being of men, absolves from its complex relations no obscurest activity of mind or heart, disciplines to high service every latent force of the affections and of the will, and by the very wealth of its opportunity for fellowship and its compelling appeal to the best in the moral and spiritual life of the individual, enforces and establishes the principles of the Eternal Kingdom.

If it be true that out of the heart of the city are the issues of the life of the world, that it is the Church's large business to control that life by getting at that heart, it is quite clear that it must deal not merely with numbers but with forces. The subject belongs to dynamics. The Church must learn to think of the city in terms of power. Numbers can not, indeed, be ignored; they are current coin in the marts of the mind. The drift of populations cityward ceases not to surprise and alarm every world power. Every ten years Greater London adds 700,000 to her population. In the population of Canada the rapid ratios of growth are in Montreal and Toronto, Winnipeg and Calgary. New York contains 2,250,000 more people within its borders than when the Ecumenical Conference met in Washington twenty years ago. In the United States more than fifty cities have in the last decade won a population rank of 25,000 and over, the actual gain in the population of cities of that rank being over 6,500,000. The statesmanship of the Church which cannot hear the ceaseless tread of the feet of the ever-growing multitude upon the streets of the cities of the world is criminally indifferent or hopelessly stupid.

But it is the power of the city which first concerns the Church. We require the formula, not of statics and statistics, but of dynamics. We must study not only the spread of influences, but their origin. It is a matter not of wires, but of generators. The gospel is not satisfied with the record of actions, but seeks their springs. It is in the world not to commend a civilization, but to command it; not to describe the materials of the ultimate community, but to shape them in the moulding. There is a new civilization. The city is its center. There is a crisis both for the individual and for

society which lifts these early years of the twentieth century to the level of the great constructive epochs, the Gothic invasion, the Crusades, the revival of learning, the reformation of religion. At the focus of it all is the city. Upon the city the forces of nature are trained to converge. The confluence of nations is at its gates. To it learning and literature ultimately come. Into it the multitudes bring with them the ever vital questions of the centuries. What a man is, in his rights, in his aims, in his equipment; what he owns, his labor, his property, his reputation; what the community asks of him in personal and property surrender, in sacrifice of privilege, in direct service for the common weal; under what laws natural or artificial the quest for bread, the conduct of trade, the education of childhood, the maintenance of the home, are to be guaranteed; how he is to be free though governed, and governed though free; how out of racial frictions the personal life shall survive; how he shall be his own and his brother's keeper, and shall find the Master's answer to the question, "Who is my neighbor?"—these, the social problems of the world, are condensed, defined, formulated, vitalized in the life of the city. Religion, both as personal faith and organized system, finds in the city its test and travail. Can the gospel be commercialized? The city will give reply. Is there power in spiritual motive to deal with materialism, with goods, with recreation, with luxury? Ask the city. Are truth and righteousness academic, or are they the pillars of the home, of the community, of organized government, of human society? The city illustrates and demonstrates. Has Jesus Christ a place among men, not alone in blessed walks with disciples in quiet roadways, but for breaking bread for hungry multitudes? Let the city answer.

It would be folly to assert that these, the potent questions of the social, moral and spiritual life, belong alone to the city. They traverse the countryside and frequent the village street. They stand at the mouth of our coal pits and range the dark galleries of our mines. They are vital in the crofter's cottage and challenge the children of privilege at the threshold of their palaces and upon their unpeopled acres. The solitary cannot escape them, and the gloved hand of culture warns them off in vain. But it is in the cities that they become not alone insistent, but imperative. It is the grapple there that discloses their quality. The culmination of process, the crisis of conflict, are in the personal, reciprocal impact of the multitudes. A nation may strengthen its commerce, perfect its policies, build large and strong its ships, discipline its armies, bind to it other nations by its treaties, its destiny will still be wrapped up in the thronging life of the cities. Let the Church build its schools, lift towers symmetrical and strong, endow its vast charities, organize ministry into system, and harden truth into symbol and creed, and still it will be true that the plain people, the

crowd, the seething, restless, uncaptured crowd of the cities holds in its burning heart the world's destiny. It was to that heart, the heart of the multitude over whom He became passionate with loving purpose as they were stirred by these questions of personal and social life, that Jesus Christ spoke His message. To save the world from wrong answers He gave His life. It was because the city meant all this and more that He loved it, and reproached it and wept over it—and will redeem it.

We cannot escape from the compulsion of Canon Fremantle's words, when he says: "It is a vain thing to go back upon human progress. The industrial revolution which has made our great cities and which through them supplies the need of mankind, is part of God's Providence; and what we have to do, the real task of our generation, is to face the problems which city life presents, applying to them the light which the Bible gives us, and determining that so far as in us lies, and by the power of God and of Christ, London and New York shall not be as Babylon, but as the new Jerusalem."

Our Methodism has become conscious of the city and has heard the cry of its multitudes. From its streets ring out anew the challenges of her history. The regeneration of the worst; the uplift of the lowest; the rights of childhood to education and spiritual training; the housing of the multitudes for worship; the promotion of the democratic ideal and the protection of citizenship; the tightening of the strangle grip upon the liquor traffic; the testimony against pseudo-Christianity; the statement of theology in the phrases of the common life; the conquest for the Bible of its right of way; the interpretation of the Gospel to every kind of man—without care as to his race, his color, his possessions, his attainments; the search for justice for the oppressed, of relief for the poor; the demand that government shall be moral as well as strong; the quest for the heart of civilization that it may be made Christian, for the secret forces of humanity that they may become spiritual; these, the dreams, the convictions, the pursuits of Methodism from the beginning confront her now in new and intenser phase in the crowded centers of the world, in the city, concrete, compact, as it awaits Christ's transforming and triumphant touch through the ministry of His Church. Some brave answer has come to the challenge. Methodism's new approach to the people in the cities of Great Britain has given heart to the Church in every land. The social purpose finds a ranking place in the program of our missions in pagan lands and especially among the teeming millions of their cities has become an impressive interpretation of the gospel. In America's great cities, in many of which the mission to foreigners is a neighborhood matter, slowly, with pitiable inadequacy, let us admit, but surely, Methodism adjusts herself to a new and tre-

measured task. Never in his dread wanderings has the Jew confronted the Christian as now in the great commonwealths of the nations. In our metropolis over a million share our rights, study our manners, modify our customs, and at close range interpret our Christianity.

Methodism in New York and in other cities across the border demonstrates by its works its belief that the training of the colored race for enlightened serfdom may be accomplished on the plantations of the cotton belt, but that the test of character for citizenship must be in the city's complex life. Methodism has ever loved the boys and girls. She knows that by the tens and hundreds of thousands, in all the cities of the world where she ministers, the youth—wrapped in whose heart lies humanity's future—comes to maturity with no knowledge of the Bible, no conception of the gospel, no idea of God, no spiritual sanction for moral conduct. Everywhere, inevitably, she agitates for a true religious education of childhood. Sensitive to the city's tests of her simplicity, Methodism begins to learn that culture is not for denunciation, but for use; that recreation is a part of the divine purpose of life; that social prestige may be transformed into spiritual power and wealth become the basis for the currency of the kingdom, and learning, she has set herself to the high enterprise of mastering life.

Conscious of the city, moved to action by the confusing cries of its great human heart, has Methodism really a program for the city? For the lands afar? Yes. For prairie and wheat-fields and cattle ranges, for the Indian, for the Negro, for church building and education, for the care of the sick and the orphaned? Without question! For the protection of the mechanism of the system, for the oiling of the bearings and the maintenance of the right of way? Who can doubt it? But for the city what is the policy? Where was it framed? Who interprets it and enforces it? There are few cities where the hot zeal of souls on fire has not won victories. Among the assets of the faith are the stories of the chivalry and martyrdom of men and women who in the cities have counted not their lives dear unto themselves. The Church has sometimes applauded the endurance of privations and the sacrifice of life which it is her shame to have permitted. It is not attack, however valiant, but sieges that will conquer cities. Heroic assault is magnificent, but it is not war. A program—a plan of campaign—into which the Church has put its highest wisdom, wrought out with patience, relieved of hindrances, granted rightful place among the methods of Methodism, operating not by the grace of the flexibility of rules or the gratuitous kindness of administrators, but with the authority of law and under the vital touch of convinced leaders; a program large enough for the forces it encounters and the gospel it presents—is not Methodism yet impatiently waiting for it?

Some have asked what is to be the practical issue of this conference. There would be for Methodism a new era, a fresh and mighty phase of her spiritual and social mission, if here, in this model city of our continent, her Fourth Ecumenical Conference should frame Methodism's program for Christianizing the cities of the twentieth century.

That program would need to escape the law of entail. No dead hand—even John Wesley's—can shape it. In his social convictions are its materials, in his spiritual realities its inspiration. But he did not know our city. It would have been a miracle of wisdom had he shaped a polity fully adapted to meet it.

The terms of a half century, of a generation ago, will not be adequate for that program. Principles which have tended to isolate Churches from one another and to insulate them all from the community are here obsolete. They are the capital hinder of men who have not seen that "this life is more than meat and the body than raiment." The survivors of the schoolmen will be of small service, for something besides the niceties of logic and the caution of tradition must go into it. It should be constructed when the denominational dialecticians are busy elsewhere, and the hands that shape it should first have felt the grimy grip of industrial brotherhood and clasped the thin and favored hand of want and suffering. Let those be heard who, out of sight of the Church, are daily in our great cities at work upon the foundations of the City of God, the finest optimists on earth, the real builders from whom never come the counsels of despair; who, while toiling at the foundations, by faith see the top-stones and shout, Grace unto it! Grace unto it!

I dare not aspire to the high fellowship of these devoted, these glorious builders, but I know them on both sides of the sea, and on this platform venture to give voice to their convictions and their appeal. They would say, Let Methodism stand for—

A new polity of concentration upon the cities;

A conception of leadership which leaves no place for the martinet and demands the statesman;

Legislation which boldly reckons with the facts and conditions of to-day at the risk of breakage in traditions and rules which belong only to the past;

Administration which puts the stress not on forms, but on forces, that seeks in every city to unify and co-ordinate, and to substitute natural, harmonious relations for artificial adjustments; that ever remembers that the lines of the map are not the channels of power;

Co-operation with other denominations in federative movements, and with organizations of whatever name in the effort for social and civic betterment;

The sane use of property, transforming into available assets land and buildings which are useless save as monuments or sanctuaries

of sentiment, or reconstructing them for work in the existing communities where practicable, and in new structures always planning an equipment for the social ministries of the Church;

A larger development of the new phase of religious education—the training of men and women for specialized service, as preachers in foreign tongues, as rescue workers, as teachers of children in kindergarten, Bible schools, clubs and in play, as workers in organized charity and social service;

The insistence that the law of service is as binding as the law of worship, and that in meeting the vast variety of human needs the Church must regain and tenaciously hold her prerogative as Christ's minister among men;

The liberal endowment of the broader city program, relieving the advancing lines of the waste of pettiness and the shame of penury, saving religion from the reproach of being an army without equipment, brave men and women without rations, and investing millions, which thus far have been available alone for education and philanthropy, in the strategic centers where the forces of organized evil and organized good are in the final grapple of the centuries;

The development of a diaconate, a brotherhood of the city, filled with the passion and compassion of Christ, organized so that men by hundreds and thousands, upon the basis of support, for longer or shorter periods—students, young preachers, artisans, business men with leisure—may be sent into the cities to live among the people, to exemplify and teach the gospel upon the level of the sidewalk and the threshold;

The encouragement of prayer for the salvation not only of souls but of communities, and the unceasing instruction of the people that the kingdoms of this world are becoming the Kingdom of our Lord and of His Christ, that to build up the City of God in these cities of men is to hasten its coming in fulness; that he who prays as the Lord has taught him is bound also to work unceasingly for the salvation of the city;

The passionate surrender of the Church to the mastery of Christ by the eager devotion of the full, rich life of this new age to the redemption of the multitudes for whom He gave Himself, entering into the fellowship of His suffering for them, that the world may know Him and the power of His resurrection.

Let Methodism answer the cry of her own heart. Let her justify the legio of her own history. Let her follow in force the paths pioneered by her own devoted sons and daughters. Who more clearly than she has discerned the intention of Jesus? Who more eagerly has used His method, the application of personality to life? Who with higher exultation should greet the Kingdom and the King?

From these sadly familiar cities of ours let us once more catch the vision through the luminous eyes of Henry Drummond:

"Christ was the Light of the world—the Light of the world. This is all that John meant by his vision, that Christ is the Light of the world. This light, John saw, would fall everywhere—especially upon cities. It was irresistible and inextinguishable. No darkness could stand before it. One by one the cities of earth would give up their night. Room by room, house by house, street by street, they would be changed. Whatsoever worketh abomination or maketh a lie would disappear. Sin, pain, sorrow, would silently pass away. One day the walls of the city would be jasper; the very streets would be paved with gold. Then the kings of the earth would bring their glory and honor unto it. In the midst of the streets there would be a tree of life and its leaves would go forth for the healing of the nations."

The first invited address was given by the Rev. GEO. P. ECKMAN, D. D., of the Methodist Episcopal Church, on the theme, "Settlement Work:"

The social settlement is an institution of very recent origin which is showing the State its duty, and the Church its opportunity respecting the mutualization of society, particularly in the great centers of population. It proceeds upon the theory that the obligations of all the members of a community are reciprocal. It secures the support of many who are not professedly religious; yet it is a product of the teachings of Jesus, and it issued from a Christian university. To the secular mind it seems a fresh outcry of the world's instinctive sense of humanity, but to the view of religious expediency it is a most strategic movement in the effort to actualize the Kingdom of God on the earth. Its distinctive policies are best described by those persons who are its characteristic exemplars.

Of Toynbee Hall it is officially declared that the aim of its residents has been "first to form friendships, and then, through friendship, to raise the standard of living and of life." Hull House is described by its founder as "an attempt to add the social function to democracy," the advance of which has hitherto been chiefly political. The Chicago Commons is characterized by its creator as "the home of a group of persons blessed with more or less of the privileges which the world calls culture, who choose to live where they seem to be most needed," and whose avowed purpose is "to add the spiritual function to the social environment; the social function, to the religious movement."

The Bermondsey Settlement in London is authoritatively designated as "an honest attempt to make Christian work more civic, and civic work more Christian in sympathy and aims." The prime

requisites for all settlement workers are stated by the head resident of the South End House in Boston to be "human feeling, a sense of humor, and the spirit of moral adventure," to which some would wish to add, a profound religious intention.

These typical affirmations represent three groups of settlement leaders; those who eliminate religion as a factor, those who admit it to an influential position in their program, and those who make it the chief concern of social service. In one respect, however, they all are in perfect agreement; they propose to incorporate themselves into the life of the community which they serve. The social settlement is not an institution which is superimposed from without; it is a growth from within the constituency to which it ministers. It is most efficient when, like the Kingdom of Heaven, it comes without observation. Its social activities will inevitably and all too speedily reveal its presence and motives. Even then it must not appear to be giving direction, but rather to be providing channels through which the social aspirations of the people may have adequate expression.

The social settlement is a quiet invasion of the black areas in which social injustice arrogantly asserts itself. Here stalk those cruelties which indicate the fundamental, though often unrecognized, iniquities of our modern social and industrial regime, whose victims despairing of deliverance by the tedious methods of an orderly progression, fling themselves into the ranks of a materialistic socialism, caught by the infatuation that the ultimate solvent of every ill may be found in some violent reconstruction of society. The social settlement acts as a corrective of this misguided judgment. The Socialist becomes less a prophet of revolt, and more an opportunist of humanity, who is willing to make social ameliorations tributary to his philosophic propaganda, realizing that the real mission of Socialism is to keep hammering down artificial obstructions to brotherhood until there is no further need for its assaults because the whole world has voluntarily socialized itself.

"Laboratories in social science" is the label which a writer of eminence has placed upon university settlements. But the people must not see themselves as subjects of experimentation. They are to be investigators of their own environment. The settlement resident must acquaint himself with the social dynamics of his neighborhood, and lend thereunto his own quickening intelligence. Then can he secure the social and industrial reforms which he seeks through legal and constitutional processes without awakening the resentment of those who are too proud to be the recipients of an unearned bounty. It is in pursuance of this policy that social settlements have been enabled to pour forth a voluminous and invaluable sociological literature and to impart a powerful impetus to all kinds of municipal improvement. They have extended the

range of popular education, stimulated the study of economics, erected safeguards of public health, dealt effectively with the housing problem, secured centers of recreation, encouraged industrial reforms, cultivated home and family ideals, invigorated the moral sense of the community, intensified the social initiative of the people, purified and ennobled political action, compelled the enforcement of law, bred good citizenship, and established a physical basis for a wholesome religious life.

It need not seriously disturb us to know that a movement fraught with such results is sometimes led by those who make no avowal of religion. Thoreau held that under some circumstance even God might have respect for an atheist. The Christian ought to be intelligent enough to discern the Spirit of His Master in an agnostic, who is performing an undeniably Christlike service. There is no beauty in the world which does not depend for its reality on the radiance of the sun; and there is no loveliness in human conduct which not divinely inspired. Theologically heretical, ecclesiastically schismatic, but spiritually orthodox was the Samaritan whom Jesus photographed for our emulation, the paradox incarnate of a crooked creed and straight life. The Master is still rebuking those disciples who would curb the casting out of devils without an apostolic license. "He that is not against us is for us." The genuine social settlement is essentially Christian, whatever its titular designation.

To what extent such an institution can be used for a distinctly religious propaganda is an open question. How far it can be legitimately employed to advance sectarian aims is doubtful. One thing must be remembered: the social settlement can not properly be classed as a Church or a mission. We need always to remind ourselves that the gospel is greater than all our conceptions of its magnitude. It deals with that justice which Gladstone said "is older than Christianity, because it was in the world before Christianity; which is broader than Christianity, because it extends to the world beyond Christianity, and which underlies Christianity, for Christianity itself appeals to it." One of the sore needs of Christendom to-day is thoroughly disinterested social service. It would be a fine thing for Methodism occasionally to travel *incognito*. Our Lord will not be influenced in His judgment of our worth by an imposing array of statistics, and the souls for whom He died may be offended by a pompous parade of our forces. A Hebrew settlement in New York confesses to have been established for the benefit of "young people of the Jewish faith in a neighborhood where the pernicious influence of music halls and the operations of missionaries were a problem too vital to be ignored."

Romanist resentment is no less violently provoked by the work of settlements which are pledged to a Protestant propaganda. In

those great cities of America wherein are crowded enormous masses of people alien in birth, institutions, and religion, the sectarian banner is an indisputable embarrassment to the progress of the sacred evangel. In centers where these conflicting racial traditions do not exist there is little weight to the objections named. Nevertheless we should be abating not one pulse-beat of denominational loyalty if more frequently, to use a phrase applied to another agency, we should make "a guileless investment for Christ's sake."

Methodism has a few social settlements which conform to the original type, and many evangelistic centers which employ activities commonly identified with settlements. But it would be to the advantage of the social movement if more careful distinctions were drawn between social settlements and enterprises of a kindred spirit. Of such a sort is the institutional Church, which is described by one of its advocates as "a combination of Church and settlement; it is a Church socialized and a settlement evangelized."

But whatever may be our differences of opinion concerning these questions of method, we shall doubtless agree that the sustaining power of the social settlement must always be religious. No other enthusiasm for the redemption of humanity can survive the shock of repeated contacts with ignorance and sin. After twenty years of social service, Jane Addams has, recently announced that settlement workers are returning from their former reaction against the Church, to place a higher valuation upon religious motives and ideals. It was an agnostic settlement leader in London who declared, "The more I go on, the more I realize that it is the men of the Christian faith upon whom I must rely for my helpers." Said Jeremy Bentham, "If you would gain mankind, you must appear to love them; and the best way of appearing to love them is to love them in reality." The most powerful incentive to this sincere and conquering affection is the love of Christ shed abroad in the heart.

The Rev. WM. BRADFIELD, B. A., of the British Wesleyan Church, presented the second invited address, on "The Relation of Methodist Churches—City, Suburban, and Rural:"

The greatest social achievement of our holy religion is the creation of the Christian home; its final triumph will be the building of the city. In the home to-day the Kingdom has already come, and the Sermon on the Mount, the great law of the Kingdom, can be literally obeyed. If one strikes on the right cheek, the other can be turned; if one takes the coat, he can have the cloak too. And so the stealing and the fighting cease, conquered by love. Inside the home the great economic question of the right distribution of wealth is permanently solved. Each one contributes what he can,

and, so far as the family resources go, receives what he needs. There strength is put at the disposal of the weak, and the wisdom of the wisest guides those of small understanding. These children grow up to learn what it means to call God Father, and strong men and pure women sound the very depths of the love that gives itself.

The home is a sheltered greenhouse, where, in the temperature of heaven, the flowers of heaven can expand and blossom. But our business is to make them grow out of doors. The home, with all its sweetness, is too narrow and limited for the full expression of the life of the body of Christ. And many of the members of the great family of God can never have a home of their own, even as Himself, the Son of man, had not where to lay His head. And moreover, the people who have happy homes are wanted outside of them, and must not be selfish. Our high task is to make the city one home for all God's children. The present city life divides men; it sifts them out according to their wealth or poverty into separate communities, and tends rapidly towards the creation of castes almost as self-contained and isolated as those of the Hindoos. Each suburb represents one grade, and the Church takes its color from the neighborhood. As an English circuit steward explained to me with regard to two London Churches, "the people at Residential Park have dinner in the evening, the people at Business Street have supper." And the dinner people and the supper people don't mix very much, and their relations need improving if the city of God is to be built.

And what shall we say of the "down-town" people? The economic currents which sort out the pebbles from the sand and make different deposits of them in the suburban areas behave very differently in the great centers. The social force which compels multitudes of people to live there is the necessity for being near their work, and this necessity presses upon very many diverse groups. Two classes deserve special mention: the homeless, unmarried, young people, and that dangerous gathering of people who live in the crowded center because they get their living from the vices of the crowd. But these are only two classes out of many. The unskilled and occasional laborers, and the incapables who form the mass of the unemployed, and who call for the unwearying pity and consideration of the whole community, must also be remembered.

The same sifting-out process deeply affects country life. The call of the towns tends to deprive the country of the young and energetic. Moreover, the smaller opportunity for daring ventures tends in many of our country districts to put financial and social power into extremely conservative hands. The man who is found at the head of country society is mostly the patient, prudent man who throughout the course of a jog-trot life has taken care of the pence;

and his combined timidity and tenacity make the standard of the whole little community where his will is law.

The problem of the relation of Methodist Churches—city, suburban, and rural—is the problem of bringing these sifted groups back again into such a helpful sympathetic and effective family relationship as shall enable them to apply their united force to the work of building the city of God.

The present suburban Church mostly gets as its pastor a good preacher, because it can give him the entree to very congenial society and can make him very comfortable. Church-going becomes a pleasant social function, and keeps together a very companionable group of people. The great peril of these Churches is that, within their area, religion calls for no special sacrifice, either of time or of money. The question how to get these Churches and their pastors into close touch with the great work of saving man is an absolutely vital one, especially for themselves. Without such contact, and the sacrifice and struggle that comes of it, they can only maintain a tepid and conventional type of religion that will never even hold their own young people. The suburban Church that has no part in this battle is itself in deadly peril. Laodiceanism marks it for its own.

A part of the city that ought to be put under the charge of a rich suburban Church is the "new neighborhood," where they have not yet put the numbers on the doors and people become isolated because it isn't easy to find their postal address, where everybody that is in debt and discontented drifts, and where the decent folk are anxious to tell you that they don't know any one else in the street. The strong suburban congregation should accept it as their duty to build the new church and school, and the church first. Their ladies should lend their social prestige to the gatherings of the new community, and their young people should staff the Sunday school. And if anybody objects on the ground that such an enterprise means many Sunday car-fares, let him go and learn what that meaneth, "I will have mercy and not sacrifice."

Turning to the crowded centers of the great towns, we are confronted with a problem that will tax high and hard all the financial resources and all the practical wisdom of the Methodist people. All their faith and hope and love are wanted here. Very often the Church that actually exists in these regions is one of the principal difficulties. It thinks it has known "better days," as if there could be any better days than those in which the followers of the Son of man lose their lives for His sake, and so find the life that is life indeed. The pride that will not allow Church property to be used for the benefit of the people at its very doors, and the hardness of heart that ignores their dire need, while it maintains its half-empty service on lines whose usefulness was outworn twenty

years ago, ought to be reprobated for the unholy and un-Christian things they are.

The great town missions of English Methodism have had a success, for which we owe deep gratitude to God, in grappling with down-town conditions. We have not to the same extent as our American brethren had to face great alien populations, and of that problem I can not speak. But our town missions hold great crowds of the common people; they gather in a steady stream of converts, and they exert a powerful influence on the side of personal and civic righteousness. They have done much for the outcasts of society and have given friends and home to many lonely, hard-pressed, and tempted people. Their work has in its progress shown some curious and unexpected limitations. When they attain large membership they often seem to lose much of their original power of growth. Presumably it takes nearly all the energy of the staff and of the Church to win enough to make up for wear and tear. And too often the mission member, like any other Church member, alas! seems to want somebody to look after him instead of becoming a soul-winner himself. It is not that the missions are worse than the Churches in this respect; the trouble is that they are not much better.

We sometimes hear it complained of the missions that they cost too much. I do not want to claim that there are no isolated cases of extravagance that ought to be checked, but I do want to express my belief that the missions must be costly, and indeed, in a very real sense, ought to be costly. If we as a Church are not prepared to give at sacrificial rates for the salvation of our great town population, we shall fail, and shall deserve to fail. For one thing, the people will never believe that we are in earnest, unless they can see that the work costs us something. They can see our comfortable homes and good clothes, our holidays and our automobiles. If they only think that out of our superfluity we subscribe to the propagation of the gospel, it won't interest them much. Moreover, the money is badly wanted. The mission staff must be a strong band of pastors, deaconesses, and others who give their whole time to the work. The cost of great central premises and of their upkeep is necessarily large. The care of the outcast and neglected, establishment of rescue homes, creches, and such like, is never small. And it can never be truly pleaded that our great Church lacks the money to carry on the work efficiently and well. If we are straitened it is because of the meanness of our souls, and not the shallowness of our pockets.

The great missions need not only the money, but also the patient interest and wise counsels of our strongest business men. And they also need our best preachers, and need them in the dew of their youth. Our wealthy suburban Churches are called upon to

make great sacrifices in this respect. Hugh Price Hughes left Brixton Hill for the West Central Mission. It is our men of learning and refinement, who, when their hearts are touched, can do this work best. And the Churches that would naturally claim them must let them go, as the Church of Antioch once sent forth Paul and Barnabas. How the Antioch pulpit must have suffered, to be sure! And the warfare of our great cities calls for the spring and elasticity of youth, and of youth in command. Methodism shows a very strong and natural tendency to be governed by its own men. But when you come to actual fighting, most of the world's great generals have been young, and we need wisdom to discover young men in our midst who are capable of being captains in the Lord's hosts, and we must have grace enough to put real power into their hands when we do find them. Better a few had mistakes than a dead level of mediocrity here.

Believing as I do that the great missions are already on the right lines for dealing with down-town problems, my suggestion as to improved relations must be that we help them more, make more sacrifices for them, pray for them continually, and, last but not least, rejoice in their success as if it were our own.

As for the country Churches, they will not only train up for the city the strongest and best of their youth, but they will also send a steady stream of contributions towards any well-directed and successful evangelistic work. They have the right to claim from the city regular visits from the mission preachers and workers; not merely to beg for their own work, but to bring the fire and enthusiasm of the fight into the more prosaic and humdrum village life. And, though they make no direct financial contribution to the suburban Church (for none is needed), they have also, as I judge, a right to a periodic visit from the polished preachers who minister to the wealthy congregations. These men can contribute a needed and very highly appreciated element to the Church-life of the smaller places. They should remember that the slower village life lends itself to reading and thinking, and that some of our most cultured people are to be found in these quiet places.

In conclusion I want to say that, though I have made such suggestions and given such hints as I am capable of for the better relation of these various kinds of Churches, I am deeply conscious that they are mere palliatives, useful perhaps for the present distress, but that the making of the city modern civilization into the city of God calls for a radical reconstruction of society and also of the organized Church after the mind of Christ. And it is coming. The artificial barriers and distinctions both of civilized society and of ecclesiasticism are melting all around us as sugar melts in a cup of tea. Our Canadian friends have shown us that. And when they crystallize again it will be in the form and order of the city that John saw, "whose builder and maker is God."

General discussion of the subject was begun by the Rev. C. ENSOR WALTERS, of the British Wesleyan Methodist Church:

The city is the crux of the social problem to-day. The very future of our Church depends upon it. I want to urge, first of all, that the city presents the greatest social evils to the student of religion to-day. A gentleman from this side said that he was more impressed by the hopeless and helpless look of the people in London than by anything else that he saw in the home country. There are almost heart-breaking problems in all English cities to-day. For multitudes of people in our great cities an ordinary home as we understand it is an impossibility. That helps us to realize the tragic character of the situation. Dr. REID, of Montreal, said that you Canadians were more interested in the economic conditions of the people in London and elsewhere than in the question how many *Dreadnoughts* should be built. Surely the upbuilding of a people in a crowded city is the only guarantee for the people in the country. The Church has a civic duty. I do not presume to preach to my brethren of this mighty land or of the States. But one of the noblest features of English life recently has been the way in which Christian men have got upon our borough councils and county councils and sought to uplift the life of the city. Dale, of Birmingham, once went upon the platform to denounce slums, and a good lady sent him a beautiful pamphlet about heaven, saying that he ought to be more interested in heaven. Dale wrote back that our duty is to bring heaven to earth. For five years in London I was associated with the municipal body, and I could go to a meeting of a drainage committee or of a housing committee feeling that I was as directly serving Christ as when going to a prayer-meeting. The city calls for compassion for the disinherited and the broken. These hopeless people we see in our English cities are the creation of the city. Many of them are born in a slum, drinking in gin with their mother's milk, as Kingsley said, "Damned from their birth." They are more sinned against than sinning, and the Church of God that does not have compassion on them is a traitor to Jesus Christ. A man said to me recently, "I am going to give you a five-pound note to use among the deserving poor." I said, "If Jesus Christ treated you like that you would be in hell." When I think of our great European cities, the little children weeping in the playtime, of the men of the slums, I thank God that our English Methodism is doing work in the slum and by the grace of God we are lifting the people up. I am an entire idealist concerning the city. Some people imagine that the city is the sign of a decaying civilization. The Bible opens with a garden, but ends with a city. A few nights before Hugh Price Hughes died he walked with me in Piccadilly Circus, London. There were scenes of misery and squalor, and of wealth. And Hughes said, "The time will come when even in Piccadilly Circus we shall see the city of God."

The Rev. J. G. BICKERTON, D. D., of the Methodist Episcopal Church:

Unless our brethren from across the seas have personally visited our great Eastern cities you can form no appreciative idea of the difficulties that face American Methodism. In an American city our problem is, like that of Great Britain, with the slums. The character of our slums is entirely different in this, that the large pro-

portion of our foreign immigration crowds into our cities. Of the one million strangers that press through the gates into our great land each year 92 per cent settle along the Atlantic coast. Most of these strangers are found in our four great cities. These colonize in what we call our down-town sections. The American people, the Protestant people especially, finding the surroundings most ungenial, move from these neighborhoods, and their churches either are abandoned or our people, wisely in some cases and unwisely in other cases, sell these properties, uncovering acute and strategic places, and move out to more desirable situations. I have sometimes thought if this is our policy as a great Church we ought to have some arbitrary authority that could be exercised over that invested in a board of trustees and in the suffrages of the male members; and that if we had, we might put a stop to some suicidal policies that conflict most seriously with the wise propaganda of our sagacious missionary movement. The fact is that we have not that power; and consequently, where we already have strong commanding edifices these properties, in spite of the judgment of wise and authoritative men, are abandoned. The city missionary societies, in conjunction with our Board of Home Missions, are put to extraordinary expense in sustaining portions of structures or undesirable quarters for these people. My thought is that we ought to have provision throughout American Methodism that, unless it shall be otherwise ordered by the authority of the Church, church edifices shall remain as centers of life and power and social regeneration and salvation in Jesus Christ to those who are crowding these acute locations. I feel that the time has come that the training of our churches in our missionary propaganda shall be practical on the home fields as well as in the foreign, and that our young students for the ministry shall be taught to speak in the Italian language to the 375,000 Italians in New York City and the 125,000 Italians in Philadelphia. And there is the Slavic race coming to us at the rate of about 400,000 very year. In our Methodist schools men should be taught the use of the Slavic tongue to arrest the attention of these people and win them to the Christian Church.

The Rev. E. A. WHITE, D. D., of the Methodist Episcopal Church:

I have no great message, doubtless, but I have a conviction that I want to express. I think it was Thomas Carlyle who said the gospel of duty is the greatest gospel any man can preach. The salvation of the individual means the solution of the great city problem. I do not know so much of their foreign problem, but I know something of the great cities of the States. A gentleman persuasively and eloquently spoke of the foreign element, which deserves our careful consideration. But when I tell this audience that in Washington and Baltimore and Philadelphia and New York, in each of these great cities, there are nearly one hundred thousand people of my race, and in Chicago, Cleveland, Cincinnati, Atlanta, New Orleans, and other cities of importance in the South not such a great number, but numbers approaching that, these also present a city problem which we must deal with in the American cities. However much we desire to get these under the leadership of my own race, it is more than we can handle without the sympathy and co-operation and prayerful consideration of the men and women of means and education who have had a greater opportunity and light than we have had. I think I do not overstate the condition when

I say that no man can put his big foot of strength upon the neck of his inferior brother and push him down to the ditch without himself being in the ditch. I think that the gospel also teaches from the cross that no man of brain and of culture and of refinement can extend the hand of sympathy and co-operation to his inferior brother to help him to a higher plane of thought and life without himself being lifted nearer God. I am sure that these splendid papers and addresses that we have listened to from Methodists from the ends of the earth will have the effect of making us who live in the cities go back more friendly and brotherly than when we came. If the leading Negro ministers of culture and thought and superiority, and laymen, could be now and then called into the councils of your Church in your great cities, they could more easily adjust themselves to the problems given us to settle. I have lived in Chicago and Cincinnati, and have superintended a district in Ohio and another in Kentucky. I have had a cordial and friendly reception in the pulpits of the white people of the State of Kentucky, in the Methodist Episcopal Church, South, as well as of the Methodist Episcopal Church, and have been royally entertained in homes; and I am sure that consultation and co-operation could be had without any friction to any race, but with benefit to the city and the Christian uplift of its peoples.

The Rev. J. SCOTT LIDGETT, D. D., of the British Wesleyan Methodist Church:

I am reluctant to ask the attention of this Conference for a few moments, but I have been long a head of settlement work, and therefore I feel that I ought to say a few words upon the subject so ably presented by Dr. ECKMAN. I speak as the head of a settlement carried on in connection with one of our great missions, which represents in all its force one of the most extensive works of the great city evangelization and philanthropy which Methodism is carrying on in the Old Country. I think Dr. ECKMAN was wise in refusing to identify settlement work with missions or any other agency, in claiming that it is *sui generis*, and in claiming that the settlement movement at bottom is a movement of Christian citizenship. Happy is that settlement which is not debarred from utilizing every motive, religious, moral, social, and educational, by which our great city problem can be relieved.

I would like to lay down four great principles as the principles upon which the Church should proceed in this work. In the first place the method of friendship, by which I mean that those who take part in the work of the settlements should seek to evoke in friendly contact all that is best on both sides of the relationship. Nothing has more greatly gratified me in the last few months than to see that through the columns of the *Nineteenth Century* one of our ablest lady writers enabled the waterside women of Bermondsey to present in striking articles their view of all kinds of fatherly and grandfatherly legislation which is to be imposed upon them. The method of settlement work is to extend a friendly and progressive impulse to those who are sinking. We need those who will put side by side with the child, the youth, the girl, the workingman, a friend who is able to inspire and make practicable the higher ideals of life. That is an absolutely essential factor in the higher movement of a community. For after a while the community is turning its attention more and more to the economic condi-

tions under which wealth is made and distributed. We would point out that there is a higher socialism, a sharing of the benefits of religion, culture, and education, in which we might realize a social millennium here and now. Hence the settlement stands for bringing the higher ranges of human thought, art, poetry, music, and religion, into this higher brotherhood of a common fellowship in Christ.

The Rev. ROBERT FORBES, D. D., of the Methodist Episcopal Church:

I was born in Canada. I have made my home in the United States. I have a certain theory that every man has a right to love two women, one his wife and the other his mother. I never go back on the land whose flag floated over my cradle and childhood. I love the old Union Jack, and I love the Star-Spangled Banner, and I sing "Long may it wave o'er the land of the free and the home of the brave." Brethren, I am directly related officially to the problem of the evangelization of the city. The organization which I represent, (having been elected to this office by the General Conference and expecting to be re-elected by the next general conference, on the American theory, that every man has a right to life, liberty, and the pursuit of office), has the care of the evangelization of all the cities of the Republic.

Brethren, one mistake that is made sometimes when we undertake the evangelization of the city is a sort of admission, scarcely made, yet really admitted, that possibly they need one kind of gospel for the city and another for the country. That is an essential blunder. Man is a sinner. God almighty pities him in his sin, and has redeemed him through the blood of the everlasting covenant. And the way of salvation is through the blood of Jesus Christ, the son of Mary and the Son of God. We can not substitute something else for the gospel. Another great mistake we have made in our city work is that we have prayed for foreign missions. I believe in that, but God began sending the foreigners over to our shores and then we virtuously said, "Lord, we do n't mean this."

We like to sing,—

"From Greenland's icy mountains,
And India's coral strand,"

but we would rather go there than to have people from those places sent to us. They are just as much foreigners when they are here as when they are in their own land. God said I will make it easier and cheaper for you. I will send them where they will learn something from American ideals and institutions. They are coming at the rate of a million a year. Foreigners! I know a place where our English-speaking American Methodist Episcopalians sold their church and carried the money out for miles to build a church in a fashionable suburb. The Italians came in great numbers, and then they wished they had kept the property. I have a theory that we ought never to sell any property. Get all you can, keep all you get, then get some more and keep it until the judgment day.

The Rev. RICHARD F. BROOMFIELD, of the British Wesleyan Methodist Church:

I desire to emphasize the importance of Christian work and the grace of God, in distinction from hoping too much from change

of environment. You can change the surroundings of people without much improving them. The slums have been made very largely by people who persist in doing wrong, and people who seek quiet places so that they may do wrong. It is for us to emphasize the importance of the grace of God. We must change the people; and unless the people are changed, there is very little hope for us. There is a proverb which I trust you will not misinterpret. It is very much to the point, "Wash a dog, comb a dog, still a dog is a dog." You may change his kennel, but if there is to be any real alteration you must change his nature. It is the same with people. And I could tell you of a neighborhood I know well. I have worked in some of the worst areas in our country. I know where people, evil disposed, have gone into a neighborhood and secured a place where they might carry on immorality, and the landlord has had the greatest difficulty to dislodge those people, but I know how he did it. He sent a joiner to do some repairs and he had him take off the door, and then he would not put it on again. That is how they were got rid of. It is not to be imagined that substituting a good house for a poor one will change the people. It is only by the renewing grace of God that there is any hope of a reformation.

I want to emphasize something else. A great deal has been said here about rich rascals; and those who have a dollar or two have had it, I think, rather roughly. I have known a great many more poor rascals than rich, and a great many more people who are poor,—and it is a sin for them to be poor—far more than I have known of those who were rich through sin. It is for us to say to some of these people, and I do not know who can do it better than the Christian Church, "While the Church is willing to help you, you must help yourselves." Unless we inculcate that it is not of much use. In your prison here 80% of the women are in through drunkenness. The Church may do its best for some of those people, but those people must help themselves. Seventy-five per cent of the occupants of your prison here in Toronto can read and write, at least a little. The remaining 25%, however, can not read or write or cipher. It is for the Church to bring pressure upon these people, who in their early days won't help themselves.

The Rev. W. HOBSON SMITH, of the British Wesleyan Methodist Church:

Mr. President, may I venture to make a statement, to offer a suggestion, and give an illustration? The statement is this, that we can only evangelize the city, we can only make disciples of the nations, as we followers of Christ are both spiritual and practical. The Kingdom of Heaven is as the leaven which a woman took and hid in three measures of meal until the whole was leavened. We have been, sir, in danger of putting the leaven into one barrel and the meal into another, and then expecting the meal to rise. It is all very well for us to pray for the people in the city slums, but it is for us to be intensely practical as profoundly spiritual, and I suggest that we can not be truly spiritual unless we are intensely practical; and we can not be successfully practical without being profoundly spiritual.

Sir, it has been wisely said that the spiritual and practical—the worship of God as a spirit and the service of man as a brother—

are the warp and woof of a true Christian faith. I believe that with all my soul. It is not enough, sir, for us to have right relations with God. We must have right relations with our brother. There is all the difference in the world between the man who has failed to ascend the mount at the beginning of his daily task of duty before he proceeds to his business, and the man who approaches the task of the day by ascending the Mount of Transfiguration and waiting there until he receives a vision that enables him to see no man save Jesus only. He then comes down to his task the performance of which is impossible unless he keeps hold by faith of the pierced hand. We want to come down to things as they are and deal with men as they are.

The second suggestion is that I believe that in the midst of our great and glorious municipal, social, national, and international work over all the Lord God Himself is watching; and I believe, sir, that out of the very material that is occupying our slums, out of the very material that is occupying our suburbs, the Man of the Cross is making all things new; and the desire of this Conference is to be fellow workers with Him.

And the suggestion I wish to make is this: That the work brought before us this day in the two sessions of the Conference is of such significance as to deserve and demand the appointment of a special committee of experts representing not only the Methodist Churches but all the Churches, who shall consider the whole question of our social duty and obligation with the view of utilizing and controlling the forces that are about us, for the betterment of man and the glory of God.

Mr. JOHN A. PATTEN, of the Methodist Episcopal Church:

I speak, Mr. Chairman, particularly because I feel there must be some expression here of the interest that is felt by the laymen of my Church in the great problems of social service which they are trying to face in a manly way.

Let us first realize that we can make no progress in the service of those in need if we think of ourselves as reaching down to those we are trying to help. To illustrate, I once met a great company of men in a gospel shop meeting in a wood-working concern, speaking to them just as I would speak to my Bible class in my own church. At the close a man arose and said, "We thank you, sir, for your address. You are the first man who ever spoke here who did not remind us that Jesus was a carpenter, or indicate in some way that He was speaking to a different class from that to which he himself belonged." Personal service is defective if it loses sight of universal manhood.

Again, as business laymen we face not only the responsibility for personal service of the right sort, but for the right use of our means. I have seen nothing defining our relations to that question more accurately than this: "My money is myself—my dollars have much the same relation as my hand or my arm. My money is not my external self, but it is my efficient self in relation to the present world. My property is the means of enlarging my life so that I can reach forward further and do more—it must be as amenable to the same moral and spiritual laws as I am, or as is my hand or my arm—I can not separate myself from it and make it a thing apart from myself, for my money is myself."

Mr. THOMAS WORTHINGTON, of the Independent Methodist Church, England:

There have been two things before this Conference, running from this morning until this afternoon. One theory runs that you can alter a great deal by circumstances. The other is that if you alter men they will alter circumstances. I think we will have to act in both ways. A little while ago a collier came into our church who had been before the magistrates more than once, and had been hiding in the woods as a poacher, but he landed in the church and heard the gospel and felt its power. Down near the door of that church there is a public house that takes in £135 a week, and has done so for thirty years. His fellows were waiting to take him into the public house, but he was swung into the street and kept until eleven o'clock. There was a young man in connection with the Church who said, "I will make that man my pal." When this collier came over at four o'clock in the afternoon, this man was waiting for him and he took him out and ran around with him. He did for that fellow almost as Elijah did with the dead baby, who lay on him until he sneezed and showed signs of life. This personal love and interest so influenced the man that he said, "I can not live any longer where I am." "How is that?" "It is hell. If I went from there to hell it would not be much change. I want a better place, and if you will speak to the man who has it to rent he will let me have the house." I did so. He lived there until he met with an accident and was taken to an infirmary. There he lay, nearly dead, and sung a hymn that moved the whole ward, just before he went to heaven. That man changed his circumstances because he got changed himself. No one who gets the grace of God right in the heart will stop near hell. They will get away.

On the other hand, there is no justification, whatever, that these slums should continue. How will the change be made? How is it going to be done? We have a list of things that ought to be done that would equal the genealogy in Chronicles. What is going to be done? What are you going to do? I suggest that a practical way to do is to go home and call a meeting of your Church specially to consider the spiritual and social condition of your own neighborhood. Tell your members that snobocracy is going to cease, and that there is going to be a quarrel with the devil all around until he is hounded clear out. Your members must be prepared to give not only their money but themselves. They will not go far before they see the devil incarnate. The devil trembles when he sees not only the saint on his knees in the church, but the saint in the alley. Then he trembles.

Mrs. LUCY RIDER MEYER, of the Methodist Episcopal Church:

I can not make a great speech; but what of the children in the slums? "Circumstances!" Can these babies change their own circumstances? Drunken fathers, brutal mothers, places you would n't allow your dogs to live in for homes—hundreds and thousands of them to-day—what of them? I held a little babe in my own arms once, and every true mother of one child is a mother of all children. We mothers can not forget the little children of the slums. And I can not forget the poor little girls on the streets, thirteen, fourteen,

and fifteen years old, little girls yet—so ignorant, so innocent, but their very innocence their danger. Just one push as they're passing by some open door of hell and they are gone forever. Just one girl's yielding to a girl's natural desire for society—all the society that is open to them—to a girl's innocent longing for pretty things and good times, and there's no one to befriend them, no one to guide them, and they are down before they even dream of the value of what they are losing.

One of these girls was arrested on Chicago's awful streets the other day—she ought to have been arrested, but in the police station she cried long and bitterly, this little girl. Men and women, suppose it had been your daughter? How you guard your sweet daughter. She's not too old for you to take on your lap sometimes. And as this girl cried and cried, she said over and over, "I didn't have anyone to help me! I didn't have anyone to help me." She had needed help so desperately. The great rich Church of Jesus Christ was all around her, but not one of us all stretched out a helping hand.

A little girl of four was brought early one morning to one of our down-town deaconess stations by a rough man who introduced the child by saying, "Here, I wish you women would take this 'ere kid and keep her awhile, or her father 'll kill her." The little one had been sleeping out doors and it was not summer. She was ragged and emaciated, her whole body covered with cuts and bruises from her father's hand. We took little Marguerite in, gave her a bath—for obvious reasons—threw her vermin infested clothes out of the window on a broomstick, and called for an accomplice below to kindle a bonfire quick. Then we dressed her in clothes from our poor-closet and took her down to breakfast. She ate like the starving child she was. I can hear of starving men, and even starving women, with some degree of equanimity, for starvation is sometimes God's medicine. But the starving children! I think of my own little boy. They didn't ask to come into this hard world of ours. They're the very same children Jesus took in His arms.

Has the Church no mission to these children of the slums? Can they help their "circumstances"? After our morning prayers, we took our little girl to the sitting-room and gave her an old dolly to play with. All the innate mother's love in her little heart flamed up and she rocked and caressed her doll, singing to it in tenderer words than she had ever heard. But a deaconess, happening to pass through the room, noticed the words, and they were vile and blasphemous beyond description. "Why, Marguerite," she exclaimed, "you must not swear!" The poor little thing did not understand. "You must not say God and Jesus in that way," continued the deaconess. The child searched around desperately for some way out. She was very bright. Finally she found it. "Why, you swear," she said. "Why no, child, we don't swear." "Yes you do. When you got down by your chairs after breakfast, you swore like everything!" She didn't know the difference between swearing and praying.

You smile, but men and women, is there anything on earth that would make you willing that your little girl shouldn't know the difference between swearing and praying? I'd rather hear the clouds fall on the coffin lid of my child, and know she was safe in the upper fold, than that her sweet baby days should be spent on the awful streets of a city's slums.

There are some wicked people in the slums; there are some who

are there by choice. But there are others—children and women and men, too—by the hundreds of thousands who are blindfold and groping in the dreadful darkness and who can't get out. O men, before you prescribe for the slum do study the slum at first hand. It is not the will of your Father in heaven that one of these little ones perish.

Announcements were made, and, on motion of Secretary JAMES CHAPMAN, the Conference adjourned at 4.30, the benediction being pronounced by Bishop C. H. PHILLIPS.

THIRD SESSION.

RECEPTION OF FRATERNAL DELEGATES.

Mr. Justice J. J. MACLAREN, of the Methodist Church of Canada, presided at the evening session. The devotional services were in charge of the Rev. E. B. RYCKMAN, D. D., of the Methodist Church of Canada, who read Ephesians 4:1-7, 3:14-21, and offered prayer.

Hymn 787 was sung—

"All thanks to the Lamb, who gives us to meet."

President MACLAREN: "This session is a very special one. At the ordinary sessions we have representatives from all over the world representing the various Methodist Churches. This evening we are privileged to receive fraternal delegates from a number of those bodies which, like ourselves, are world-wide in extent. A large number of applications were made to the Executive Committee to receive fraternal delegates. If we had acceded to them all, you would not have been able to discharge the duties and the purposes for which you have come. Embarrassed by these riches, the Executive Committee came to the conclusion that they could receive only those who, like ourselves, are bodies of world-wide extension. Those who are with us this evening are limited to three. It may astonish some of you who come from the Eastern world that this platform this evening, containing your own representatives and the representatives of the three Churches who will be presented to you, represents at least three-fourths of the Protestantism of this continent. I think that is a remarkable circumstance—and what is lacking

in number of bodies represented is made up by the very large constituency which this Conference represents and which our visiting delegates represent. The delegates will be presented in turn to the chair by the Rev. CLAUDIUS B. SPENCER, D. D., editor of the *Central Christian Advocate*, of Kansas City, Mo., of the Methodist Episcopal Church, and by the Chair will be presented to the Conference."

The Rev. C. B. SPENCER, D. D.: "Mr. CHAIRMAN: One Ecumenical Conference has met during this present year in this hemisphere. In the month of June of this year the Baptist World Alliance met in Philadelphia. I can say that the delegations which came from foreign lands, pre-eminently those who came from the British Empire, brought a message as appealing, as well as eloquent, as any that we in this Western world have been favored with during this Ecumenical Conference. The Executive Committee of this Ecumenical Conference instructed its Executive Secretary, Dr. CARROLL, to visit this Baptist World Alliance, and present to them the greetings of this body and invite a delegate to be sent to this body. I have the great honor to bring forward this delegate, a gentleman well known in the city of Toronto, born in this vicinity, educated in its schools, who for twenty-two years has been a conspicuous teacher in McMaster University. Mr. CHAIRMAN, I have the honor of presenting to you the Rev. J. H. FARMER, LL. D., Dean of McMaster University."

Dr. FARMER then spoke as follows:

Mr. Chairman, Dr. Spencer, and Brethren and Sisters of World-wide Methodism: It was the privilege of the Baptist World Alliance last June to listen to a very strong and informing and inspiring address from Dr. Carroll, as he brought to our Alliance the greetings of this Conference. On that occasion Dr. Carroll made a request of the Alliance that there might be reciprocity in this matter of greetings. I am happy to say that in this particular case the proposal of reciprocity was not turned down, but was very gladly and heartily welcomed. As Dr. Spencer has intimated, it is because our president, Dr. McArthur, has requested me to be present and convey the greetings of the World Alliance, that it is my honor and pleasure to be with you on this occasion. Dr. Carroll on that occasion also freely recognized that the Baptists were the older of these two bodies at all events. Some there are who

think they can trace the succession right back to the first century. Some of us are not quite so sure; and there are far more of us who are not particularly concerned to do that, but who are very much concerned that we should be in line with the spirit and the thought and the life of our Lord Jesus, whom we gladly exalt as our God and our Savior.

As an Alliance, however, we are considerably younger than this Conference. I understand you follow fast in the wake behind the Presbyterian Alliance, and that you now count your years up to thirty, and that this is your fourth decennial Conference. We are only six years old as yet. We had our second meeting last June in Philadelphia. We had our first in London six years ago. We hope to meet every five years. So that though we are younger than you, we may overtake you in the number of meetings by and by. We are hoping in the year 1916 to meet in the city of Berlin, where a few years ago a great Baptist congress was held in the interests of Baptist work on the continent of Europe.

In numbers, I suppose we are somewhat behind you. I saw a note in the *Globe* the other day that you number in members and adherents something like thirty millions. The Alliance that met in Philadelphia last June represented eight millions of members, and, I suppose, roughly speaking, twenty to twenty-five millions of members and adherents. Our delegation, however, is larger than yours. You have, I suppose, five hundred picked souls from your vast constituency. We allowed them to come as they would from every Church and Convention, and on both occasions we have had something like four thousand regularly enrolled delegates. I have been struck, as I have read the reports of your proceedings from day to day, with the resemblance between your meeting and ours. You are thinking about the same topics, discussing the same great problems, and with much the same spirit and hopefulness. I confess, as I stand before you this evening, I stand in a spirit of deep and almost hushed reverence as I think of the personnel of this Conference, of the men who have been shining lights in the pulpits of the world, of the men who quietly as teachers are pushing forward the great work of Christian scholarship, and of these other men who are showing to the world splendid illustrations of magnificent Christian statesmanship in the management of the great work of the Christian Churches.

I bring to you the greetings of an Alliance that is glad to number in its membership some of the great souls of earth. Our first president, now basking in the presence of his Lord, was Dr. Alexander MacLaren. Our second president was that genial, versatile, energetic, robust, heroic war-horse of non-conformity in the old land, Dr. John Clifford. Our present president is a Canadian by birth, a Scotchman by extraction, an American by adoption,

Dr. R. S. McArthur, who with his more than forty years' pastorate in New York City is one of the great outstanding facts in American Church history. We have that kindly expositor of the spiritual life, Dr. Meyer. Then we boast among our list of members that great Chancellor of the Exchequer, who has done perhaps more than any other one man to incorporate in legislative acts the very spirit and genius of Christian brotherhood, Lloyd George. [Applause.]

One of the greatest privileges I ever had was to be in fellowship for a while with a certain Frenchman, whom one of the members of the Protestant clergy in France described as the second orator in the Republic, a man of flaming evangelism, of unique elements, a man of beautiful devotion to the gospel in its primitive simplicity. And then, away down in the East—and there is a magic to some of us in the thought of Russia and Hungary to-day—we had here two weeks ago Pahlöff and Stephanoff, who have baptized more than a thousand converts in Astrachan. There is a marvelous uprising in Russia, and they are coming into the light and blessedness of faith in Jesus Christ by thousands in that great Eastern land. We rejoice as we think of our brethren in Russia and other European countries. I am glad to have the privilege of bearing to you the warm love and earnest Christian greetings of those suffering saints of the Lord out in those Eastern lands.

I would like, on behalf of the Alliance, to congratulate this Conference on its great past. When one thinks of the religious condition of England when Wesley began his work, one can not but believe that Wesley had more perhaps than any other one man to do with the mighty change that has come over the face of the Christian world during the last two centuries. As a Baptist I rejoice in thinking of Carey, a Baptist, as the practical beginner of the great foreign missionary movement in England. But if I mistake not, Carey was brought up in an atmosphere that was begotten by the great Methodist revival. We congratulate you on that great history of yours. The name you bear was given to you by others; but to that name, whatever it may have meant at that time, and whatever Wesley may have wished concerning its use, you have given a content of meaning of which you have no reason to be ashamed. I congratulate you that in less than two hundred years you have come to number your members and adherents by tens of millions. I congratulate you on your present activity, that you are aggressively evangelistic, that all over this land and other lands wherever Methodists go they are seeking the salvation of souls. I congratulate you that you are keeping close to the rank and file of the common people. I congratulate you on the contribution that your scholars are making

in the realm of Christian scholarship to-day. And I congratulate you on the position you Methodist people occupy in the solving of the great problems of moral and social reform. I congratulate you on your activity at the present time.

As to the future, what? You and we are facing the future together—I trust with a common love to Him who has redeemed us, with a common faith in Him, a common confidence in His gospel that will make us strong and courageous and true. There are great problems before us—the problem of getting men to believe in Jesus Christ and to surrender to Him is the problem of problems. The problem of social and moral reform is a tremendously urgent problem to-day. Before us all is the great problem of world missions. How are we going to meet these? I believe that we all need to preach afresh the majesty of law and the certainty of the penalties of sin. I think judgment to come should not be allowed to drop out from our thoughts and preaching. But we must preach it in tears, in love for men, and yet preach all with great confidence in the gospel as the power of God to save from sin. Attractively, earnestly, with all our hearts let us preach the gospel. Men can not be socially reformed unless they are regenerated by the Spirit of God. Let us press upon men that they must be born again and come into that new life in which they can breathe the very spirit of Christ and walk forward in that spirit. I believe that we need not expect any solution of our great questions unless we are prepared to go forward in the spirit of Christ. If we wait until there is some easy, comfortable solution of the social problem, we shall wait long. We must solve these problems by the truth, and conquer by the spirit of truth and love and honesty, the spirit of devotion to Christ. If we get that spirit in the home-land in solving our great moral and social questions, we can carry the cross into distant lands. China and Japan will not listen to us unless here at home we make life sweet and pure and wholesome and strong. The Baptists of the World's Alliance are with you, heart and soul, in these great central, vital tasks. May God's blessing be upon you, and through Him may you conquer! And may we all at last have the joy of meeting in His presence and hearing Him say, "Well done, good and faithful servants; enter into the joy of your Lord!" [Great applause.]

Dr. SPENCER introduced the second speaker, the Rev. S. P. CADMAN, D. D., of the National Congregational Council, who spoke as follows:

Mr. President and Brethren of the Ecumenical Conference, I have been appointed by the executive officers of the National

Council of our Congregational Churches in the United States of America, to convey to you and to the millions of our fellow believers in Jesus Christ whom you represent, our fraternal greetings upon this memorable occasion, and to express in your presence and on their behalf the faith they hold that this international gathering will result in the enrichment of your spiritual life, the increase of Christian fellowship, and a large extension of the Kingdom of God.

There are many honored brethren in the Congregational circle who would be more competent for the discharge of this embassy than am I, yet none could undertake it with livelier feelings of gratitude because of my personal indebtedness to the people called Methodists in Great Britain, America, and also the regions beyond. If you will pardon allusions that may appear egotistical, but which the circumstances provoke, I was planted and trained in the Wesleyan Church of the Motherland. My first years of public service were happily spent in the Methodist Episcopal ministry of the United States. And I appear before you as one whose earliest memories center around the humbler sanctuaries of your order: memories dominated by the sainted men and women whom I was privileged to know in my impressionable period and who filled the courts of the Lord with exhortation and with praise. The sturdy pieties of the mining districts of mid-England, which embrace the region from which Bishop Francis Ashbury came, furnished my youthful ardor with its spiritual ambition and incentive. Ever and anon there flash across one's recollection those little Bethels by the roadside, or topping a neighboring crest, where prayer was wont to be made. They were the centers of the highest life of the people around them, and in them the vision of the Eternal, with its regenerating and sanctifying light, was given to thousands who otherwise would have wandered here and hind. It is small wonder then that one's religious preferences strike a backward path across the teeming fields of reminiscence and place one again upon the hill of Zion where he, however unworthy, tasted of the powers of the world to come and was filled with a deep love and reverence for the person of Jesus.

It has been granted to you to occupy a large place in the Church universal; your people have won their spheres as moral leaders and social and political guides. The list of your trained and educated men, both among the clergy and the laity, has increased with every decade. But if I mistake not, the chief output of the spiritual gifts which God has vouchsafed to you is to be found among the more obscure classes of society, whose faith and discipline, forbearance and hardihood, are the hope of democracy and the elements of strength in the Empire and the

Republic. My oldest Bible school teacher was an unlettered man whose persuasive supplications led not a few of his scholars into the way everlasting. The lay preachers of the neighborhood went out on weary distances and frequently faced hostile or indifferent audiences that they might convey the message of the gospel to their fellow citizens. Many of these men were remarkably gifted in their knowledge of the Holy Scriptures and of the hymnaries; their aggressive evangelism and their steadfast and devoted labors illuminated an otherwise cheerless path, and time would fail to tell of the results of their toil which can be verified, while those which are known only to God may be confidently left to His approval and reward. Such were the members of the household of faith who lodged my first years in the shelter of divine grace and who taught me and my companions the reality of the Christian hope, the efficacy of prayer, and the beauty of holiness.

Their conversations frequently centered around doctrinal theology, or upon their favorite exposition of the New Testament scheme for human redemption. Nor were the names of the foremost statesmen and literary lights of the time so well known by them, or nearly so influential, as were those of your revered founder and his illustrious brother, of Adam Clarke and his monumental learning, of Samuel Bradburn and his unequalled eloquence, of Joseph Benson and his loving intimacy with the sacred books, of William Dawson and his inspiring zeal, of Robert Newton and his mellifluous utterances, of Jabex Bunting and his stately and overwhelming presence, of Theophilus Lessey and his beautiful discourses upon the Priesthood of Christ, of Hugh Bourne and his modest boldness, of William Clowes and his flaming aggressiveness.

The gifts and graces, peculiarities and powers of these distinguished brethren were freely canvassed by the older members of the societies, and the references of such devoted admirers left proud emotion in the memory and sweet music in the heart. It must not be supposed, however, that they gloried in men, for the chief business of the best of these people was the prosperity of the Church; their one aspiration was toward attainment in grace and for the sake of these things they watched over one another in love. They were "sermon tasters" to a man knowing the milk from the meat of the Word and frequently discriminating with commendable clearness between the various types of pulpit princes. After a week of exacting toil spent in the forge, the factory, and the mine, they came up to the house of the Lord with great gladness, and they hung upon the accents of their ministers with a touching appreciation and a warm response. On anniversary days the churches resounded with outbursts of praise and thanksgiving to God. Hidden away in their little assemblies many a

youthful life was nourished in those gardens of the Lord and prepared for future usefulness and honor. Charles Haddon Spurgeon, Frank Wakeley Gunsalus, and Joseph Parker are prominent examples of the product of rural and artisan Methodism. They only serve, however, to indicate the fact that many denominations of Protestantism are under obligation to these hidden sources of the Real Presence: these unheralded but powerful workings of the Eternal Spirit. And the most important medium of connection between us and apostolic times is this continuing living witness of such faithful souls as these, who have been the animation of the Church from generation to generation.

In the neighboring parish of Madeley, in the county of Shropshire, the revered John Fletcher had accomplished a work for the English speaking races which is still unsurpassed in the annals of any single presbyter of the Church. His offspring in Christ abounded upon every hand. The schoolroom where I was taught to pray and where I received my call to the ministry, had often echoed his anointed pleadings. His apostolic character was the standard type of successful search after the living God. His writings were quoted as models of graceful and impassioned defense and establishment of the gospel. His calmly fervent zeal was communicated to all hearts and extended to my own generation. While Christendom has given thanks for him because of his extraordinary purity and stainless record, he was intensively known and loved among those for whom he spent himself unceasingly and in whose behalf he died as he passed from the sacramental altar.

Nearer in the order of time, yet one in the bright succession of Methodist pastors and teachers, were John Rattenbury, William Morley Punshon, Gervase Smith, William Arthur, William Burt Pope, George T. Perks, Samuel Coley, Luke Hoult Wiseman, Matthew Simpson, James MacPherson and Samuel and William Antliff. It was my unspeakable privilege to hear many of these men. I stood as a candidate for the Christian ministry before James Harrison Rigg and George Osborn; William Arthur gave me his blessing, and men who still live and labor among us, such as Joseph Agar Beet and William Theophilus Davison and John G. Tasker profoundly influenced my ideals as a Christian minister, instructed my ignorance and rendered me their undischarged debtor. For the past twenty years, and especially the first ten of those years, I have lived in active intercourse with many of your bishops, theologians, scholars and saints, as these are found in every rank and condition among you. And if I venture to claim any knowledge of your churches, of the spirit that quickens you, and of the methods of your enterprise, the claim is made in the fullest sympathy of love's interpretation and with a yearning that

your innumerable companies may continue the impetus of that mighty movement which God committed to the care of the Wesleys and their coadjutors.

Here and there may be found a warped brother who went out from among you and is somewhat reticent concerning the mother that bore him. But such an one is a negligible quantity and can be left to his own devices. In the swelling chorus of approval and emulation which Methodism has received from the wise, and the good, a feeble pipe of discord is scarcely perceptible. It only serves to emphasize the immense value and universal benefit of the evangelical revival, upon whose results men and nations are existing to-day. For, while your organization as Churches is the permanent embodiment of that revival, its influence has gone forth to the ends of the earth, and when that influence is duly pondered and all the channels of its activity surveyed, it may be doubted as to whether you are the largest asset it created. Yet, by the grace of God, you are what you are, and the brethren of other denominations rejoice with you in the unity of the Spirit and the bond of peace. Likewise we feel, as I am sure you feel, that excessive insistence upon past history, however enticing, is accompanied by certain drawbacks. With a full recognition of our yesterday, we are far more concerned for our to-morrows. Here in the older and the younger Puritanism, the Puritanism which hails from the Mayflower and Plymouth Rock, as well as that which came out of Epworth Rectory, are solicitous for the well-being of the Christianized democracy of the Twentieth Century. The religious restorations of the past one hundred and fifty years, accompanied as they were by social reforms, moralized politics and the deepening conviction of human brotherhood, while they have promoted manifold causes, founded missions, advanced education and broadened the bases of social justice, are chiefly serviceable at the present moment as a platform for renewed crusades and as an inspiration for the capture of everything which is in any way opposed to the commonwealth of Christ. You have met in this Conference that you may find a spiritual center for the control of our complex and bewildering civilization. And if I do not mistake your purpose, you seek to find that center in the wisdom and guidance of the Spirit of Christ. He never condescended to use any other influence save that which is spiritual, although He knew that the worldly mind sets little store by spiritual things. Lord Morley remarks that if Macchiavelli had been at Jerusalem two thousand years ago, he might have found nobody of any importance in his eyes save Pontius Pilate and the Roman legionaries. The observation holds true of nearly all the beginnings of revitalized Christianity. Your fathers proved it so, and the contempt they endured from the learned and the powerful was a

greater test of their fidelity than the mobs of Wednesbury and Newcastle. The Risen Lord sent forth these preachers with the exhortation, "Blessed is he, whosoever shall not be offended in me," and because your theology and preaching have done justice to the significance of Christ's Personality and Cross and Resurrection, you have been able to abide in your own place and extend your borders to their present dimensions. Any thoughtful observer of these historical facts will give them preponderance, for if the early itinerant preachers of the North American Continent were commissioned again to reveal to men the dominion of grace and the universality of redemption, and to find their answer in the actual experience of those to whom they ministered, surely we shall be wise enough to follow their example. We must continue to proclaim those great central solidities of our Christian faith which are at the same time expressions of our inmost souls.

Every article of a simple and catholic creed which centers around the absolute supremacy of Jesus in all things, is verified by the massive and ardent spiritual experiences of humanity made articulate toward God. He himself has chosen to explain these truths only in the terms of experience. The pathos of repentance, the psalm of regeneration, the shout of deliverance which arises from the ransomed souls of "Twice-Born Men" and the light within, which outward darkness does not easily affect, separate and make secure the communion you have with God the Father and with his Son, Jesus Christ. James Martineau was right in his affirmation that this detachment from matters of less moment made your religious sources inviolate and should render you hospitable to the necessary changes produced by the growth of Christian scholarship, because, being firmly fixed at the center, you are free to float elsewhere. I offer it as my own intense conviction that the churches, be they Roman or Protestant, which are best able rightly to estimate and apply the significance of Christ Jesus and all He is in Himself and has done for the race, to the present needs of humanity, are the churches which will emerge victorious from every impending struggle. So has it ever been, so must it ever be. And, despite doubts and difficulties, it is a consoling reflection that our Risen Head has called us to so high an endeavor and will sustain us in its process and in its consummation. His knowledge of our weakness, our lukewarmness and shortcomings, was complete, but His confidence in His gospel was perfect. Surely no words He uttered are more significant of a daring faith in mankind, more touched by the quenchless spirit of mystic adventure, than those in which He foretold the irresistible attraction of His Cross. The great pillared truths of Christ's unique and single revelation of the Father's heart and of the Father's will, and His divine sacrifice, which gives us our

access to the life wherein we stand, are equal to the support of every task He bids us undertake. When we turn away from this Conference to face again the facts of life and to meet the contingencies of an inscrutable future, it is sufficient for us to know that, led by such a Captain, and obedient to His command, we cannot fail.

In these things, so far as I am permitted to speak for them, the Congregationalists of the United States are your companions-in-arms. The theological differences of the past, which waged around the limitations of God's mercy toward men and the extent of His salvatory provision for them, have so largely disappeared that some brethren in my own church, though by no means all, find it difficult to conceive of any final reprobation. They have also felt called upon to assert the humanity of God as shown forth in Christ Jesus and as an essential part of the divine nature of our Lord. Their work in behalf of higher education, Christian literature, the cleansing and uplifting of the national life, and the apologetic which seeks to reconcile our faith with the growth of organized knowledge; together with the splendid operations of their Home and Foreign Missionary Societies, are a tribute to their loyalty and sacrifice which needs no eulogium of mine to add to its merit.

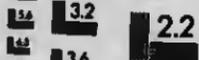
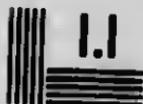
And as these great rivers of God which flowed out of one original fountain, mingle their waters more freely and are brought closer together by the pressure of heroic needs, we all begin to apprehend, as we have not done before, the purposes of their Supreme Disposer. For it was the distinctive temperamental faith of one stock which gave rise to both these types of Puritanism. Influenced and colored as they were by other currents that flowed into them, their central drift has always been, and is now, toward the one God, our Father, and the one Mediator also between God and men, "Himself man, Christ Jesus, who gave Himself a ransom for all; the testimony to be borne in its own time." In this faith we salute you, as brothers beloved and longed for, our joy and crown, our comrades in life and love and service.

Matthew Arnold, speaking from the standpoint of an Erastian who frankly believed in a state church if it could be modeled on his own lines of comprehensiveness, and who never ceased to blame Puritanism for its non-conformity, was yet compelled to say that it was given to Puritanism to fix and intensify in England and America a sense of conduct, and that as a means for enabling men to love and appropriate divine ideas on which they could not otherwise have laid or kept hold, the discipline of Puritanism has been invaluable. He continues, "The more I read history, the more I see of mankind, the more I recognize its value." Needless to remark, we quite agree with the brilliant but captious essayist.



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The spiritual forces included under that general term "Puritanism" have been for a long time operative in the experience of the Church, nor have they been unrelated, a heterogeneous collection of various phases, but a unity animated and controlled by the life of the Spirit. They have helped to preserve the world from the danger of over-reaching ecclesiasticism, which found its outlet in hard and impossible dogmas and an interpretation of Christianity marred by superstition and obscurantism. The wisdom of their policy is demonstrated in some of the more important developments of modern society. In place of the Holy Roman Empire, with its exaggeration of solidarity, "we see," says Dr. Workman, "the rise of separate nations, each determined to work out its life, political and religious, on its own lines," and "whatever else justification by faith may mean, it stands for the claim that between the individual and his Savior no corporation, no priest, no sacrament, no saints, may intervene." The very diversity of Churches and creeds some lament to-day is the inevitable result of this elevation of individualism. And I for one am not able to see what good would be accomplished by sacrificing these hard-won liberties in the search for an artificial Church union. There is a fashion in ideas as in other things, and at present it is fashionable to speak of a united Christianity in terms which, to say the least, are liable of misinterpretation. Just as the Eighteenth Century dealt with gravitation and the Nineteenth with evolution, and these dealings affected all forms of thought, so we are called upon to face the issue of union, alike in domestic and international politics and also within the fold of the Christian Church. But the destruction of essentials can not be submitted to those who have amused themselves with fragments of cheap thought or who are unprepared to surrender one iota of their own predilections. And while the sentiment of the hour which is against theological strife and sectarian narrowness is in many respects an admirable one, it may be carried too far and result in the neglect of fundamental convictions which must ultimately prevail. Men who tell us that nothing is wanted but a little good will to triumph over trivial misunderstandings, forget that the removal of prejudice and the course of time have only served to show, as we think, the truth and validity of our central position. Instead of being ignorant concerning the historic Churches, we claim that we know them better than ever before and appreciate them and their glorious work with a warmth and a welcome that were impossible in the embittered past. In the new world, at any rate, a genuine catholicity has been forced upon us by the polyglot constituencies with which we are called to co-operate. Who is not willing to admit that the Roman Church, with its superb ritual, its serious claims and thorough organization, its

knowledge of human nature and its mature experience, has dealt in a masterly way with many conditions of human life? The reverence and beauty of Anglican worship, the learning of Bishop Lightfoot and Bishop Westcott and Bishop Williams, the saintliness of Keble and Pusey and Bishop King, have been pregnant in our Christian life and service. We are debtors to these and many other members of the one Body of Christ for the promotion of the interests of truth, of goodness and of public virtue.

But when all is said, those interests will not be promoted by a mere drifting together, because none definitely know their own minds "or because from intellectual or moral fatigue they have no convictions and no causes that are worth fighting for." No stretch of charity can find a common meeting-ground for religious controversialists who on the one hand worship the Risen Savior of the New Testament Church, and those who upon the other believe that in such teaching we leave our first works and descend to miracle mongering. Further, let it be acknowledged at once that the universal Church, comprehensive enough to include all forms of non-episcopal with episcopal government, whether Roman or Anglican, is nothing but an iridescent dream until those on either side who teach the divine necessity of this policy are prepared to modify their claims and make them square with a unity which is not absorption obtained by the sacrifice of some of our dearest ideals. From the inception of Christianity to the present day there have always been differences, and differences there will be so long as man remains a thinking being and not a silent, acquiescent subject of ecclesiastical dictation. The surrender which some demand of us would mean on our part a conscious betrayal of spiritual prosperity, of our own manhood and of the best thought and life of modern civilization. Churches, like nations, naturally tend toward traditional authority or the rule of democracy. I do not feel like saying that either tendency is absolutely right, I yield to none in my affection for the brethren of other denominations, but I am safe in saying that temperament, education, past history and present environment decide for the vast majority of men which way they will incline. Nor is it wise to exalt one organization above another, or speak of this church as better than that. Such exaltation does not consider the Church proper at all, but simply its outward form, for the Church of Christ wherever found is that association of people who worship and obey Him, and the means and methods they adopt in carrying out their worship and obedience are largely the determination of historical circumstances and are never an imperishable part of the life of the organization. We are not without satisfactory indications that such influential and useful spiritual corporations as Methodism and Congregationalism have been called into being by the Spirit

of God to display some radiant part of "His many-tinted wisdom," and thus broaden the effectual ministry of the Gospel to the different classes of mankind. Moreover, a proper measure of individualism is necessary to freedom, and freedom is a vital part of all good. Christ left the Father's throne and lived and died to make men free. "It is the end of all His work that men should become sons of God, in union and fellowship with the Father, having all the rights and all the responsibilities of sons." And, unless they would be perpetually kept as spiritual minors, they must take the risk of this claim and for themselves grow up into Christ, their Living Head.

These are not pleas for disunion, but for honesty and clearness of thought. Clericalism may dwell upon its privileges, but some of us cannot consent to share in privileges which we believe are wrong, and they are always wrong when they interfere with human growth. The atmosphere just now is not healthy for privileges of any sort. It is rather congenial for justice, and adverse to anything that belittles justice and thus hurts the life of men and cripples the Church. Nor can compromise be effected where conversion is necessary, and until we are converted, or our brethren who differ from us can see the truth as we see it, there will always be two camps. In each camp will be found those who find there the reality of faith. And in our camp the monopoly of the gospel by any hierarchial caste or credal assumption whatsoever, is utterly repudiated. Nor need I remind you that what are called "ruling ideas of the age" have their day and cease to be. Evolution is no longer looked upon as a sort of divinity, to be followed for its own sake and at any cost. Like other great discoveries, it has found its place as a servant in the realm of biological discovery. The organic union of the Churches is liable to a similar dethronement. And the idea that a religious social millennium would be established by one great dramatic act of such unity, acting under the impulse of fervid but uninstructed sentiment, is not worthy of serious consideration. That such an idea has possessed earnest and pure-souled men is without doubt, but it is equally undoubted that the darkest pages of history bear testimony to the futility of attempting to force conditions for which neither the times nor the people are prepared. Universal empires for any one form of Church organization has been the dream of autocracy—a dream which, when carried toward realization, ended in disruption. Universal brotherhood in the reigning Christ, in whom we have a common life, a common love and an infinite perfection, and these expressing themselves with all the rich variety that God loves and creates in nature; with every part subservient to, and complementary of, the whole, is the hope of democracy.

While sober discussions may chasten our enthusiasm, they also banish the mists which hinder our vision of our brother, and this Conference is in itself an unanswerable argument for the underlying harmony which should prevail among men who have found the freedom of faith, who are loyal to the developing and advancing truth, who cheerfully assent to the obligations of Christian service and who hold that personal character is the fruit of the regenerated life. These are the definitions of our own Moderator, Dr. Nehemiah Boynton, and they are systematically related to the free and full acceptance of Jesus Christ as our Lord, our Teacher and our Redeemer. What results they will have upon the Methodist polity and discipline, I, of course, cannot presume to know, but I am expressing the fond desire of Christian Churches beyond your pale, when I say that a Methodism united in word, thought and deed: a Methodism which, while lessening no local autonomies which can best handle its various situations, has among its leaders and supporters a complete and sympathetic understanding, is an accessory of the greatest moment. You have given evidence that these things are not only possible or probable, they have become actual in the Methodism of Canada. If such a union, proceeding upon the lines laid down, should in the will of God include other churches, it would be additional cause for rejoicing. Meanwhile, the waste and friction induced by excessive denominationalism are being abolished; and upon the mission field even more than here, we are aware of the necessity of presenting a united front to the keen watchers and critics who belong to non-Christian religions.

After all, there is an element in human nature over which argument has little sway, an element which awaits those movements of spirit and life which are superior to any logical process. Somebody has defined a saint as a good man delivered from the everlasting fear of consequences—that is, he is not only a good man but a man of faith. The multitudes today demand the inspiration of such sainthood, and wherever they find it they will follow it. The outstanding characteristic of all apostolic movements, from the First Century to the present hour, was a holy boldness which cast its spell upon the sinful and the degraded; a sanctified enthusiasm which shook the very gates of hell. Roman and Protestant saints and advocates have shared this temper. The earlier Methodist preachers made many able but mistaken men anxious because of their exercise of this divine valor. Doubtless they did lack some of those qualities which wise and moderate Christians copied and revered, but who thinks of that today in view of their actual achievements? The Church lived again in the life of her Lord and in the life of the nations, because they were willing to be counted foolish for the sake of Christ, and ordinary, reasoned

righteousness, with its endless precautions, became dull and prosaic in the presence of their noble impulses. They prepared the way with burning word and deed for new men who arose to huld on the foundations they had created out of apparently hopeless material, and which they laid amid the jeers of the godless and the studied belittling of the prudent. These departed heroes people our present world and they have made the sense of triumph familiar to their kinsmen. Their permanent strength and the credentials they won for their Savior were indicated by William Arthur in the great sermon which he preached twenty years ago, on Wednesday, October 7, 1891, at the opening of your Second Ecumenical Conference: "Our Church rejoices in the presence of her Lord in the midst of her, the image of her Lord in her children, and the power of her Lord in her mission." Believing these things, what could more conduce to the task we have in hand than that every member of this Conference should realize with a single eye the power of faith such as becomes the children of an all-redeeming God, faith for the blessing of our own sanctification, faith full of all blessing, both instant and enduring; a blessing given with good measure, pressed down and shaken together and running over, so that all shall be filled with the Holy Ghost and speak with authority?

On this continent, north and south, east and west, from Labrador to Mexico and the West Indian Isles; in Australasia as in India, among many diverse people and tongues, and in the great Motherland, whose hurdened heart's pulsations are felt throughout the globe, it has been your lot for a century and a half to bring forth children divinely born, who in the regenerating power of the Spirit of God have wrought righteousness and turned the stream of human affairs toward its eternal destiny. Brought up from the depths, gathered in from the cities, recruited both from slum and suburb, increased by the learned and the ignorant, these trophies of Christ's deliverance are set before you this day as the offspring which the Lord hath given you for a sign and a wonder in Israel. Though the majority of them are divided from us by the narrow stream of death, they and we are one in spiritual fellowship and encouragement: one army of the Living God, to Whose command we bow. It is not enough that we call them blessed and tell how they bore the burden and heat of the day. While we glorify God in them, we also humble ourselves before him, confess our weakness and ask him to remove our reproach. It is not enough that we name their names with reverence and with awe, for surely our souls are drawn to theirs in this supreme moment and blent in one celestial flame.

And so far as I can foresee, in some branch of the living vine which is Christ, God will be pleased to ordain a successor to

Wesley, to Whitefield, to Finney and to Moody, some man who will move the millions of this generation as John the Baptist did his hearers, saying with him, "Repent ye, for the kingdom of heaven is at hand." How he will come and from whence, it is not for us to say; but that he will appear as others have appeared before him, to turn the hearts of the children toward the fathers and the disobedient unto the wisdom of the just, I, for one, have not the shadow of a doubt. If it should be your lot to furnish such a leader, the process must begin here and now, for such prophets of the Living God depend for their altitude of character and service upon the surrounding sainthood that upraises them. Washington in his wise protection of the state stood upon the shoulders of those men who here and in Europe had struggled for constitutional freedom. Shakespeare came to us as the last and greatest son of the Renaissance. John Wesley went forth from Oxford University with all the latent forces of Puritanism awaiting his appeal. And have we no labors into which we enter: no eminence to thrust this leader upward? "Ours is the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises; we are the Father's and we are also Christ's, and all things are ours." Let us therefore in a holy rivalry and with united aim contribute each in his measure to those irresistible spiritual endowments which in some single breast can bestow on us the chosen servant of the Lord for the revival of the Church, the in-bringing of the kingdom and the consecration and safety of this unexampled age which God permits us to occupy. Everything else: wealth, arms, art, literature, trade, government and what not, can be left to their chance under the ordering of the supreme law of righteous brotherhood which the whole gospel of Christ, when proclaimed and obeyed, is sure to maintain. Let us rivet ourselves upon the issue as set forth—an issue of unequalled grandeur and intensity. Let us follow after it with unflinching purpose and yet flexible activity. Let us be apprehensive of missing any part of it, or of sacrificing one part to another. This is our business; it is the King's business, and in its pursuit we can fling misgivings to the wind, knowing that in the economy of God the First Century was no more favored of him than is our own; that the Risen Christ of Pentecost is the Christ whose saving rule we adoringly own in our hearts today. We cannot keep our place in the divine order without personal holiness, which creates holy leadership and supplies every need out of the riches which are in Christ Jesus. Formulas of mental liberty will not serve to release us morally or religiously, if our interior life, the life of the soul, is clogged. Sweep away the material accumulations, the low vapidities, the unworthy aims, the death of apathy. Then God's rains will come down upon a

faint and thirsty Church: upon a pleasure-maddened and perishing world. Their showers of blessing will fall upon the just and the unjust, an endless refreshment, a life-giving dew. Transgressors shall know the truth and sinners shall be transformed. A law-giver shall arise in our courts, a prophet whom the people will hear. There is no other way to the treasures of man's spiritual heritage. And it begins in this act of solemn deathless reconsecration of all our ransomed powers: the act which spreads Christian holiness throughout the world.

Dr. SPENCER: "Mr. CHAIRMAN, I have the honor of bringing forward to you at this time two of your neighbors, known to yourself better than they could possibly be known to me, and the function of introducing whom I might well turn over to you. They represent the 'Alliance of Reformed Churches throughout the world holding the Presbyterian system'—two fraternal delegates. It is a pleasure to present them. It is a pleasure to present them, because possibly in the near future they will be presented, not on a platform like this, but before the bridal altar! The first is famous as a scholar and as an executive as a sky pilot in the mission fields of the frontier, and at the present time the convener and treasurer of the Presbyterian communion in this land—Dr. JOHN SOMERVILLE, D. D., of Toronto."

Dr. SOMERVILLE said:

Mr. Chairman, Fathers and Brethren of world-wide Methodism, and Christian Friends: I bring you tonight the greetings of "The Alliance of Reformed Churches Holding the Presbyterian System." I wish to say that I endorse thoroughly, and need not undertake to repeat, the good things that have been said by those two who have preceded me in regard to the Methodist Church and the work it is doing. It might be well, however, sir, to tell you the kind of people that I represent tonight in bringing you the greetings which I bring. It is a very long name—"The Alliance of Reformed Churches Holding the Presbyterian System." But it is a name that lays emphasis upon two words, "Reformed," and "Presbyterian." Reformed from Roman Catholicism; "Presbyterian"—the democratic system founded on government by elders. Some of you will remember how Joseph Cook used to declare that God had four testaments. The Presbyterian Church has always been anxious to take its position, both of doctrine and of worship and of government, from the divine word. Joseph Cook said God had four testaments. I think the Presbyterian Church can trace its history into all the four—the oldest testament, written in the rocks; the Old

Testament; the New Testament; and the newest testament. I bring you greeting from a Church that with its roots and branches lays hold upon those four. If you ask how it is possible that the Presbyterian Church should trace its system into the rocks, I am not sure. You would not think of going, for instance, among the fossils to look for elders! Yet perhaps a clerical cynic might say that it would not take even a Diogenes with his lantern to find fossils among the elders! But only a cleric would say that.

We look back into the Old Testament, and I am delighted to know that we trace our history right back to the beginnings of the visible Church. When God gave his commission to Abraham He said, "Walk before me and be thou perfect, and I will be a God to thee, and thy seed after thee." And He gave them the covenant of circumcision. And when God sent Moses down to Egypt to be the deliverer of His people, He sent him down and said, "You call the elders together, and tell them that I have sent you." Evidently the Church in Egypt was a Presbyterian Church, governed by elders. When Ezekiel was down in Babylon he set among the elders by the River Chebar, and he told them that God was going to bring them back into their land again. The Church down in Babylon was still Presbyterian! When we get down to New Testament times, I am sorry to say, we still read of the presbyterians, the elders in the Church of Jerusalem who had something to do with the death of our Lord. You will see that the roots of the Presbyterian Church go right down into the Old Testament, long before Rome set on her seven hills. When you come into the New Testament, I find that Peter, whom Rome claims as theirs in a very especial sense, claims that he belongs to the Presbyterian Church—"The elders which are among you I exhort, who am also an elder." Then I find that one of your men here the other day was claiming that Paul was especially the forerunner of the Methodist Church. Paul was a Presbyterian. Wherever he went planting churches he ordained elders in every city; and he sent Timothy to plant a Church and they were to select and ordain elders. So that Timothy was a Presbyterian.

So the Church from which I bring you greetings goes away back with its roots into the Old Testament, and spreads its branches, and the whole New Testament Church sits under its branches. It is not only a Church of yesterday. It is a Church of today. And I bring you the greetings of eighty-four branches—the Presbyterian Church has always had an amazing gift in dividing. But we are thankful to know that union is the principle that is going to govern this century. We have come together in Canada, and I trust we shall come together in the world, and by and by throughout the world be one. I bring you the greetings of eighty-four branches, all over the world, of the "Alliance of Reformed

Churches." They represent over thirty and thirty-three millions of people. During the past year through the Churches those people contributed something over sixty millions of dollars for the establishment of the Savior's kingdom in their own midst and extending it to the ends of the earth. These eighty-four branches that I speak of send their greetings to you out of Asia, Europe, Africa, the islands of the Sea, Australia, North and South America. The arms of the Church reach out on both sides, and they encircle the whole globe; and they reach out and gladly bring their greetings to you. They are, I say, the greetings from the Church not only of yesterday but of to-day, doing its work as you are doing it, with the same spirit; and the cross of Jesus Christ is the center around which we gather. And only by that cross and what it represents shall we conquer the world.

Joseph Cook spoke of the new testament—the newest. That is represented in the Church that is spoken of, adumbrated, in the Book of Revelation. As the veil is drawn aside and we look into Immanuel's land, what do we see? We see there not thirty or thirty-five millions of Presbyterians greeting thirty millions of Methodists. There are more than that. We find ten thousand times ten thousand around that throne. I know there has been objection raised—I was a little surprised to find that our newspapers were hinting that there was opposition in your deliberations to union between your Church and the Presbyterian Church. I had the honor to sit in the union deliberations through the years in which we were engaged together. I remember, when I came down to the first meeting I thought I was going to the funeral of Church union. But I found that we were not together for that at all—it was no funeral but Pentecost again. And as we gathered together in those five years in those negotiations, the one thought in every heart was, "What can we do to bring our forces together to make this Northern part of this American Continent Christian and keep it Christian?" We found it was simply impossible for us to do anything, unless by uniting our forces concluding some kind of corporate union. The Methodist and Presbyterian and Congregational Churches are planting two men here and there end yonder to do half a man's work. We cannot afford that; because we are bound to capture Canada for the Lord Jesus Christ, and we cannot afford to waste one man or one dollar. However, as we look into the future, I would like to say that even that newest testament, after all, the one Church of the newest testament, comes on the other side, when Presbyterian and Congregationalist and Methodist and Baptist all come together before the Lord Jesus Christ and cast their crowns before Him, and in the center is the throne, and on it the Lamb, and around about it the seats of the four-and-twenty elders. So, brethren, whether

you like it or not, in the great consummation, in the world to come, we are going to be one Church—and we are going to be Presbyterian.

I bring you, sir, the glad greetings of "The Alliance of Reformed Churches Throughout the World Holding the Presbyterian System." And I am sure that with one heart and voice their prayer is that your deliberations here may be blessed of God, and you may go back to your work in different parts of the world and carry your Saviour's kingdom to victory.

Dr. SPENCER: "I bring to you as the last fraternal messenger one of your own honored profession, born in the Province of Quebec, and educated in the University of Quebec, and like yourself coming into the West, who for many years has been an ornament of the bar of this city, Mr. HAMILTON CASSELS, Esq., K. C., a delegate also from this Alliance of Reformed Churches Throughout the World Holding the Presbyterian System."

Mr. CASSELS thus addressed the Conference:

I appear before you as one of these fossil elders. Like other fossil elders I find it a little difficult to follow this higher criticism of the venerable minister who has preceded me. I am very afraid that if we look at the Book of Revelation, we shall find no Presbyterians except the twenty-four elders. I do not think that any one can read that seventh chapter and be reminded, except from the use of that one word, of a Presbyterian service. It is altogether and entirely Methodist. Whoever heard of a Presbyterian congregation interrupting and falling on their faces and crying out, "Glory to our God which sitteth upon the throne and to the Lamb?" It is truly Methodist. If you accept the old-fashioned interpretation of Scripture, which is good enough for us laymen, we shall all be Methodists in heaven. A word is quite sufficient, Mr. Chairman, to convey the greetings from our Churches; and that has been given to you by Dr. Somerville. Our deepest and most sacred feelings are not well expressed by multiplication of words. You realize that our greeting is very sincere. I want to say, not to preach, but drawn to the thought as a business man, if the Methodist Church has 30,000,000 Methodists, and the Congregational Church has 30,000,000 Congregationalists, and the Presbyterian Church has 30,000,000 Presbyterians, how is it that the Christian life of our Christian communities and the evangelization of the heathen is so slow? Surely there must be in these great numbers that are given to us as representing our Churches something utterly un-Christian or lacking. It is impossible to believe that with

an army of 90,000,000 Christian men and women the world would be so far from Christ as we see it today. So let me ask you to think upon the significance of these figures, and let us see who it is among us that is at fault, and make it a real force and a mighty army of Christ.

At this point a hymn was sung, viz., No. 418—

"O Thou who camest from above;"

then followed responses to the messages of greeting.

The Rev. F. L. WISEMAN, B. A., of the British Wesleyan Methodist Church:

If I could say anything in reply to the addresses so eloquently spoken, I should not in the least mind if anything I have prepared should not be uttered. My father told me of a dear old Yorkshire local preacher who one day was suddenly called upon to speak, and he came up the stairs, ascended into the pulpit, gave out his text, smiled upon his audience, and then said, "Friends, I had lots of beautiful thoughts coming up pulpit stairs, but now they have all flew away." I am somewhat in that position. We have had such warmth of greeting, such generous treatment, ever since we entered into this land and city, that we are not altogether surprised by the warmth and brotherliness of the words that have been spoken to us tonight. But I would like to say, if I forget everything else that I desire to say, that even if they do not surprise us they undoubtedly greatly gratify us. We are thankful to think that we are thought of by others, of other Christian communions, especially those Christian communions which we think of in England as our natural allies, after so kindly and brotherly a fashion. We feel that there is not any reserve to their thought of us and of our churchmanship, or in their appreciation of the things for which we stand. They believe that we of the Methodist Church, although we are a separate organization, in protest against the errors and superstition of the Papacy, and although we may not have on our side the Episcopal succession, are nevertheless a true branch of the Holy Catholic and Apostolic Church. We like to say to them that we think we are still undoubtedly of the Protestant faith, and that these doctrines which are at the foundation of the Protestant Churches we hold as strongly and preach as fervently as they do. We also share with them a strong belief in the liberty of prophesying and of prayer. And we practice these things in our Churches, without any reference to any pre-conceived formularies, however beautiful.

We have been reminded this evening that we have, of course our distinctions. There is what one may speak of as a kind of

Methodist type. There is for us a certain distinction of statement and of organization and of methods and of discipline which probably or possibly does mark us out from other Christian communions. If I understand anything of the feeling of other Christian communions to us, it is that they are greatly desirous that we should maintain and hold that Methodist type; that they believe that it counts for something in the Church of Wesley and is important to the progress and development of the Church as a whole. On the other hand, we are not quite vain and absurd enough to suppose that our distinctions are to become a universal stamp. There is no Procrustean bed to which we determine that every other Christian shall accommodate himself. Indeed, we are not quite so certain of our own form as to think that we have reached any finality at all. If there is one thing in which the Methodist secretly prides himself, it is in the elasticity of his system, and that it can adapt itself to the changed conditions and needs of the days in which it is living. Consequently it would be absurd to expect, hope or desire that there should be on the part of the Church of Wesley any such approach to the Methodist type as would obliterate the other forms of Christian experience and character which are developed in their broad free Churches.

I would like to say to those who have so graciously spoken to us that we are just as anxious that the type that they represent should be maintained as they are that we should maintain ours. It will be conceded by those who name my name that I have some amount of sympathy with my confraternity of the East; and I will acknowledge a certain sneaking feeling that after all there is something in the contention of the astrologers and other wise men of the East in what they have said to us about the prevalence in destiny of the stars that are about the birth of any one of us. I do not mean to say that the fact that Mars and Saturn are in conjunction when one is born is going to order the history of his life. But I think it stands for something. And translated into the realm of thought, what it must mean there is this, that the great forces around the birth of an individual or an organization or a community have much to do in determining the course that that community or individual will pursue. I cannot think that it could possibly be good for us that the forces that were at the birth of the great Presbyterian and Baptist Churches of our land should cease to influence the coming days. Those great principles which were then enunciated with such clearness and power are valuable for us in our Church history today. I do not know that, for instance, in our land a better thing could happen to us than that some modern Dale and Guinness Rogers should come hand in hand and proclaim with the power and fervor of those two great giants of the Congregational Church what are the great principles

of our spiritual inheritance of freedom, and what we mean by the doctrine of a free Church in a free land. In like manner, it would seem to me that there are types of character which are formed under the influence of the prevailing doctrines and discipline of Churches, which are of great value to the Church as a whole. I believe that that great nation living a little bit to the north of the nation in which I live has owed much to its simple, rigorous climate, and perhaps to its simple life, to its porridge and its fish, for its brawn and brain. And I myself cannot but believe that what has brought the Scotsman forward into the very foremost places in Church and state and commerce, as well as in universities, has been the character that is produced under the mighty preaching and teaching of the Word in the Presbyterian Churches. As men are brought face to face, Lord's Day after Lord's Day, with the goodness and the severity of God, there is built up a certain massiveness of character, a certain breadth of intellect, and a certain inflexibility of will, and a certain power of endurance, as well as a certain restrained tenderness, which, I trust, may long be a notable characteristic of our Presbyterian elders, ministers and members. In precisely similar way I cannot but feel that our Churches, especially in these days wherein we are perhaps tempted to an undue self-indulgence, should be greatly enriched by that doctrine of the Baptist Church which guards admission into the Church with a rite that I cannot believe in these days one would willingly undergo, unless there was behind it the fervor of a great conviction and the desire to express one's belief in the Lord Jesus Christ in an utter renunciation of self. And that is the foundation of a character which is undoubtedly likely greatly to believe the truth and to make men and women of power and endurance and great patience.

We have to pay, and wish to pay, our tribute to this type of Churches, not merely because of the type of character which they are giving to our land and to our British Empire and to a wider sphere than that; but the Methodists certainly ought to be ready and are ready to pay their respects and gratitude to those who were in Christ before us. Let it be distinctly remembered that the work of the Presbyterians and of the Independents in the conditions before the rise of Methodism greatly prepared the way for the gospel which John Wesley proclaimed and for the opportunities that he had for proclaiming it. There had been that tremendous conflict for religious liberty in our own land; and the long, strenuous strife had been waged, and the great principles had been wrought, if not into the legislation, at any rate far into the conscience of the thinking and religious men of the time. And it was because of what had been done in the sixteenth and seventeenth centuries that the work of the Wesleys had such free

course as it possessed in the eighteenth. It may be that there were men here and there belonging to such nations who did not understand and appreciate the methods in which John Wesley carried on his work. But, none the less, the work had been done and the way had been prepared. In precisely the same way, in looking upon the days to come, we believe that there is a great work for the Churches yet to accomplish, the Churches that are represented here to-night. I am quite aware that the feeling of union is in the air at the present day. I agree with what my friend, Dr. Cadman, has said about the thought that seems to be moving in the minds and hearts of men to-day. On the other hand, we must be careful lest we allow the gibes of our enemies and the sneers sometimes uttered against the disunion of dissent, or the number of warring sects into which evangelical Christendom is divided, to take our minds off the real essential unity of the Churches of our day. There is unity now, and that difference does not necessarily do more than distinguish. It does not go on to divide. It would be quite absurd for me to criticise King George's army as not united, because it is divided into infantry, cavalry, and artillery, and engineers. I can make great fun of the fact that the army is thus divided. But friends would say that I was not worthy of my name if I did so. Precisely so I maintain that it does not follow that there is not a family because not every member of the family is called by the same name. There may be differences, and yet the one family. There may be all denominations, but the one heart. In Toronto at the University they are at the moment putting up new buildings. It will destroy the unity! As soon as you get the new buildings you have lost the unity! Tush! Nothing of the sort! It will increase the utility, and the new buildings will enhance the University. There are several buildings now in connection with the Church of Christ. They are raised upon the foundation of the long line of the Christian ministry. But each several building runs up to the one cornerstone, and all the buildings together are growing into one holy temple in the Lord. It does not follow that organic union is necessary for us, in order that we shall preserve the consciousness of our unity. Looking at the days to come, I confess that as I look at the possibilities that are before our friends of these great sister Churches in this vast continent, I am somewhat troubled. I remember reading that in the Boer War the military from the great cities, when they got out onto those vast plains, could not adjust their sight to the tremendous distances. I feel something of the same kind happening to my moral vision just at the present time; in sight of the tremendous spaces, of the enormous incalculable opportunities before you in this great land, I wonder what is to be done. But I can not help believing that if

of our spiritual inheritance of freedom, and what we mean by the past, of your Calvin and your Robinson, of your Goodwin, and your Howe and Baxter and Rutherford, you will find that the spirit is in you of courage and power and of a sound mind that will enable you in this great land to do the work in the twentieth century, which will make the work that is already done in the old land of none account, by reason of the glory that excelleth.

The second response to the fraternal addresses was by the Rev. H. M. DuBOISE, D. D., of the Methodist Episcopal Church, South:

Brethren beloved, representatives of great world affinities in faith and theology, we welcome your embassies to-night with feelings of peculiar satisfaction. Your coming to us, as also our solicitation of your approaches, gives expression, under exceptional conditions, to the advanced religious spirit of the twentieth century. The functions of this hour bring us to a goal not hitherto reached in the centuries of Christian diplomacy. Together, we represent the life and activities of the whole body of evangelical Christianity in both hemispheres. It is a spectacle for the contemplation and instruction of the secular mind, and is, moreover, the prophecy of a more vital drawing together in a near-approaching future.

The unity of the Kingdom of Jesus Christ and the solidarity of his people is the wish and dream of every true disciple.

In varying terms, and with widely different degrees of confidence, sometimes with airs of authority, the doctrine of this unity is preached. But, in whatever manner proclaimed, no ideal of Christianity is more persistently cherished and none is more certainly of its higher spiritual essence.

The wish for organic Christian unity is both reasonable and scriptural.

It goes without saying that no issue with this statement will be raised on the part of any of the bodies represented here to-night. And while it is doubtful if the prayer of our Lord for the oneness of His people implied any jurisdictional unity other than that of His own divine headship, there is yet abundant room and reason for feeling that such final unity is not impossible to Christian thought and achievement; that the time is coming when Christians will not only think of themselves as "one in Christ," but shall fully realize the boast of their oft-sung psalm:

"One holy Church, one army strong,
One steadfast, high intent,
One working hand, one harvest song,
One Lord Omnipotent!"

But what are the facts concerning Christian unity as they have developed in the history of modern Church relations?

The wish for Christian unity has scarcely gone beyond the stage of wishing, if we except certain wholesome minor cases and a world of unworkable theories.

The reason of this is plain. Neither the personal words of Jesus, nor the genius of the gospel as it finds expression in the Apostolic Scriptures, lead us to look for any certain or steadfast ecclesiastical unity, except that which is to be derived through the successive doors of unity in spirit and unity in faith. And with these the experience of the historic Church agrees.

Mere conformity is not unity, much less is it a guarantee of spiritual life, as the Christian world has sadly learned. Forced accommodations are as impossible to the teachings of the evangel as they are repugnant to the spirit of human justice.

Such rational divisions as today exist in the ranks of Christendom are, therefore, not matters for unqualified condemnation, but are such as find tolerance under the charter of Christianity. Under this charter all the Churches of Christ enjoy equality. Neither priority of organization, nor antiquity of traditions, can enhance Churchly claims. The Christly spirit and the Scriptural test of order and doctrine are the final marks of catholicity. Clearly, then, organic Christian unity is a matter which must wait upon time and history.

The Scriptures logically and properly place spiritual unity in the foreground of attainment. Consent of mind and heart must precede material alliances. This is the order of thought and history. When elemental Christian grace prevails, Judah and Benjamin may be wedded in heart, but confessions and theologies are things which are to be written when you can, and not when you will. When written at all, dogmas should be written sparingly and with a view to their ultimate elimination.

The fullness of time is the fullness of human assent. The yoke of conformity without unity of spirit is a yoke of bondage. An agreed spirit begets a unified body, but a body held together by canons and legal restraints begets a mischievous diversity of spirits.

And here is wisdom. While the forces of spiritual fellowship are in play as preliminaries of a larger and more literal unity, we need give ourselves no concern about the details of official unity, nor need we trouble the theological waters in the interest of an agreement of doubtful utility.

Certainly, for the present age, which is one of incubation and organization in evangelism, the larger bodies of Christianity would better continue to occupy their historic ground and maintain their traditions. The necessities which gave them existence have not wholly passed away.

It would be well, however, if subtending communions and controversial offshoots from the great theologies could be drawn back into their parent bodies, thus simplifying the task of the several representative branches of Protestantism. Indeed, it will at last be found that the certain path to unity lies in this direction. The Cedars of Lebanon must needs be truncated by the axes of the woodmen before they can be aligned as pillars in the earthly temple of Jehovah.

But while the case of organized Christian unity stands thus, inquiry into the possibility of a larger concert and a more general agreement is both lawful and desirable.

Haply, by the tokens of this hour, we are come upon the beginning stages of Christian coalescence. The occasion is not one of opportunity only, but of duty. Men to whom the task of dividing the cosmos falls, will not shrink nor falter.

As a rule the words of St. Paul stand us always in stead: "Endeavoring to keep the unity of the spirit in the bond of peace. * * * Till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Jesus' Christ." These are the ideal conditions of Christian unity, out of which, as out of a matrix, is to come the perfect Christian manhood, "the manifestation of the sons of God."

What is the unity of the spirit? It is not necessarily theological agreement, but it is fraternal tolerance. It is ability to see eye to eye what is the true sphere of the Kingdom of Jesus Christ, and to labor together for its perfect coming. Spiritual unity is also somewhat more than theological tolerance. It is a wholesome silence concerning our doctrinal differences. Being at one upon the urgent and saving truths of the gospel, let us make a truce concerning the tithing of anise, mint and cummin. Let us leave to private judgment the matters which do not violate the general and sensitive conscience of spiritual Christendom. In this atmosphere of charity and silence our differences will die much sooner than we think.

What advance has the Church made in achieving unity in the Spirit? Much, very much. The most significant chapter in the annals of the last half-century is the story of this rapprochement.

What further advance is now possible? Frankly, it must be said, none, except that which follows the path already trodden. Experiments and bizarre attempts at organic Christian union are to be dealt with cautiously.

What is unity of faith? When I say that corporate, or even jurisdictional, unity in Christianity is dependent upon theological agreement, I at once declare such unity to be, for the present age, at least, an impossibility, but when I say that a large and

working unity in faith has already been attained, indeed has always existed, and that a larger is still in prospect, I but affirm what is here known to be true.

The essentials and irreducible conditions of unity in Christian faith I believe to be correctly stated thus:

1. The miraculous birth and divine-human personality of Jesus Christ.
2. The vicarious and perfect merit of the atonement made in his blood.
3. The resurrection and ascension of his body.
4. The inserrancy and sufficiency of the revelation contained in the Canonical Scriptures.

Belief in these doctrines is Christianity. It is not correct to say that all that lies beyond is non-essential, but it may be safely admitted that in interpretation in that field there is room for honest and tolerable differences. In dealing with these differences is the prospect of a final and complete unity of our universal Christian household.

Brsthren, in the hops of this unity, and in the name of our common Lord and Savior, hear back to your constituencies the love and greetings of the whole Methodist world.

Conference sang the doxology, and the benediction was pronounced by Dr. S. P. CADMAN.

NINTH DAY.

THURSDAY, OCTOBER 12TH.

FIRST SESSION.

TOPIC: HOME RELIGION AND RELIGIOUS EDUCATION IN THE HOME.

Mr. Ald. E. C. RAWLINGS, J. P., of the Primitive Methodist Church, presided, and the Rev. G. ARMITAGE, of the same Church, conducted the devotional exercises, announcing Hymn 795—

"I and my house will serve the Lord;"

which the Conference sang heartily. The Scripture read was Deut. 6: 1-9. Prayer was offered by Mr. ARMITAGE.

The PRESIDENT: "The first business is to listen to the 'Message of the Conference to the Methodist Churches.' It is to be read by Dr. SCOTT LIDGETT:"

The Ecumenical Methodist Conference, assembled in Toronto, sends greetings to the Methodist Churches throughout the world: Grace to you and peace from God our Father and the Lord Jesus Christ. We offer unceasing prayers on your behalf that the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him, that ye may be filled with the Spirit, and may thereby be made ready for every service to which the Church of Christ is called in the present age.

The discussions in which we have been engaged have made us familiar with the present position of world-wide Methodism and with the tasks it is everywhere undertaking. We are well aware of its vast body of members and adherents, of the signal marks of vitality and progress that have attended its work during the past ten years, and of its growing moral and material resources. We rejoice in the abounding evidences of a unity alike of faith and loyalty, and an outlook which promises still closer co-operation in carrying out the world-embracing tasks that God has committed to us. For all these tokens of His continued presence and blessing we give

unfined and hearty thanks. When we consider the marvellous triumphs of the gospel, ministered by our forefathers and us in much weakness and unworthiness, we are constrained to cry in wonder and humility, "What hath God wrought!"

We desire above all on the present occasion to direct your most serious and earnest attention, brethren, to the sacred trust that has been committed to Methodism by God our Savior and the ever-growing responsibilities thus imposed upon us in the present condition of the world. Methodism is the creation of the Spirit of Christ by a revival of religion unequalled in the history of the Christian Church save by the Reformation. This rediscovery and proclamation of the gospel by the Wesleys and their coadjutors in the eighteenth century was the result of a fresh and transforming experience of the all-sufficient grace of God in Christ Jesus. That experience was prepared for by a heightened sense of the sovereign holiness of God and an overwhelming conviction of sin. To men thus smitten by the Spirit of God there was vouchsafed a fresh revelation of His Grace in Christ and of the meaning and efficacy of the atonement. The message of forgiveness in Christ came to their awakening faith; the witness of the Spirit of their adoption as God's sons brought full assurance to their hearts; the power and blessedness of holiness came into their lives by the new birth and its issue in sanctification. With that great experience all things within and without, in heaven and on earth, were made new. Above all, there was given to them a new apprehension of God in Christ and of the meaning of religion. The force of this great declaration, "God is love," came home to them afresh. It displaced all harsh conceptions of His sovereignty, made all limitations of His redemptive purpose in Christ impossible, and dispelled all doubts and hesitation before the radiance of His fatherly beneficence.

"'Tis love; 't is love. Thou diedst for me;
I hear Thy whisper in my heart.
The morning breaks, the shadows flee,
Purs universal love Thou art.
To me, to all Thy mercies move,
Thy nature and Thy name is Love."

The nature of true religion was seen to correspond of necessity with its object. The essence of religion is not to be found in the creeds in which its beliefs are formulated nor in the observance by which it is guarded and expressed. True religion is perfect love to God and man. It is not a restraint upon freedom, but its inspiration. With the fulfilling of love come the joyous sense of boundless possibilities, the blending of earth and heaven, the commission to transform the whole life of man till it reflects the love that is supreme in

heaven. Methodist experience, Methodist theology, Methodist preaching, derive their distinctive quality simply from this radiant apprehension by faith of the supremacy both in heaven and on earth of this gracious, holy, and universal love.

Hence Methodism is, as John Wesley always claimed, simply a return to primitive Christianity by way of a renewed experience of its meaning and power. It is not sectarian. In its rise and progress it stood entirely outside the range of theological and ecclesiastical controversies, save when these appeared to limit the extent and fullness or to destroy the integrity of the gospel, as revealed in Christ and verified in the saving experience of His grace.

Moreover, Methodism, being thus a return to primitive Christianity, takes its place in the very center of the progressive movement of Christian history. In this spiritual significance Wesley stands in the great succession after St. Paul, St. Augustine, and Luther. The outstanding eminence of these men lies in the fact that the unique depth and vividness of their experience of Christ removed from their work the limitations of time and place, making it in the strictest sense providential and anticipative. This is true to a remarkable degree of Wesley and of the Methodist movement that resulted from his apostolic labors. Who that watches with true insight and imagination the world-wide expansion of the English-speaking race, its commercial, industrial, and imperial development, its growing influence upon the ideals of mankind, and recognizes that this many-sided movement gained its distinctive character and its decisive impetus in the eighteenth century, can fail to see the direct intervention of Christ Himself in a revival which laid anew the foundations of vital religion, established its hold upon the rising democracies, and endowed it with progressive ideals and energies, fusing, in the central fire of love, the spiritual and the secular, the eternal quest and the earthly pursuits that are alike ordained of God? Looked at from this standpoint, the history of Methodism has untold importance. We give thanks to God for the countless multitudes throughout the world who have received the gospel to their salvation at the hands of Methodism. Yet we recognize, beyond this, that Methodism was raised up by God to give a new impulse and direction to the course of the Christian religion as a whole. Its influence has spread far beyond its own bounds. While its chief conquests have been from the outside world, it has been used by God to quicken the spiritual experience of the Churches, to transform theology by a more gracious spiritual and genial apprehension of God in Christ, to call forth a new spirit of aggressive evangelism, and to combine spiritual with social effort. The mission of Methodism, thus understood, so far from being exhausted, is but in its beginning. The conditions of the twentieth century are far more congenial to Methodism than those either of

the eighteenth or the nineteenth. Its essential meaning is the best antidote to sacerdotalism, the preservative of evangelical truth amid the changed conditions of modern thought, the means of uniting steadfastness in the faith with complete intellectual freedom, and with confident ability to march forward with the times.

Methodism, regarded in this light, is so catholic and pervasive an influence that it can not be limited by the ecclesiastical organizations it has created. Yet the organization of Methodism was and is essential alike to the edification of its members, to the delivering of its message, and to its influence upon Christianity at large. We refuse to regard the denominational position of Methodism as sectarian in its character, or to hold that such distinctive organization involves separation from, still less antagonism to, the whole body of Christ throughout the world. We desire to promote the closer fellowship and the fuller co-operation of all Christian people. We recognize that the unity of the Church is a prime condition of its spiritual well-being. Yet we are convinced that within the universal communion of the Church and as a means of its full realization there is, at least for the present, both a place and a need for denominations, provided they so bear themselves in relation to others as to hold the truth they have received in trust, not only for their own adherents, but for the catholic Church. The Methodist Church has grown up out of and still consists of its societies. These societies were formed in the beginning as a means of promoting a high standard of personal devotion, an intimate spiritual fellowship, and a ceaseless evangelical witness. The Methodist society is the sphere in which unworlly men have been directed towards the common pursuit of the life of Christ, in all the fullness both of its privileges and its obligations. Without its creation Methodism would have lacked its essential embodiment and its practical effectiveness. The Methodist Church is under a constraining obligation both to its Lord and to Christendom to maintain unimpaired the distinctive intimacy and unworldliness of its Church fellowship. God forbid that we should make our boast of mere numbers, external agencies, and practical capabilities! Be it ours, brethren, to pursue, in closest fellowship, the highest experience of Christian holiness! Let God in Christ create afresh His own evidence of His grace and power in our hearts and lives! The Church needs above all to realize in unceasing faith and prayer its inexhaustible resources in God. It is His will that we should "be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God." All else is subsidiary to and is contained in this high and unbounded experience. The signs and wonders of God's grace to usward who believe are the most effectual means of commending His

gospel to mankind. Only as our life in Christ is radiant with the energy of His holy love shall we be empowered for His service in the world and be enabled to offer to our age, with the demonstration of the Spirit and in power, that which it so sorely needs.

Yet the inward life of perfect love is, by its very nature, not purely subjective. It fulfills its eternal meaning, not in separation from the unfolding purposes of God in human history, but by vital interaction with them. The love of God "shed abroad in our hearts" must, of necessity, have its complete manifestation in the pursuit of a great objective end. This essential end is threefold, the complete achievement of a Christian world, the triumphant establishment of a Christian civilization, and the prevailing influence of the Christian spirit throughout the whole range of human life. The first represents the missionary calling of the Church, the second its humane mission, the third its ministry to the perfect realization of the Spirit in the collective life of mankind.

The missionary calling of the consecrated Church stands foremost. The conditions of the present age conspire both to enforce the divine commission, "Go ye into all the world and make disciples of all the nations," and to afford unprecedented opportunities for its accomplishment. For the first time in human history mankind stands revealed as one body. The tribes and races of the world are at last entering into the complete solidarity of a common life. No longer can any one of them pursue its destiny alone, or unaided by the rest. The long ages of isolation have passed away. The era of strife is giving place to that of co-operation. The barriers, hitherto raised by time and space, are fast being overcome. Common intercourse and common interests are producing common agreements, which bid fair to embrace, in the near future, the entire race. A mysterious movement of world-wide progress shows that we are living in one of the great "seasons" of the Kingdom of God. Nations that were deemed, until recently, stationary or backward have become dissatisfied with old achievements and present conditions. They are stirred by new impulses and inspired by new ideals. As they join the ranks of the great army of progress they quicken the pace of those that have gone before them. Politics, commerce, the sciences and arts are together weaving a universal community of human life. Slowly but surely a common outlook upon and attitude towards the world is being evolved. Behind this momentous change stand the need and possibility of those common ideals and standards of moral life upon which alone a universal fellowship can be reared. Whence can such a common morality spring? Only from a great religious inspiration. And whence can such an inspiration be drawn? Only from the Christ, whose revelation of the Father provides the great presupposition which alone can justify the faith, hope, and love upon which the possibility of progress depends.

Hence a new vision of the spiritual sovereignty of Christ is beginning to dawn upon the world. A growing sense of His Headship is calling to those who are entering for its higher purposes into the new fellowship of mankind. Such a situation presents a divine summons to the Church, and not least of all to Methodism, which treasures the great saying of John Wesley, "The world is my parish," as expressing the force and range of its evangelical calling. The judgment of God and of man will meet righteously condemn us as recreant and worthless if we know not "the time of our visitation" or fail to rise to the standard of faith and devotion which it demands of us. Methodism will then be added to the list of spent forces and exhausted enthusiasms in spiritual history. It will stand at the bar of history as having betrayed its trust and denied its inmost meaning. But, brethren, "we are persuaded better things concerning you and things that accompany salvation, though we thus speak." Let us seek to co-operate to the full with the whole Church of Christ in discharging our primary duty of world-evangelisation. Let every Methodist Church throughout the world take its place in a concerted movement to win mankind to Christ by a Spirit-empowered and directed evangelism.

Side by side with the endeavor after a world-embracing evangelism must go the ceaseless effort to establish a Christian civilization in every land. The salvation of Christ must find its complete manifestation in collective as well as in individual life. This is implied alike in His universal Lordship, in His office as Redeemer, and in His religion as perfect love. The witness of Christianity to the world must be fulfilled in its social aspects and ideals. The supremacy of love in heaven must be made manifest in its advancing triumph upon earth. "As in heaven, so on earth," is the only ideal that is correlative with the Divine Fatherhood that Christ revealed. The eternal sovereignty of love demands its temporal and all-embracing expression. Hence we are constrained by the inner logic of faith to assert the supremacy of Christ over every realm of human affairs by the application of His law of love to every relationship and interest of mankind. As citizens we must seek to secure in righteousness, wisdom, and complete unselfishness a truly Christian, and therefore human character for all law, administration, and public policy. This governing principle supplies practical guidance as to the objects that must be pursued by both our personal and collective, our private and public influence. So far as our several commonwealths are concerned, we must promote all measures which will effectively tend to eliminate the degrading poverty that impairs the spiritual as well as the temporal well-being of multitudes, that implies the negation of Christian brotherhood, and brings disgrace upon Christendom in the eyes of the non-Christian world. We must labor ceaselessly so to transform the

material environment of the peoples that it may promote, and not hamper, the possibilities of a completely Christian life, with all its moral, intellectual, and even physical implications, for the weakest members of the community. We must put forth our utmost efforts to destroy the organized inducements to intemperance and impurity that bring mammon-worship and self-indulgence into devastating alliance. We must strive with all our might to protect the Christian integrity of marriage and of the home. We must direct our utmost endeavors to secure the truly Christian education of the young. We must welcome and seek to extend the influence of women in the counsels of the Church and in the service of the community. We must guard, in all wisdom, the sanctity of the Lord's day, showing that its due observance is as precious to all the higher needs of personal character, home life, and human efficiency as it is to the fulfillment of religious service. We must uphold Christian standards of morality and humanity in the production, distribution, and use of material wealth. In the sphere of international relations we must exert all our influence to abolish war, to remove all causes of suspicion and estrangement between nations, and to allay all outbursts of warlike passion whenever they arise. In this connection the Conference, in union with the Methodist Church throughout the world, offers unfeigned thanksgiving to the God of Peace that He has put it into the heart of His servant, the President of the United States, to initiate with far-sighted wisdom and noble courage a policy of universal arbitration, and that the response of the British Government has enabled him to inaugurate a league of peace into which we may well hope that all the nations of the world will eventually enter. Further, we must be constantly solicitous that the contact of the more powerful and progressive races with the more backward may be so ordered as to respect the rights and promote the highest interests of our weaker brethren; never to sacrifice them to greed, contempt, or cruelty. Keeping free from the danger of political partisanship, we must seek to bring a truly Christian inspiration to the State, setting forth the noblest spirit of patriotism, of righteous and incorrupt service of the common weal. By appropriating to ourselves and applying to our communities these ideals of Christian brotherhood, we shall bear witness in the secular and social affairs of life to the Methodist doctrine of perfect love.

Finally, our success both in evangelizing the world and in transforming its civilization will depend upon our maintaining a prophetic witness to the meaning of the Christian spirit in the vast range of its governing principles and ideals. We must embody and assert the spiritual values Christ has revealed and enjoins. The modern world is stimulated, as no other age has been, by manifold interests that both attract and distract it. New points of view,

scientific, historic, and practical, are being presented to its imagination in a succession of bewildering swiftness. Too often the proportion of things is lost; the true meaning of life is obscured. Faith is either disabled or is overlaid by the preoccupations of the world. Yet the testimony of the human soul remains naturally Christian. It is for us, dear brethren, so to surrender ourselves to the living Spirit of Christ as our forefathers did, that God Himself may renew in us, and may through us republish to this age the signs infallible of His grace in Christ Jesus, of His purpose to satisfy the eternal need of man by a full salvation, and "to sum up all things in Christ, the things in the heavens and the things upon the earth."

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." (2 Thessa. 2: 16, 17.)

Secretary CARROLL moved the adoption of this message, adding that probably the Business Committee would suggest a Sunday when it should be read in 100,000 Methodist Pulpits throughout the world.

The Message was adopted by a rising vote.

The PRESIDENT: "The Message is adopted and will be read throughout the Churches of Methodism. Now we are going to renew the discussion commenced yesterday upon the proposed Ecumenical Methodist Commission."

The Rev. J. M. BUCKLEY, D. D., of the Methodist Episcopal Church:

We do not want to do anything of this kind unless it is to meet a known and felt necessity. I can not see that it is such. We were told yesterday that this is to resemble in some respects the Continuation Committee of the Edinburgh Missionary Conference. They had three reasons for continuing. The first was to continue the investigations commenced by the Commission, but not completed. Second, to carry into effect the conclusions and suggestions of the World Conference. Third, to arrange after full correspondence with the various boards, if it should be found desirable, to create an international missionary advisory board. Those were the reasons. Now look at our situation. This Conference has no legislative function, and this Committee if appointed could have no authority unless it were assigned and limited by the various General Conferences; and the dissent of only one body would destroy its ecumenical character. I deem it to be indefinite, and also impracticable. It overlaps other existing federational commissions. Six or more of the largest communions have committees on federation. This institution would overlap such, as I can show by reading what they say. It is not necessary. Have we not had four

Ecumenical Conference without any such thing? Have we had any trouble of any kind? Furthermore, if this institution is created, and delivers its ideas to the world, it will put every General Conference and every individual in a place where, if they do not approve of what is proposed, they will have it thrown in their faces that this has been done by the executive of this institution, and has its approbation. I consider that to be a very serious thing. We have our tremendous problems. You brothers of England can not understand our problems in the United States until you have settled in America and gone through one General Conference. It is so all the way through. The smallest of these Methodist bodies can stop a thing and destroy its ecumenical character. Further, it will be tremendously expensive from now until then. St. James tells us to be careful about things for one year—what is going to happen in ten years? See what has happened. You will create, and you will have to support in some way, two very important offices. I am not in an argumentative mood. I simply present to you the things that come up to me personally. If you please I shall endeavor to destroy the evils which I think I see.

The Rev. THOMAS E. WESTERDALE, of the British Wesleyan Methodist Church:

I hope that the Conference will not listen one moment to the speech, in the sense of voting for the proposition contained in the speech of Dr. BUCKLEY. He commenced by saying that there is no felt or known necessity of bringing this Commission into existence. I would like to remind him and the members of this Ecumenical Conference that there is one vital, serious, overwhelming consideration which did not exist at the first Ecumenical Conference or the second or the third, but which does exist at this present moment in connection with the fourth Ecumenical. What is that? We all heard on the first day of this Conference the sad report from all parts of universal Methodism. You were told by several speakers from the Eastern Section that there is something amiss with our Methodism in that section. We heard also that there is something amiss with the Western section of Methodism, in this sense, that you are not keeping pace with the growth of the population. I have been present at every session of this Conference; and the impression of one day is almost knocked out by that of the other days. But there are two surviving impressions. What have we done to face the awful problem that came before us in the first day's reports? Have we heard a single suggestion? Has a voice been raised to face the great problem of the fact that some how or other there is something amiss with present day Methodism?

I rejoice that Sir ROBERT PEAKS and Bishop HAMILTON submitted to us the suggestion to bring this Commission into existence. Every half-day has been allotted to some specific subject. I hope that at its very first meeting this Commission will consider these various reports. It seems to me that Dr. BUCKLEY has nothing in his mind except that he imagines that some kind of influence will be brought to bear against the getting together of a great united Methodism. But there is something else to be considered. Let this Commission come into existence, facing the problem that has been brought before this Conference, and send some suggestions to all the Methodisms.

Again, while I rejoice at the union of various Methodisms that

has taken place in Australia and Canada, I as an English-born Methodist belonging to the parent body, look with dismay upon the prospect of Methodism's disappearing under some kind of Presbyterianism [No! no!] Well, stop a moment! What are you going to call it, if Canadian Methodism and Presbyterianism and Congregationalism comes together? [Christianity!] Christianity? Yes, and I believe the finest form of Christianity upon the face of the earth is our glorious Methodist Christianity. We in the Old Country will look with sorrow and despair if our Methodist form of Christianity which we have sent over to this new country is going to be submerged or annihilated in something that is nothing.

The Rev. HENRY HAIGH, D. D., of the British Wesleyan Methodist Church:

I hope this Conference will not be led away from the main issue by the kind of remark which Dr. BUCKLEY has been making this morning. Every reason that makes an Ecumenical Conference desirable once in ten years makes it important that there in the interval should be some body of some kind appointed by this Conference to watch affairs. It seems to me strange that we should meet once in ten years and give expression to a great variety of views, seeking unity all the time, and when the Ecumenical Conference is over nothing should be done until another ten years comes around. Surely matters are moving in such fashion all through the world that those who represent the great Methodist movement should be continually on the lookout, and ready with helpful and intelligent suggestions for the whole of our Methodist Church. Of course, the commission that is suggested will be restricted in its powers. It is bound to be that. It will be only advisory; and I assume that it will not interfere with the domestic policy or affairs of any section of the Methodist Church. That I think must be clearly understood. But when you have made restrictions of that sort there is a great office for such a Committee to perform. We want as far as we can to act together upon worldwide opinion. And how are we to act together unless some of the best minds of our Methodist Church are working in concert all through the interval between this Ecumenical Conference and the next? I do not know. Other great Churches have standing commissions. Some of the progressive strength of the Anglican Church has been obtained by the fact that they have their commission constantly looking at this, constantly making suggestions, constantly trying to inform the leaders of their Churches. We want that in Methodism. I can think of a number of instances in which we might save ourselves much weakness and gain much strength by active co-operation such as would be brought about by the formation of this Commission. If there was nothing else to be said, I believe that a Commission of this sort would be invaluable in making suggestions to the various missionary boards represented in this Ecumenical Council. But that is only one field of operation. On every hand in this living, moving age we need to have somebody who is studying these questions in relation to our great Methodist Church. I hope that nothing will prevent the passing of this resolution and the forming of this Commission. I understand that when any portion of the Church appoints its representatives they will take the place of the existing representatives on the present Commission. When the matter is a little further elaborated, I would like the resolution

to be so amended as to prescribe the basis of representation on this Commission and provide for the apportioning of the representation. Those are matters, however, which can be relegated to a committee after the resolution has been passed. I hope that this morning we shall with practical or perfect unanimity order the formation of this Commission.

The Rev. B. W. ROSE, D.D., of the United Methodist Church:

I have sat through this Conference as a silent but I hope not unobservant listener. There are many subjects on which I might have spoken. I think that this morning we are at the heart of the practical business. I have listened with interest to Dr. BUCKLEY, and was rather disappointed. I desire to support the remarks of Dr. HENRY HAIGH. There is no more vital question than this. There are three reasons why we should pass this resolution. First, in the interest of missions. Bishop Westcott says that in due course Christendom would be concerned about union by being compelled to consider it from the standpoint of missions. In our United Methodist Church we are concerned with the fact that we must amalgamate with other bodies to make our work efficient. Everywhere we come up against this solemn of union of kindred forces and considering what we can do. There is no more important question for Methodism to consider than this: How in its spreading power its evangelistic contribution can be made effective in the evangelization of the world. My second reason is this, that in the interests of unity we should do this business. I have heard some brethren speaking of unity and denominational continuity. Methodism is not one of the eternities of God! It is one of the temporal things to serve His purposes. I have not the slightest fear of Methodism as a name passing from the earth. If it has done its work what matters the name so long as the work and spirit go on? We want to know more of each other. As our brother said one vital reason why this Conference should constitute a watching committee is this: Here am I forty-five years of age. Do you know what it means to me to come here prejudiced and feeling that this Conference is all talk? I have been converted to the idea that if you want to make Methodism a real help to the world you must in some way continue the things that this Conference represents. The third point is this, that in the interest of the youth of our Churches and of some others, you must somehow amalgamate the power that this Conference represents. You must bring the youth and enterprise and audacity of the Church to bear, or else you must be extinguished.

(Cries of "Vote! vote! vote!")

The Hon. Justice J. J. MACLAREN: "It is the order of this Conference that the program shall be taken up not later than eleven o'clock. That hour is past."

A DELEGATE: "I desire to ask a question in the interpretation of this resolution. I observe that this suggested Commission, the appointment of which has my hearty approval, is to serve ten years and to have the power to act and to make

report. To whom is the report to be made? Does it mean that only once in ten years this report is to be made?"

The PRESIDENT: "There is a point of order which the Judge has raised. This is a matter brought up by the Business Committee, and ought to have preference. I think it would be a convenient thing to have two or three brethren speak, and then perhaps Sir ROBERT PERKS, and then close the matter."

A DELEGATE: "I move that the vote be now taken."

This motion prevailed.

A DELEGATE: "May I have my question answered?"

Sir ROBERT W. PERKS: "It was the suggestion of the Business Committee that these several periodical reports should be immediately transmitted to every Conference represented in the Commission. And may I say also that it was the intention of the Business Committee that if there are any vacancies on the present Commission, they should be filled by temporary appointments by the members of the Commission? For example, it may be possible that in some Churches the members of the permanent Commission can not be appointed for two or three or four years. Meanwhile, it is suggested the members of the present Commission should form part of the new temporary Commission.

The Rev. FRANK MASON NORTH, D. D.: "I desire to ask a question. It is intimated that modifications of some sort might be made after the principles were adopted. I ask whether it is the intention to bring in modifications of the items of this report? Some of them are very important, and should be considered carefully."

Sir ROBERT W. PERKS: "If the principle embodied in this resolution is adopted, I want to propose that the whole matter be referred back to the Business Committee to consider certain necessary details in connection with the formation of these Commissions."

The Rev. HENRY HAIQH, D. D.: "Would it be in order to move now that this report be recommitted to this Committee so that its defects might be remedied and the Conference permitted to act upon it in its detailed form?"

The PRESIDENT: "I think I am bound now to put the resolution."

The vote was taken, and the PRESIDENT announced that it prevailed, with four negatives.

Dr. HAIQH: "I now propose that the matter be remanded back to the Business Committee for the consideration of all necessary details."

Bishop E. E. HOSS: "I take pleasure in seconding that motion. We must work this out into more elaborate details. There is a very valuable thing in it, but we shall be proceeding without due caution unless we are exceedingly careful of the steps we take. I am in favor of the movement, but I want it threshed out more carefully."

The Rev. W. I. HAVEN, D. D.: "Do we understand that the Business Committee are to report back for the action of this body?"

The PRESIDENT: "Yes."

Sir ROBERT W. PERKS: "The Business Committee would like to have any members make any suggestions in writing, so that they can consider it this afternoon."

Dr. HAIQH'S motion was put, and it prevailed.

The essay of the morning, on "Home Religion and Religious Education in the Home," was presented by the Rev. W. B. LARK, of the United Methodist Church:

No more important subject can engage the attention of this Conference than the one which is before us this morning. The subject is of vital importance to the family and to the Church, to the nation and to the race.

The home sphere is the first we come to know; home influences are the most formative, the most powerful and the most abiding which a man's life can possibly know from the cradle to the grave. It is in the home that the first dawns of intellect are realized; it is there that the first heart-yearnings assert themselves, and the principles of morality and religion first begin to unfold in the youthful mind. It has been said that a child has "no morality and no sense of religion." I do not object to the statement, provided nothing more is meant than that up to a certain point in a child's life there is no conscious development of moral principles, and the religious sense does not consciously make itself known; but what we read of the childhood of our Lord is, to a certain extent and in a very real sense, true of all childhood:

the child grew in wisdom and stature, and in favor with God and man."

We believe that the home influences should be the center of all influences which are good and great, and that this may be so it is of the first importance that the whole atmosphere of the home shall be truly Christian.

The godly counsels of a sainted father and mother, the lessons of wisdom and virtue which they inculcated, and the truly Christian life they lived—do not such stand out among the most hallowed memories of a man's life? Such memories never leave him, they run through the years of his pilgrimage, ever drawing him to the good, the pure and the true. It is not possible to overestimate those first impressions which the soul receives when as yet the child-nature is in the first stages of development. We may unlearn many things; we may bury in oblivion much of the past, but those early impressions which we received can never be wholly uprooted. It is not possible to obliterate them, however much we may desire to do so.

What a lovely picture of a Christian home we have in the reminiscences of the New Hebrides missionary, J. G. Paton, and what a striking testimony that picture is to the power and abiding nature of the impressions made in early life! He says: "Our home consisted of a 'but' and a 'ben' and a 'midroom,' or chamber, called the 'closet.' . . . The 'closet' was a very small apartment having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, we saw our father retire and shut to the door; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayer was being poured out there for us, as of old by the high priest within the veil in the Most Holy Place. We occasionally heard the pathetic echo of a trembling voice pleading as if for life, and we learned to slip out and in past the door on tiptoe not to disturb the holy colloquy. The outside world might not know, but we knew whence came that happy light as of a new-born smile that always was dawning on my father's face; it was a reflection from the Divine Presence in the consciousness of which he lived. Never in temple or cathedral can I hope to feel that the Lord God is more real, more visibly walking and talking with men, than under that humble cottage roof of thatch. Though everything else in religion were to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God; why may not I?'"

And what of the men and women reared in such a home, men and women whose childhood was passed amid such surroundings, enriched with such holy influences? Listen: "There were eleven of us brought up in this home, and not one of us in this world, or in any world, but will rise up at the mention of our parents' names and call them blessed."

No, there is no sphere of influence to compare with the home, no sphere in which the Christian parent will wield a greater power, or reap more enduring results, no sphere in which he is less likely to labor in vain and spend his strength for nought.

Our whole conception of the training which our children should receive at our hands will largely depend on our rightly understanding the Christian doctrine of childhood and the relation in which the children stand to Christ and His Kingdom. How near and dear the little ones are to Christ! It was of little children that He said, "Of such is the Kingdom of heaven." It was of little children that He said, "Take heed that ye despise not one of these little ones; for in heaven their angels do always behold the face of My Father who is in heaven." Yes, it was of little children that He said, "It is not the will of your Father who is in heaven that one of these little ones should perish." And of little children we read, "He took them up in His arms and blessed them." The relation of children to Christ is, I think, set forth in what has been called "the great commission." "All power is given unto Me in heaven and in earth; go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." Jesus Christ is the Sovereign Ruler of the human race. The heathen have been given to Him as His inheritance, and the uttermost parts of the earth as His possession. He is King of all men by God the Father's appointment. He has received power over all flesh! Every child born into the world is born a subject of Christ; has been redeemed by Him. He died for the children "without asking their consent, or waiting for their faith." They are His, absolutely His; they are subjects of His Kingdom, not by their own choice, but by virtue of their very birth. They were born members of a race over which Christ has received supreme authority. He is their rightful King. The work of the parent and of the Church is to keep them from going over to the dark ranks of the devil.

Does this mean that the children do not need a work of grace to be wrought in the heart? By no means. I find nothing in the teaching of Christ or of the apostles to favor the view that the spiritual life of the parent is transmitted to the children, or that the faith which brings the parent into union with Christ necessarily carries His children with him. "That which is born of the flesh is flesh." The child inherits the natural life of the

parent, but spiritual life is received direct from God by every individual soul. "There is no entail of godliness."

But who of us can say how early a child is capable of a true spiritual life, wrought in its bosom by the Divine Spirit? May we not take it for granted that the Spirit's work begins very early in life? We read of those who were filled with the Holy Spirit from their mother's womb. There are those in the Christian Church to-day, most saintly men and women, full of Christian service, who can not tell you how or when they first came to know the Lord and to love Him. From their earliest childhood they were taught to love Christ and to trust Him with all their hearts, and who will question the results?

In our early days it was the common practice among Methodists for households to meet together, morning and evening, for the reading of the Scriptures and family worship. The obligation of Christian parents to provide for the godly training of their children was very generally insisted upon, and was very generally fulfilled; but to-day family worship is very largely a thing of the past, and the obligation of Christian parents to instruct their households in religious truth and duty is, to a very considerable extent, ignored. The Sunday school is regarded as relieving parents of the solemn duty which God has laid upon them, and which they, as parents, can discharge much more efficiently than can any other person. The decay of the family altar and of the practice of giving children religious instruction in the home is much to be deplored. Do what we may, the absence of a Christian home training can not be compensated for by any other means; nothing which may be done outside of the home can ever take its place. The Sunday school may accomplish something; the Sunday school teacher may do his best, but the Sunday school can not take the place of the home; and the Sunday school teacher is, at the best, but a poor substitute for the Christian parent. The starting-point of the Christian life should be the Christian home.

We have been deploring our decreases, as well we may. It is sorry comfort with which we seek to replace one another in our failures, viz., that "figures do not mean much." We may rave against statistics, and defy the "statistical devil" to our heart's content, but, seriously, should we speak and act thus if we had a big increase to report instead of a big decrease? The Churches do well to be distressed over these decreases year after year. What if Methodism had retained her children, should we have had such decreases to deplore? Why have we lost our children? Are Methodist parents free from blame? If Methodism had retained her children, as she should have done, how different would have been her position to-day! Yes, it is too true that we have been looking for our increases "more from the penitent form

than from the family altar." We have been more hopeful of converts from the ranks of wickedness than from the ranks of those who, from their earliest infancy, have been trained in the way they should go; hence we have been ready to bestow any amount of labor on the conversion of adults, who are steeped in sin, but have regarded time and effort spent in bringing child life to the feet of the Lord as very much of a waste!

We begin at the earliest possible moment to train our children physically and intellectually. Nothing that we can do is too much for us to do to save our children from being handicapped in the race of life by a sickly constitution, or a mind that has received no training. But the infinitely higher interests, the interests which are spiritual, are, in the majority of cases, relegated to a very secondary position, if not altogether neglected. Those interests which belong to the present life, and which and with it, receive every attention, and are provided for to the full extent of our ability; but those interests which have to do with the molding of character and the determining of destiny receive but little attention at our hands. The early time is neglected and every opportunity is given to the evil one to preoccupy the ground with tares, an opportunity which he never fails to embrace. Why give the world, the flesh, and the devil the advantage of those early days of the child's life when the child-nature is most impressionable, and the child receives impressions which will live and influence its life when the impressions of older years have faded away for ever?

Every advantage is with those parents who begin at the beginning, who aim at laying deep and broad in the minds of their children the foundations of a pure and noble Christian character.

Let parents see to it that love is the atmosphere of home. "Love," it has been said, "is the only atmosphere in which the spirits of little children can grow." Vain are the advantages which wealth and general education provide if love be absent. Good precepts there may be, intelligent care there may be, but the absence of love will be fatal. The discipline of home must be the discipline of love. Too often, even in Christian homes, correction is administered more to satisfy the parents' anger than to improve the child. When this is the case the correction does infinitely more harm than good. The parent who does not know how to control his own anger must not be surprised to find his children following in his steps. Let our children see in us what we would have them be; but too often it is the case that the faults we correct in them are the facsimiles of our own.

By all means let us instruct our children in the doctrines of our holy religion; the importance of such teaching can not be too strongly emphasized. It has become the fashion in many

quarters to decry the Catechism, but are we get rid of the Catechism had we not better make sure that we have something to take its place? Speaking for myself, I know of no method of instructing children in the great verities of the Christian faith to compare with the catechetical. I would have the Methodist Catechism in every Methodist's home that Methodist children may be thoroughly instructed in Methodist principles and doctrines. But side by side with such instruction there must be in the parental life the influence of a Christian example. There may be Scriptural teaching, family worship, wise counsels, but an unchristian example will go far to neutralize the whole.

No greater blessing can a parent bestow on his children than the Christian training of a godly home. From the standpoint of the world it may be said of many a Christian parent, "He died very poor; he left nothing to his children." But there is another and a higher standpoint from which we obtain a truer view of things. From that standpoint it is seen that he has left much, very much, for which silver and gold, houses and lands are but sorry substitutes; he has endowed his children with a good name, a godly example, and a truly Christian training; these are "legacies over which no hairs quarrel, and that require no probate outside the sanctuary of the heart."

There is an idea which largely prevails among Christian people that whatever the training children receive you can not be sure as to the results. It may turn out all right: the children may, under good training, develop a Christian character, but it is uncertain; there is no sure ground on which to have anything like a confident expectation that it will be so. By the side of such views let me place the words of Scripture: "Train up a child in the way he should go, and when he is old he will not depart from it." Is there any truth in that statement of Scripture; and if so, how much? One has stood amazed at the "ifs" and "buts" and "maybes" and "probabilities" and "exceptions" which have been introduced into the passage, behind which daffing parents have entrenched themselves. "But surely you will admit that there are many exceptions to the rule laid down in the Scripture quoted?" I most certainly do not admit anything of the sort. The passage itself does not admit that there are many exceptions; it says nothing about any exceptions. No man has a right to read into any Scripture that which, at any point, flatly contradicts its statements. Let us take care that we do not charge God with the consequences of our own shortcomings. It stands forever true: "When he is old he will not depart from it," and if it shall appear not to be verified in our own experience we may be quite sure that the failure is on our side rather than on God's.

Let us as parents do our work wisely and well. Let us see to

It that the surroundings of home are in every respect what they should be; that the home circle is free from all influences, whether in the form of literature or recreation, which have the slightest tendency to poison the springs of life. Let the Sabbath be in our homes the brightest day of the week, and not a day in which "irksome restraint and burdensome requisition" are the prevailing features. Let us take every care that our children are regular in their attendance at public worship, and, as far as possible, let the family pew in the house of God be restored. Let us see to it that our children in their social, school, and business life are not needlessly exposed to any influences which are contrary to purity and righteousness and God. In a word, let us, in the training of our children, seek the guidance and inspiration of the Holy Spirit, and we need have no misgivings as to results. "Our sons shall be as plants grown up in their youth, and our daughters shall be as cornerstones polished after the similitude of a palace." Yes, it stands forever true: "Train up a child in the way he should go, and when he is old he will not depart from it."

The first invited address was by the Rev. D. S. BEDFORD, of the Wesleyan Methodist Church in the United States; subject, "Methods of Religious Training in the Home:"

"God give us men." Voices from everywhere utter the cry. The State looks to the Church, and the Church looks to the home. How shall the home produce true men and women?

First of all, it must be a godly home, where prayer is easy and natural, because it is habitual. Sacred is that first shrine at which we bowed in reverent petition, while loving hands of benediction smoothed our tangled hair. There the first lessons in true worship began. There the basis of a practical theology was laid of more real value than all the abstract reasonings of a life-time. The sense of the Divine Presence and of submission to God learned in infancy at the parent's knee is of far greater value than the sudden transformation of a hardened sinner. Through the medium of prayer it is not only the privilege of parents to bring their children to God and hold them there for conversion, but it is also their privilege to plead the victory in Jesus' name in their behalf when they have actually begun the work of life and are facing its problems.

The second consideration which demands our attention is a proper home atmosphere and the means by which it may be created and maintained. The first conscious desire of the child is to feel. The disposition is then in the making, and is largely the product of environment. Being plastic, it will be molded by

the things that touch it. Before the mind has learned the meaning of words, the heart interprets the moods and spirit of its associates. The spirit of the parents will permeate the household like poisonous gas, killing and blighting, or else it will be like the aroma of fragrant flowers. Old age and infancy, visitors and servants alike feel its power and rise up to bless or curse. What care and personal watchfulness are needed in the home-makers? The production of sweetness and self-control in children is of far greater importance than spotless garments or fancy pastries. Time spent with them is not lost. The greatest demand of childhood is fellowship. It is, however, often true that toil for the actual needs engrosses both father and mother that but little time is spent for rest or recreation. Bodily fatigue and worn-out nerves have much to do with the moods of us all. The one final most available help in the production of a right atmosphere, one that labor need not interrupt, and cares can not destroy, is fellowship with God. Let parents breathe the breath of God, and the house will be filled with the fragrance of heaven.

Home training without a Bible is like sailing without a chart. The Divine Mind canvassed the needs of humanity before man was, and the needs of children were not left out of His revelation. When the early impulse of the child is to do and to see, let his mind be filled with stories of God, God as almighty, all-wise, and all-seeing. Tell him early in simplest language the story of creation. Take revelation where it naturally begins even with a child, and we shall see the wisdom of the divine plan. The outgrowth will be reverence for God. Then pass on to the stories of nature manifesting God, and kindness will follow. For the development of the imagination supply stories of action and travel. Let the heroes be Bible characters, but do not leave out their failures. Show them as they are and produce faith in the Bible. Hold before them continually the doctrines of the Church and the fundamentals of religion. As the dispositions to become, to excel, and to associate appear, supply biography and history of achievement, and realize as the fruitage of the effort heroic Christians. When the youth would individualize and aspirations dominate, give them studies concerning the Church and Kingdom, and make them workers together with God. Ruskin said, "The whole period of youth is one essentially of formation, edification, instruction. There is not an hour but is trembling with destinies; not a moment of which, once passed, the appointed work can ever be done or the neglected blow struck on the cold iron."

Submission to government is an essential to proper Christian development, and must begin early. Many people find difficulty in yielding to God because they never learned to yield to parental authority. In these latter days men become "heady, high-minded,

lovers of pleasure more than lovers of God, truce breakers, and without natural affection," because genuine home rule has been wanting, and these are the brood hatched by disobedience to parents. Let demands be reasonable and firm, securing obedience every time. Give them regular employment, for Satan always finds work for idle brains and hands. Let disobedience be punished, not in anger or in haste, but after deliberation and with evident compassion. Make confidants of them. Explain their knotty problems. By interestedness and love hold their confidence so that they delight to talk over their affairs. Every good theory of home discipline is a failure without love.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done."

Some one has said, "Children have more need of models than of critics." We never outgrow the method of the object lesson. The religion of Jesus is better demonstrated than defined. "Let your light so shine at home that members of the family may behold your good works and glorify your Father." The child is an adept in imitation, hence the most important part of Christian training is right demonstration. The *Wall Street Journal* recently had this to say on this subject: "What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest, and that quit work a half-hour earlier Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior."

When parents enforce their teaching and their praying by consistent living, when they make the whole round of life an argument for the authority of the Scriptures and the all-sufficiency of saving grace, then, and not until then, will children see Jesus exalted and be drawn unto Him.

"Thou must be true thyself,
If thou the truth wouldst teach;
The soul must overflow, if thou
Another soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
 Shall the world's famine feed.
 Speak truly, and each word of thine
 Shall be a faithful seed.
 Live truly, and thy life shall be
 A great and noble creed."

RICHARD T. SMITH, M. D., of the Wesleyan Methodist Church of England, gave the second invited address, on "The Family Altar:"

The central thought of my remarks is this: that the purpose of the kindness displayed by the Father of our spirits in the discipline of life is to make us of the same i... and kin as Himself. As expressed in this old Anglo-Saxon word, we share a common nature and our mutual presence is congenial. Also in the Teutonic race, how touching is the exclamation of the German mother as she clasps the child! "Das kind!" part of my own very self.

The joy we find in the exercise of our faculties upon the work of God, the pleasure of study, and of having a hand in the world's work; what are these but illustration of the truth that in our mental constitution there is a correspondence and an affinity with the Author of nature? I mention this because the Bible strongly urges the use of the faculty of observation if we wish to understand the loving kindness of God and because family worship finds one of its happiest expressions in recognizing this in various ways. It is, however, in human love and in family life that lie the arcana of the formative forces of kinship with the Deity.

The Church should show far more interest in marriage. Does the Eternal Father wish to assure Israel of His love and affection for them, it is figured in the joy of the bridegroom rejoicing over the bride; for in this mysterious relation reside the germ of all domestic happiness, the inexpressible interests, mostly joyful, but sometimes sorrowful, of kinship, and the very foundations of national security.

Personal purity in both sexes is held of inestimable honor and glory by the Eternal Father, and "as noblest things find vileness in abuse," we are distinctly told that all dishonor to women is hateful in His sight. Gladstone never spoke a nobler word than when he said, "The laws of marriage test a nation to the very core of its heart."

Logic and reason in man are good, but they are not his absolute monopoly; add to these the infinite affections of women (Longfellow's estimate of her peculiar glory); add also mother wit, and you have, not Monism, but a trinity of Truth, Kindness, and Com-

fort, which shall pass from generation to generation as each in its own ear hears the fiat, "Let us make man in our image."

I spoke of possible sorrows in home life, for, indeed, this Eden is not secure from the vicissitudes and limitations of all earthly good. It is not to every home that children, with their metamorphic influence, are vouchsafed; "There are who eigh that no fond heart is theirs, none loves them best;" there is the deep pathos of severe illness falling on a new home. Again, a noble son may deny himself domestic felicity for the sake of a sick or widowed mother; a brother may devote himself to the happiness of his sister, or the converse.

As a physician I wish to emphasize how, amid these limitations, most mysterious developments of goodness and active benevolences ensue. Those who recognize their kinship with the Divine Father and lovingly accept these positions, waiting God's time, become some of the noblest types of men and women, rich in all kinds of good works. Reading and keeping God's Word, acquiescing in His dispensation, Christ tells us that these become His relatives and a home is made for them which is complete and which shall never be dissolved.

The family altar and prayer scatter the false idols of agnosticism when set up as a religion, with its icy coldness and its idle and ignoble attitude of waiting to see. It withstands all attempts to reduce the Father whom we love and trust, and whose training we delightfully embrace, to an impersonal force. We distinctly declare thereby that we know God by our understanding, and knowing Him we reverentially fear and adore.

The head of a family holds a sacred trust, and it is noteworthy how in the early ages worship was a domestic act consisting in the offering of sacrifices, the training of children, and in the due recognition of the value of servants. The servant question would receive a very helpful solution if we prayed more for them and recognized their service; for, believe me, in moral education, commendation of what is good is a far more powerful incentive than constant pointing out of faults. This applies equally to children. Never more than now was needed careful, painstaking, methodical, wistful home-education in the moral law as revealed in the Bible and in the grace of the Lord Jesus Christ, by which the evils of society, its frivolity and pride, can be avoided, and by which the virtue and strength can be attained whereby obedience may be rendered to everything that is noble in humanity.

That was a great truth your Justice Banks uttered the other day, "No amount of discipline at school can be a substitute for what a child ought to learn at home."

In family prayer a truly spiritual sacrifice is offered. By this act we own that we are dependent upon God; and does not the

altar signify that we confess our guilt and, in common with the heathen, declare that we are conscious of having offended the Father of our spirits? We equally own before a careless world that forgets God and sometimes tries to push Him out of His universe, that we abide in peace of conscience, that His favor is our highest joy and enabling, that we are sheltered in His friendship, and that we will not leave all these blessings to be forgotten in unthankfulness, and without praises die. How sweet the fragrance of the incense when parents bring their children to the Savior!

We have in England a saying, "If a man wants to be useful in the Church or in the State, he must ask his wife." There must be harmony between the family prayer, the household duties, and daily pursuits. The provision of the opportunity for devotion and worship means a well-ordered home, tidying up on Saturday nights, breakfast half an hour earlier on Sundays, the forethought by which children can be ready for school, and due consideration for servants, each member of the household working conscientiously for the common good. Plenty at home has the energy of sunshine. It is impossible to picture the beauty and happiness of a home where the lives and beneficent activities (in Church, and various kind works) reciprocate the prayers and become themselves a kind of prayer. And how the members of a family do differ! In this realm for certain God will not have everything and everybody alike. It has been well observed, "The tenderness of God suggested by these varied affinities and sympathies is almost ineffable; by them we are saved from exclusive devotion to some particular truth, and from an exaggeration of some simple phase of human life. The family life saves the Church from excessive specializing.

Can it possibly be true that in all the Churches the family altar is being thrown down, family prayer discontinued? Then I will ask, Can we possibly be sincere when we say we don't know why the Church falls? Have we not all gone far enough in neglecting habits of life distinctly ordained by God, and vindicated by the noble lives of our forefathers?

Are we always to act simply according to the inclination of the hour, and not by method? It is said that on one occasion when religion was the subject of conversation, Tennyson remarked in a serious tone, "I dread the loss of form." True indeed it is the letter killeth, the spirit giveth life, but are we so misguided by the fear of the world that we are content to see our holy religion made featureless and formless that we may escape having to distinctly own that we are Christ's followers? Are we loyal? Can there be life without form?

As to the method and time of this family worship; look at it

in the light of Scripture; have a family consultation, and use sanctified common sense. The statutes of God may become our songs in the house of our pilgrimage. Set them to music; piano, violin, flute, organ, let these be consecrated by the Word of God and prayer. "Our homes so administered shall become the shade of peace, the fortress of virtue, and a foretaste of heaven."

A few months ago, speaking at the Ter-centenary of the British and Foreign Bible Society in London, our worthy Prime Minister used some such words as these: "The Bible was never more intellectually studied than at the present day, but never so little read in the families of England. England and America owe all to the Bible. I beseech you, go back to the Scottish method of reading the Scriptures, and go home from this meeting to build your Family Altar."

The general discussion was opened by the Rev. JOHN GOULD, of the British Wesleyan Methodist Church:

Mr. President, I rejoice this morning with exceeding joy that this Conference has received the teaching of that first paper with practical unanimity. There was a time in my ministry when the superintendent threatened me with discipline for heresy for daring to enunciate the thought which we have so gladly received this morning that every child born into this world becomes a member of the Kingdom of God; and I rejoice that the attitude of the Church must be one of prevention rather than cure, that we have made a great mistake in that we have allowed the child to go astray.

Mr. President, I am thankful to be able to confirm the doctrines, to which we listened from our good friend, Mr. LAAR, as they bear themselves out in the actual wear and tear of a Methodist preacher's home. If children scattered over three continents engaged in work on the mission field are any testimony to the value of being trained up in the way they should go from the beginning, surely my own household would bear illustrations to this fact, that they never knew the time when they did not know the Lord. And they delight to-day to be engaged in the ministry of that salvation of which they have been the heirs from the beginning.

Now, I want to say that in my judgment the weakness we are suffering as a Church, and by which we are having enormous losses from the families of our people, is that we do not carefully screen our children from what I venture to say is the seamy side of our Church life and our Church relations. I was conversing with a father of a large family recently who has ten children, all of them members of the Church and occupying positions of honor in our Church, of trust and responsibility, and I asked him how he accounted for the fact that out of his large family not one had seemed inclined at all to depart from the Church of his father, and he said, "My wife and I made a solemn covenant, from which we have never departed throughout our wedded experience, never to talk against our Church—[Great applause]—never to reveal in the presence of our children any matters that were of an irritating character that might cause us pain." I believe, sir, that if in the family,

the parents of our children would take care to screen the children from the depreciation of the minister and the preachers of their Church, it would be an enormous gain to them in the long run, and save them an enormous amount of heartbreak. It matters next to nothing to me as an individual what the members of my congregation may think about me, but it matters everything about what your children think of your pastor and of your Church. Let us with jealous care protect our children at least from any insinuation that will spoil or lessen their attachment to their Church, lest they should go forth into the world, and should be switched away by some evil influences that they have gathered from their home.

The Rev. JOHN HOLLAND, of the Primitive Methodist Church:

I am afraid that the practice of family worship is not nearly so general as twenty or thirty or forty years ago. I know that in these days many reasons are given for its discontinuance. We are told that the claims of business and the pressure of modern life interfere with home arrangements, and that it is almost impossible for business men and working men to gather the whole family together for worship before God. I believe that the discontinuance of that practice is a distinct loss, not only to the individual but to the home and Church and State. I was speaking recently to one of our most successful business men, who has eight children, all associated with the Methodist Church, and some of them occupying responsible positions in it. He told me that he attributed the devotion and loyalty of his children to Methodism and Jesus Christ very largely to the fact that always there had been the family altar in their home, and that all the children had been taken, from their earliest days, to the sanctuary, and the family pew had been a reality in the life of that home.

I owe everything under God to the influence brought to bear upon my life at the family altar. My boyhood days were of the happiest. I was brought up in a day laborer's cottage, where there was a large family, poverty, difficulties, sometimes hardships, but never anything but brightness and joy and happiness. We knew when times were hard by the passages read at family prayers, and by the joyous and confident note that found expression there in the utterances before God. The passage about Elijah being fed by the raven was read many a time, and some of the beautiful promises of the New Testament were read again and again. The income of that home was only ten and sixpence a week, never more than fifteen shillings. A family of six children were brought up on that, and all trained to be loyal Methodists and loyal to Jesus Christ. But the family altar was a reality; and the happiest recollections of my life are associated with those days of struggle which were yet days of joy because religion sweetened and sanctified every relationship of that home life.

There is a passage in the Old Testament, a fragment of an old heathen ritual that I think is very suggestive—"The children gather wood, the fathers kindle the fire, and the women knead their dough to bake cakes to the queen of heaven." The whole family participating in the worship! The ideal in every Methodist home ought to be, every child trained to take part in the services of the Church, and of the home.

The Rev. CHARLES E. BEECROFT, of the Methodist Church of New Zealand:

Seventeen years in the British Conference; twenty-three years in the Conference of New Zealand. Five months ago it was my privilege to return to the home land to visit the home of my late sister, I being the last of the family. In that home I came unexpectedly upon one of the heirlooms of the family. I asked that the family might go out of the room for a moment. I know you will not blame me when I say that as I looked at the plain old-fashioned arm chair by the fireside the tears were raining down my face. I will tell you why. Years and years ago, my father brought that chair into his home, and every morning father gathered his family about him for the Word of God and prayer. I am told that one after another the children of the household, when too young to understand what was being done, were put into that chair and with his hand upon the infant's head the father prayed that the child might never wander from the family of God.

When father passed away, in mid-life, in the full triumph of faith, my mother took the same place. From January to December there was never a morning that she did not kneel down and ask the blessing of the God of all grace upon that household. From that home the echoes of petitions offered at that chair followed us, and I have seemed to hear across the many miles of intervening land and sea my mother's pleadings for her loved ones. We had not only a family altar, but a prophet's chamber, and, of course, those visitors led our family devotion. So we children became familiar with the faces of Charles Garrett and Morley Punshon and William Arthur, and other saintly men who read the Scripture from that chair and called upon our father's God. And when with the years, temptations and doubts assailed us it was no difficult matter to hold fast the beginning of confidence. I, for one, felt that before I could give up faith in the reality of religion and the blessedness of fellowship with God I would have to burn my mother's arm-chair. With these memories I am constrained to say to this great gathering, that unless we retain with power the things that touch a man's soul and his life, we shall have to speak of the decline of religion in the family and of Methodism. But if there is a blessing of God at the family altar, the decline of Methodism will be ended. Fire from heaven will fall upon the daily sacrifice, and instead of ankers at the Church's ineptitude there will be heard the exultant cry, "The Lord He is God."

Bishop C. H. PHILLIPS, D.D., of the Colored Methodist Episcopal Church:

I am a modest man, and have tried to see how reticent I could be during the sessions of this Ecumenical Conference. But this subject appeals to me this morning in a way that none other has while we have been here.

In 1887, when I was pastor of the largest church of my denomination in the State of Tennessee, I held a general class meeting on one beautiful Sabbath afternoon. An old brother rose to testify. He was a good man, in whom the people had the most unqualified confidence. On this occasion he desired to impress the people in respect to devotion to the Master. On concluding his remarks he said, with tears streaming down his cheeks, and the congregation

much wrought up by reason of his remarks, "Brethren, I have been converted; I know I am a Christian. And if you don't believe it, you go home and ask my wife and children." That was a very commonplace statement, but we can appreciate its force and its interpretation. When our Lord desired to impress upon the people the religion of the home and the responsibility of the head of the family to that home, He healed the demoniac of Gadara. I am quite sure the higher critics will not object to our believing in demoniacal possessions, as they obtained in the time of our Master. Our Lord did not allow him to accompany Him to the other side of the sea, but said, "Go home to thy friends and tell them how great things the Lord hath done for thee." A religion that does not shine best and brightest at the home is not the religion of the Bible. The home underlies the whole fabric of our social, political, and civil institutions. It lies at the basis of all government. And the home is the source from whence we get such men and women as compose this Ecumenical Conference. The purity and sanctity of the home, when it is Christianized by the integrity of marriage, can measure the civilization of any race. We can find from the history of Rome that when it departed from those virtues and graces that characterized it in its early life, it was overrun by barbarian tribes. So far as our people are concerned, we are trying to prevent the decadence of the home by erecting as never before the family altar. And I trust we may ever guard the family altar with ever deeper consecration, hoping thereby to preserve the purity and sanctity of our home life, and to transmit it to our children and to the future generations as a precious legacy. In the home we work upon the individual. And when the individual is right and sent out into society thus, society will be right in all its concreteness.

Sir GEORGE SMITH, of the English Wesleyan Methodist Church:

I have not felt the impulse of intervening on other subjects since the one of which I was called to speak, until this morning. But I do feel it on my heart to express the conviction, after many years of observation, that there is no subject in the wide program of this Ecumenical Conference of such imminent importance to us as this of family religion and family prayer. Of some things we are sure. I am as sure as I can be of anything human, that I am among you as a member of the great Methodist family because of the family influence brought to bear upon me. What the family altar was to us half a century ago, has, under God, formed me year by year for what I little I am. The knowledge of what my father's Church was to him, and incidentally of what he was to his Church, would have made it as unthinkable for me to leave the Church of my father as to change my nationality for a barbaric tribe.

But the principal thing I want to say, after that personal experience, is not to let any of our brethren go away with the conception that the family altar is all in ruins; because, thank God! it is not. The family altar is still a power in the old land. I hope it is here. I have had testimony which I am prepared to believe, that the family altar is kept alive in the palace of King George V. [Great applause.] I know multitudes of families in which it is still a vital power for good. Let it remain so, in the name of God and for the benefit of humanity. We do well to feel our solemn

responsibility of speaking to our children, of holding them by the hand, of arguing and making representations to our children. I speak as one who has found that the nearest way to our children's hearts may be by way of the throne of grace. Our children will not have such confidence in what we say to them as in what they see in us. If the family altar is intermittent and gradually abandoned, what can they think of the parental character which is obviously anxious for things of time and sense? Our children are like the rest of mankind. They quite wisely do not believe all they hear. But they will very largely believe what they see. I stand here as sympathizing with another brother who knows what the ring of the telephone bell, the announcing of telegrams, mean. But these things must not interfere with the things which we theoretically hold to be first and in our solemn judgment know to be first. Family religion must survive and be maintained. I entirely believe that infinite harm is done by the carping criticism which goes on in the presence of young children. Reform the Church if it needs reforming. Argue with the minister if necessary. But uphold both in the presence of our families.

Secondly, maintain the Sabbath in the home. If the Sabbath is not maintained, what will become of the Anglo-Saxon race? The Book of God and the day of God have made the Anglo-Saxon character. This is the unit of national life. These are the bricks out of which empire is built. Unless we parents keep the altar fires burning no statesman can build and maintain the empire. Nothing more important can be laid upon the hearts of all the people than the work of building again the altar which has been broken down.

The Rev. ROBERT FORBES, D. D., of the Methodist Episcopal Church:

This is probably one of the most important subjects that will be considered by this great Conference—training a child in the way he should go. The home is the original institution, older than the lodge and the club, and even than the Church. The home was organized by Almighty God to beautify the rosy towers of Eden before sin had caused its glories to fade, and the home has come down on the waves of sixty centuries, the most important institution on the face of the earth to-day.

Now, children are born members of the Kingdom of God. The atonement is complete, and that covers every case. We do not baptize our children to take them into the Church, but we do baptize them to recognize the fact that they are in the Church. When King Edward the VII. died, that moment Prince George became king. Later there was a Coronation Day, and the British did not crown King George that he might become king, but to give the world the recognition of the fact that he was the King of the British Empire.

The practice of infant baptism should be greatly revived in the Church. We baptize our children and parents do not assume obligations when they promise to do so and so, but they recognize before the Church the obligations already existing. There should be no more occasion for a child, born in a Christian home, to have to make application to become a member of the Church of his father and mother than there would be for his asking to be admitted into that family. He was born into it. Suppose one of my boys would

come to me and say, "I would like to join your family." I would say, "You were born in the family." My boys turned out well and knew nothing about joining the family. They were baptized in infancy and I am proud of them and they are proud of me, too.

I believe in family prayer. Brethren, there is a feeling about family prayer that I share sometimes. When I was a poor boy and working out, I did not love to have it come along. A man would read a chapter and then make a prayer that would cover everything from the fall of Adam to the final restoration of the Jews, and that made me tired, and I was gratified when I became a man and assumed a place at the family altar, and I felt like what was described by the poet, "Few and short were the prayers that we said." Now, we can worry our children with that sort of thing. Give the children a chance. Do as Jesus did. He was a brave, a loving, and good man, a true man in every way; let us set His character before our boys.

The benediction was pronounced by the PRESIDENT, closing the session at 12.30 P. M.

SECOND SESSION.

Bishop T. B. NEELY, D. D., of the Methodist Episcopal Church, presided, and the devotional service was in charge of the Rev. Wm. F. Hovis, D. D., of the Methodist Episcopal Church, who read Matthew 18: 1-10, and offered prayer. The hymn was No. 838—

"I think, when I read that sweet story of old."

The daily record for Wednesday, October 11th, as printed and distributed, was adopted by the Conference.

The essay of the afternoon, on "The Psychology of Child Training," was presented by the Rev. H. M. HAMILL, D. D., of the Methodist Episcopal Church, South:

First, as to the foundation. One who would build a psychological system of Christian training for childhood needs carefully to study the ground upon which modern child-psychology stands. In general, this ground is neither Scriptural nor Methodistic, nor are certain of the more recent exponents of psychology noted either for learning or orthodoxy, their chief purpose seeming to be to challenge the judgment of the Church as to its children, and, in the name of science, to overturn accepted views of recognized theologians. It is fair to say that not a little of our recent American psychology, as applied in books and lectures to the problems of religious education, savors more of the spectacular than the scientific. In our conservative Southland, for instance, I have

again and again been forced recently to take the platform in defense of our cherished belief and practice as a Church against certain peripatetic iconoclasts who take advantage of our hospitality to make mock of our old-fashioned use of the Church Catechism, the memorization of Bible verses, and the Scriptural bringing up of our children. What the Church, guided by its great students of the human mind and spirit, has held for centuries seems of small account to amateurish psychologists, who build up revolutionary schemes of child-study and training, and rush into print and upon the rostrum on the basis of alleged scientific knowledge obtained through some hundreds of questionnaires perpetrated upon a gullible and sometimes too gullible constituency. How many, for example, have taken time and pains to inquire into the correctness of the widely heralded discovery that adolescence is the favored time of conversion, or the companion theory that adolescence in itself is both naturally and spiritually eruptive and perilous beyond other periods of life? From the latest book on child-training that has come to my desk I quote brief passages on dealing with an evil-tempered child.

"The mother," it declares, "whose child throws himself upon the floor and kicks and screams in blind passion until he is exhausted should understand that she is not dealing with a degenerate, but with a child who is probably normal, and who is manifesting very common childish impulses. The natural tendency is for such violent passions to become milder and more controlled as the child grows older." If this be true, nature, and not psychology, should take in charge the evil passions of the race. The author further says:

"When one is assured that there is no legitimate occasion for anger, the very best treatment, when it is possible, is wholly to ignore the child until his rage has passed. Some mothers have said to such a child: 'I can not talk of these things with this angry child. When my own good boy comes back we will talk it over.' 'A soft answer turneth away wrath.' Sometimes no answer at all is better still."

Perhaps if Solomon could read this application of his proverb it might not turn away his wrath, and I am reasonably sure that if Susannah Wesley, the mother of nineteen children and of Methodism, could give her judgment, it would be at once instructive and convincing. The one significant commentary upon many of the leaders and much of the doctrine of modern psychology is that they are at variance, here and there, with both Church and Bible in matters that are vital to the constitution and need of childhood. One of the foremost of these leaders makes bold to say: "The Church, shut in with creed and Bible, has declared what the child ought to be; while science, turning away from her pretensions, has discovered what the child really is, and how he should be dealt

with." It is a just judgment to say that the problem of modern psychology as propounded by some of its foremost teachers, sets the issue distinctly between the Church and the Scriptures on one part and modern rationalism on the other part, and that a more or less refined materialism is its working basis.

One of the most distinguished of our American writers upon the problems of religious education thus states the issue between the Church and education:

"Education became independent. It based itself upon psychology and child-study, not upon Bible, Church, or creed. It has built up a set of principles of its own without stopping to ask what bearing they may have upon religion. We have to deal, accordingly, with two apparently unrelated theories, the religious and the pedagogical, and with two independent practical activities, those of the Church and those of the school." Then, speaking for himself upon childhood, he makes use of what, to the writer at least, seems a strange Christian theory of the good and evil in childhood:

"The two sets of impulses," he says, "do not stand on quite the same footing. One set relates the child to the lower animals, the other to distinctive human life. The law of evolution has for the first time enabled us to see such facts in their true perspective. The unlovely impulses are traces of lower orders of life out of which man has evolved and out of which each individual child develops. The individual begins life on the animal plane, somewhat as the human race did, and he has to attain through development the distinctively human traits. But it is natural that he should attain them." Not so thought David when he wrote: "What is man that Thou art mindful of him? and the son of men, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Here is the doctrine of a recent Methodist exponent of the new child-psychology:

"The child in his religious life and growth repeats in its stages the growth and progress of the race. Each individual human life begins with a single cell, and in its stages passes through many changes through which the race is believed to have passed," the favorite "recapitulation theory" of evolution from a level with the lower orders of animal life.

He further declares: "The old Jesuitical notions of 'original sin' and 'total depravity' have led us to look upon the child as naturally such a debased creature that, instead of studying his natural instinct, impulses, and interest, it has been our chief aim to fight against these with might and main and to cudgel the child into the adult religious path, regardless of his wicked natural feelings and desires."

It is greatly to be regretted, if this Methodist critic be correct,

that John Wesley and his followers around the world have imposed upon us as an "article of religion" the doctrine of original or birth sin, as follows: "Original sin . . . is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

This same Methodist writer, after defining religion in the child as one of the natural instincts only and not as a divine and intuitive bestowment upon all human beings, declares:

"The doctrine of intuitive ideas is an exploded doctrine. Nevertheless it served its purpose in leading to the clearer idea of our duty."

One might venture with respect to ask at what time and by whom the doctrine of intuitive ideas has been exploded; and how, if religion in childhood is a mere instinct, such instinct can break all bonds imposed upon it and develop into the dominant force of man's whole life, bodily, mentally, and spiritually? Remembering that an instinct in other animals, such as the building of its nest by the parent bird, maintains its monotonous level for a thousand years of bird building, I deem it unfortunate for the cause of childhood if modern psychology has exploded the long-hoored doctrine of a religious nature in the child and put instead an instinct in common with the brutes.

Froebel, the German master, has this to say: "All shortcomings and wrongdoings have their origin in the disturbed relations of these two sides of man: his nature, that which he has grown to be; and his essence, his innermost *erg.* Therefore, the suppressed or perverted good quality—its tendency, only repressed, misunderstood, or misguided—lies originally at the bottom of every shortcoming in man. . . . The shortcoming will at last disappear, although it may involve a hard struggle against habit, but not against original depravity in man; because man himself tends to abandon his shortcomings, for man prefers right to wrong."

Thus speaks one whose love and labor for childhood are honored by all men, but whose foundation principle, as above stated, is far from being in accord with that older master, the apostle Paul, who under inspiration declared that we "are by nature the children of wrath"—*τίκτα φύσει ὀργῆς*; and that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

An American book of wide popularity lays repeated emphasis on the doctrine that childhood in itself is an entity, and that the child is to be taught and trained as such, and not in the light of what he is to become, the child himself being the objective, and

not the adult man or woman towards whom heretofore educators have been directing their formative efforts. This author states his case as follows:

"The truth is that the child is robbed of his right by our everlastingly thinking of him as the coming man. We think too much of what he may be, and not enough of what he is. . . . Any child may finish his mission in childhood. Out of every thousand children, over two hundred die before they reach nine years of age."

Another author reinforces this plea by the singular statement that:

"All the faculties and capacities of adult life were supposed to be present in the smallest child, the only difference being in the degree of development and strength. Now, it is clearly shown that some of the most important faculties of the adult mind are not at all present in the child."

If it be true that faculties of the adult mind are not present in the child, there is needed a revision of standard works on mental philosophy and of the opening chapters of the Book of Genesis to conform both to this newly revealed theory of post-natal creation. The protest against everlastingly thinking of the child as the coming man is not in harmony with the maxim of one whom we were taught in our Catechism to revere as the wisest of men, the now superannuated Solomon, who admonished parents and psychologists to "train up a child in the way he should go, that when he is old he may not depart from it." If one child out of every five should die before nine years of age, it would seem that the other four would not have less right to the trained manhood and womanhood to which two score and more years of their lives may be devoted.

One of our Church leaders sets forth the religion of childhood in these words:

"Was it," he asks, "Christ's purpose that the Kingdom He came to build should, when complete, consist of an elected citizenship, gathered here and there throughout the ages; a few comparatively brought together and into fellowship with Him on the terms of repentance and faith, and by a divine nurture fitted for a place in the heavenly Kingdom? Or was it His intention to found an enduring empire of righteousness among men, a true theocracy with the race of mankind as its subjects?"

Let the contrast be carefully noted between the two kingdoms described by this author, one composed of those "brought into fellowship with Christ on the terms of repentance and faith," the other a "true theocracy with the race of mankind as its subjects." Turning away from the first kingdom, which, by the repeated statement of our Lord and His apostles, is the precise kingdom He came

to establish, the writer fills his book with an argument for the other kingdom of human invention that, so far as the child is concerned, would make him inheritor of a universal and irresistible salvation. This is the new "culture theory" of child religion, the earliest exponent of which in America was the good and famous Dr. Horace Bushnell, whose contention was that under the influence of the Christian family "the child should grow up a Christian, and never know himself as otherwise." If Bushnell, or other writers, great and small, mean that the child becomes a Christian by his own will and choice, there are few Methodists around the world who would not say amen. But if leaders of modern thought concerning the child mean to say that the grace of God will and does save a child who is capable of making choices for himself, whether he chooses or not, because of the Christian nurture and example of his parents and teachers, my answer is that no such provision for child-saving is to be found in the Scriptures or in the creeds of Protestantism, except in the ranks of those who still follow the beckoning hand of John Calvin.

The doctrine of Methodism, as I understand it, from John Wesley to the Fourth Ecumenical Conference, is this:

The child, by grace of the atonement through Jesus Christ, in its infancy is the special subject of divine mercy; and, dying in infancy, is taken to heaven. In the tender years of childhood, under covenanting parents and the seal of infant baptism, with the holy influences of the Christian home, the pastor, the Church, and the Sunday school around him, especially under the nurture and admonition of the Holy Spirit, who is ever immanent in childhood, the little one comes to a knowledge of good and evil, and for himself and of himself, feeling himself to be a sinner by nature before God and in need of the atoning blood of Christ to make and keep him clean, though comprehending these things in the simplest possible childish way by the power of spiritual impression wrought in the heart rather than upon the mind, he freely receives, believes, and obeys Jesus Christ by a definite and distinct, though often, in after years, an unremembered personal choice and decision. This is his conversion, and this does not in the least jot or tittle alter or change or diminish the Word of Scripture or the creed of Methodism.

Per contra, I put over against this doctrine of Methodism a statement from a book, recently written by a Methodist of ability and reputation:

"The child is so constituted that, under proper environment and training from infancy up, he will never be for one moment in life consciously astray from God. . . . His first real conscious moments will find him in the service of God, held there by his very nature and habits. These are the joint product of natural tendencies and good training."

All of which, taken at its face value, must be interpreted to mean that the religious life of the child comes not of and through the consent and choice of the child, but by and through his parents and friends; a doctrine that is anti-Scriptural and un-Methodistic, a putting of religion into the child by outward impression and not by inward choice, a denial of the fundamental doctrine of Protestantism, as expressed by the Prophet Ezekiel in the words: "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth, it shall die"—a doctrine of Protestantism and Arminianism alike—the right and responsibility of the individual soul, free, voluntary, and unconstrained, to enter into and maintain personal relationship with Christ and His Kingdom. Methodists, from pulpit and press, are deploring the rising tide of worldliness in the Church, and the zest of our Methodist young people for demoralizing amusements rather than for Christian service and study in Sunday school and League. My answer as to the causes that have brought upon us this confessed and evil condition is not, like that of certain of my brethren, that the Church demands too high a standard of living for its young, and that therefore prohibition and rules upon worldliness should be stricken from our books of law; but rather that we have yielded to a false theology and have "let down the bars" of our doctrine and practice as a people under sentimental and blundering counsel, and have been filling our Church with unconverted young people who have not known the Holy Spirit in convicting and regenerating power. Make sure that the Spirit's transforming touch is added early in life to the culture of home and school, and the card table, the dance, the theater, and the wine-cup will lose their hold upon our young.

Turning from the varying theories of the child, the decision of which is justified only by the fact that it is the foundation that must give form and strength to the superstructure, let me set forth constructively what I esteem to be wise methods and principles in the psychology of child training.

Child life ranges from birth to about twelve years of age, extending into the period of adolescence, which continues on to eighteen years. It has four definite stages of development, each varying from the others, yet all constant and uniform in certain elements.

First is the "age of imitation," from birth to six years, the kindergarten period of secular education and the "cradle roll" and "beginners" of the Sunday school. It is called with inexactness the age of instinct, as the child, in common with other animals, is ruled in part by instinct. Socially, it is the selfish period, the time of self-unconsciousness, if the child is not spoiled by parent and nurse. It is the period of perfect docility, if from the cradle

upward there is firm and wise direction. It abounds in activity, restlessness, and curiosity, and is insistently imitative. It is marked by a credulity that later becomes the foundation of intelligent faith. It is the concrete age, and knowledge comes through the senses, though not exclusively so. It is the time of emotion, and the heart rules. Religiously, the little child has an innate sense of God, of right and wrong, and is taught by the Holy Spirit. The teaching at this period should aim at impression in objective ways. It is a time for training rather than for teaching, and to learn by doing. The points of contact pedagogically are the home life and the nature-world. The parent and teacher need to drill over and over upon the simplest concrete truths set forth in the Bible, the home, and in nature.

The "age of inquiry," from six to nine years, follows. It is the beginning of the social instinct, the age of questioning, and the stage of feeling gives way in part to a keen hunger for facts. Credulity passes over into Christian faith. It is the beginning of reason and judgment, of sensitive conscience, and the Immanent Spirit. The real choice of religion is made at this time, though the public confession may and usually does come later. It is not an accident that the Church generally has fixed upon this stage as the real crux of religion. The teaching naturally takes the story method, but great care is needed in selecting and framing the story, which is never for its own sake, however entertaining, but as a medium of truth. It is a child-parable, even as the parable of the sower is an adult parable. The story should be followed up closely by questioning and repetition until it is clear that the story received is the story intended. Let the teacher of this age observe these maxims: Satisfy questioning; direct imagination; stimulate thinking; urge high moral and spiritual ideals.

From nine to twelve years comes the "age of investigation," in which the child, no longer asking "What?" begins to ask "Why?" and "How?" The "beginner" gathers impressions; the "primary," facts; the "junior" boy or girl of this period calls for reasons. Socially, this junior boy or girl reinforces himself by the "gang," and the gregarious instinct dominates the individual. It is the clannish age, suspicious, assertive, inquisitive, often rude, self-willed, and given to teasing. It is the age of hero-worship, sometimes with heroes of inferior quality; a time of optimism for the boy's self, but of iconoclasm toward others. It is especially the time for comradeship between the boy or the girl and the parent and teacher. It is vitally the habit-forming age, and is, or ought to be, the time of open religious decision. Appeal should be made to the native heroism and optimism in ways of biography and in the lives and deeds of great Bible and Church characters, especially the heroism of missions and missionaries. Organization,

by class or club or team, profitably begins here, and teasing and rowdiness must be overcome through the "gang."

The "age of independency," from twelve to sixteen years, comes last, and is emphatically a period of "storm and stress." As a time of bodily change, there come certain mental and spiritual changes, with sometimes morbid self-consciousness and acute sensibility. It is what Beecher calls the "ugly age." Habit finally "sets." Ambition, chivalry, gallantry begin to point the way. Mentally and spiritually it is a time of interrogation and independency, and also a time of final self-dedication to God. Because of this, it becomes a tragic age to parents and teachers, and demands their gravest thought and most loving sympathy. One who deals with this difficult period must be guided by a divine patience, and must look beneath the crust of ugliness to the possible character of Christian manhood and womanhood. Appeal must be taken to ambition and reason, and one's own pure life and example must reinforce the word of counsel. Though yet boys and girls, their faces are turned toward the future, and one is wise who deals with them as the men and women they aspire to be.

Training is teaching applied. One gives knowledge, the other forms character. Teaching sows the seed; training cares for the growing plant. The training, whether in home or Church, or public or Sunday school, should include body, mind, and spirit of the child.

It must train the physical in ways of health, its value and care, not by theory, but by insisting upon the observance of the laws of health, in right habits as to sleep, food, exercise, and all that makes for a sound body and mind; in cleanliness of person and neatness of dress, for which end every Sunday school should have a lavatory and toilet for children; in self-control and self-denial, as every child may and should learn this lesson before he is six years old; in service and work, for the child's own sake and for others, that the art of industry and the uprooting of idleness and selfishness may begin as near to the cradle as possible.

The training of the child mind should be in concentration of attention, observance, and thought, however small and crude child-power may be; in investigation, on its own part, into the real facts and reasons of the case; in right ways of expression of the knowledge gained, to the end that the child may tell accurately what he learns; in insistent painstaking in all that he does, a habit not too hard for a child to learn; in self-reliance, and the doing and thinking for himself to the limit of his ability.

The social training of the child should include the choice of right associates, on the basis of good morals and manners; in courtesy, especially to the old, the helpless, the dependent; in amusements, plays, and games, that body and mind may gain and not lose by reason of relaxation; in full and frank confidences

with parent and teacher in all that affects the child's life, thereby forestalling the silly habit of child "secrets;" in loving comradeship with the child, making him one's true and abiding friend.

The training in morals should include an old-fashioned sense of honor, so that the child's word once given "on honor" should be an end of doubt or dispute; in prompt and unquestioning obedience, not with eye-service, but for conscience' sake; in moral courage to say "no" or "yes" unflinchingly, as the right may demand, like training in physical courage also being needed to free children from fear of darkness and "goblins" and superstitions; in charity, that the child may learn early to think and speak no evil; in temperance and purity of life and speech, holding both boys and girls to the same high standard of observance, and following every temperance lesson by the temperance and purity pledge.

The religious training, in the sense in which the word commonly is held, should begin with that which should be the foundation of all American child-training—a reverence for parents, for home, for the Church, for the Sabbath (which should not be left to the child's whim), for law and truth and God. The child of tender years should be trained to Church attendance, upon at least the morning Sabbath service, no matter if he does not fully understand, or would stay away. He should be trained to read and study the Bible at home and to attain a systematic knowledge of its stories and persons. The habit of private prayer, with knowledge of its meaning, condition, and use, should be formed in him. Especially he should be trained to give conscientiously and regularly to the Church and its causes and to know something of their purpose and history. Most of all, and as early as possible, he should be trained to know and accept Jesus Christ as his personal Savior and Friend, and be made ready for whatever forms of Christian service in home or Sunday school or League or Church a boy or girl Christian is capable of doing. In testing the Christian life of childhood and youth it needs to be considered that such test is not whether a definite act or hour of conversion can be recalled, but whether the child now heartily believes in, obeys, and serves Jesus Christ. To every such boy or girl the door of the church should be opened with exceptional honor by pastor and people, with every accessory of music, flowers, and gladness; a child ritual for the reception of children into the Church, simple, suitable, and most impressive should be used; and no confirmation service of bishop and cathedral should exceed in beauty this white letter day of the Church's calendar when its children appear before its altars for confession and covenant.

I close with a brief summary of psychological principles that should underlie the work of home, Church, and Sunday school:

1. The child inherits an evil nature, which must be transformed, not by educational and religious culture or constraint, but by the action of the Holy Spirit, which we commonly call "conversion."
2. This conversion is conditioned upon the active intelligent faith of the child himself.
3. Childhood is not in itself an entity, but it must be taught and trained for the uses of manhood and womanhood.
4. Childhood, not youth or adolescence, is the crucial religious period.
5. The normal child develops uniformly, without radical and eruptive physical and spiritual changes or crises.
6. While it is wise in some ways "to know one's self," such introspective study along physical lines does not heighten childhood.
7. Even the little child should be trained and required to "behave," and to practice self-control to the limit of his endurance.
8. It is both necessary, Scriptural, and reasonable to punish a child corporally, as a certain kind of evil spirit goeth not forth by other methods of expulsion.
9. Physical heredity does not hinder the spirit of the child, however it may affect his body. God will give every child a fair chance religiously.
10. The child learns chiefly by observing and remembering; hence the value of memory. He memorizes naturally more than he understands; hence the value of memorized Scripture and the Catechism.
11. The child receives a certain measure of spiritual truth intuitively; hence Scriptural doctrine, if taught by a capable teacher, is not too hard for him to learn.
12. The child should be taught both the evil and the good in the Bible and about him, but so far only as to enlighten and warn. The suppression of the "dark side" in Sunday school lessons is unscriptural.
13. The growing tendency wholly to seclude the children during the Sunday school session apart from the others is without warrant educationally and Scripturally. God's ideal school is the home, in which the younger receive instruction and inspiration by contact with the older.
14. The use of the objective in child teaching and training is easily overdone, the child often seizing upon the object and failing to grasp the intended spiritual truth.
15. Here are tested maxims for child-training: "Restrain the child's imagination;" "Use memory freely, both with and without understanding;" "Appeal to judgment and reason from the first;" "Discourage self-consciousness;" "Recognize and invoke the presence and power of the Holy Spirit."

The first invited address had for its subject, "Widening Mission of the Sunday School," and was given by the Rev. C. E. WILBUR, D. D., of the Methodist Protestant Church:

Judaism was, and Christianity is, a teaching religion. They both lay the stress of a supreme emphasis upon the personal touch of the teacher upon the taught. They have also emphasized strongly the supreme importance of the definite and continuous education of the individual, beginning with the earliest childhood.

Hence it is easy to show that distinctive Bible-study under a teacher has been carried on continuously from the time of Ezra, the scribe, until now. Still it is true that the Sunday school, as it now exists, had its roots back no farther than the movement of Robert Ralke, of Gloucester, England, in 1780, "for the instruction of the children on the Sabbath day, in the rudiments of learning and religion."

The essential element of the Ralke movement, in contrast with Judean, Patristic, and Mediæval Christian Bible teaching, was not in teaching the Bible, not in doing the work on the Sabbath; but in laying over upon the Church as a whole the duty and opportunity of this teaching, rather than holding the clergy entirely responsible for this service of love.

But it is a far cry from the Sunday school in its rude beginning in those schools established by Robert Ralke, touching but few here and there, and those but faintly, owing to insufficient means and imperfect methods, to the present magnificent instrument for Christian service, making the circuit of the lands and the seas in its going forth and touching profoundly both Christian and heathen. Two essential things have made this growth possible.

I. This modern revival of Bible study fell upon propitious times.

1. Through the Middle Ages, and to some extent, later, learning, both secular and sacred, was largely confined to the clergy. Even kings and nobles bore about them their seal rings to fix their personal authority to official documents in wax, because they could not write their names, while the middle classes with the lower were almost totally ignorant of science and religion. But by the close of the eighteenth century the Revival of Learning had extended knowledge, and the intelligence that goes with it, more widely among all classes.

2. The Bible was a closed book during this long period, both because of the general lack of intelligence and because the Roman hierarchy thought it necessary to keep the people in ignorance of its teaching and sacred pages. The fundamental result of the Reformation of Luther was to remove the supreme authority from the Church to the Bible. This led to the presentation of the Bible

in vernacular versions, and opened its sacred pages to the masses. Thus the way was made ready for the Sunday school.

II. The second essential element in this new growth was the call of the laity to service in this new field.

Bible instruction from the pulpit and in the catechetical schools had been given almost entirely by the clergy; they now call to their assistance the laity, and from having simply a teaching clergy, we have a teaching Church. A magnificent gain. No longer do we see a bare skeleton of the army of the Lord, conspicuous leaders, leading no one, but themselves pressing forward in forlorn hope to sure defeat, but a splendid army, with skilled and courageous officers, full battalions, regiments, divisions, and corps, pressing forward to assured victory.

III. But the Sunday school of 1780 was a mere germ. No institution, whether of human or divine origin, appears at first in its perfection—it does not spring into its battle full-armed, like Minerva from the head of Zeus. It gradually finds itself and its work, and gradually procures the instruments for doing its work. The growth and fruitage of the Sunday school from this mere germ has been along three lines.

1. In itself, making itself a more effective instrument for its work.

a. It has gradually been changing its definition of itself, until it no longer understands that the Sunday school is a few devoted teachers and officers of the Church, serving as best they may, while the mass of the membership is indifferent; but that the Sunday school is the Church as a whole exercising its teaching function. It recognizes individual obligation to serve, as Paul did. He was debtor to Greek and barbarian, to wise and unwise, not because of what he had received from them, but because of what he had received from God. God's method of instruction is from man to man. He has made the Church the depository of his truth in the world, and holds the Church responsible for giving it to the world; and each man, as he has talent or attainment, or both, in this depository, is debtor to those that have not what he possesses.

b. This recognition has led to profounder Bible study, to more accurate teacher-training, to a more perfect grading of the scholars, to a more scientific adjustment of the word of God in graded courses, to the recognized periods in child growth, to the formation of the organized class—in short, to the more perfect adjustment of what may be called the machinery of the Sunday school, to make it a sharp-cutting instrument for the Lord.

2. The second line of its development in its widening mission has been in the increasing number of classes of people to whom it makes its appeal. The Sunday school at first reached out only

to the ignorant and neglected children of the street; it has gradually extended its outreach, in its divine hunger for souls, until it meets mankind at every stage of its growth. With its Cradle Roll, it takes the infant just opening its eyes upon the circle of its mother's breast, thrusting the cross before its vision, new to earth and sky, and attends its footsteps with heavenly instruction and ministry until old age, keeping before its sight the same symbol of love, with its message of hope and heaven. The Cradle Roll, the Primary, Junior, Intermediate, Senior, Advanced, Adult—these cover the full span of human life. Nor is it satisfied even here; it extends its fostering care and ministry outside the Church, to the indifferent, the invalid, and the care-hurdened, until six hundred and fifty thousand souls in the home department welcome weekly its heaven-sent messengers, bearing healing in their wings.

Taken up as a heaven-given agency by the missionary forces of the Church universal, it is used to plant the standard of the cross on prairies, in hamlets, in cities, on the far frontiers of our country; in the islands of the sea, in deserts, plains, and mountains of heathen lands, where the message of good tidings would not otherwise be heard. Schools grow into churches, and churches become new centers of power, thick studding the earth. So is Christ steadily drawing the earth to himself, and in his own appointed time will clasp it in his own loving arms.

3. The third line of its development in its widening mission is in physical extent and increase of numbers.

a. Beginning in the Old Dominion, it has extended to the New, and attending upon the footsteps of the missionary of the cross, it has made the circuit of the earth, until it exists, not only as an individual school, but as organized unions, in all the earth, each giving strength to the other, marching forth to universal conquest under the blood-stained banner of the cross, keeping step to the anthem of the angels who sang on that fateful Christmas morning, "Peace on earth, good will to men."

b. And what shall we say of its numerical extent? Nothing; its millions of teachers and officers and its tens of millions of scholars are spoken of on the housetops.

Thus it appears that the widening mission of the Sunday school covers the whole Church, for the whole people, over the whole world.

Mr. J. H. FREEBOROUGH, of the Wesleyan Reform Union, presented a second invited address, on "The Equipment of the Sunday School Teacher:"

I do not suppose that for length of service or work accomplished I can compare with many brethren who are here present to-day;

For thirty-five years I have given what intelligence I possess with untiring zeal and delighted devotion to this vital and important department of Christian work. During that term of years, speaking for my own country, I have observed a great change come over the habits and the mind of the people. When I commenced the work, the national system of education was then in its infancy, and the beneficent work of the schools was at its beginning. From time to time gloomy prophecies were uttered of the dire results that would be sure to follow the education of the poor man's child.

The children that filled the schoolhouse of that day passed into the great stream of life and their children have succeeded them. They are the children that we have to deal with in our Sunday schools to-day. If I may so describe them, they are the first-fruits of the schools, and they have brought with them a change in the life of the nation, with totally different ideals to their forefathers. Some time ago a popular preacher and novelist stated in a sermon that the last few years had seen a coarsening of the ideals of the nation. Personally, I see no evidence to warrant such a statement. I do not suggest that the ideals of the people are by any means complete and perfect. They are not, however, behind their forefathers, but in some respects are higher and better.

The most striking feature of this modern life is the enormous aggregation of population within restricted areas. The last two census records have given almost startling evidence of the tremendous growth of the manufacturing and commercial towns and cities. Sheffield, my home, in the last two decades has added to its population something like 80,000 souls, and this large figure is by no means the largest record in the kingdom. With this centralization have come certain facts. May I be permitted to mention a few?

1. The competition in life has become keener and keener, in some cases to the advantage of life, in others to add to its burdens. This competition has made life far more strenuous.
2. This massing of the people has facilitated the modern conception of education and made the way open for a bright child of the industrial worker to climb to the topmost rung of the educational ladder.
3. The growth of civic life has made possible and has brought about an amazing supply of literature, of art and science. The daily papers, illustrated and otherwise, play a conspicuous part.
4. The organization of the worker into trade unions and the great progress of the friendly society movements have stimulated the better kind of workmen and made him a more efficient organizer and a personality of power among his fellows.
5. The almost universal interest displayed in athletics of all

kinds has become in many respects less of sportsmanship and more of greed and commercialism.

6. The growth of new movements, of social and political influence, have for the present diverted much of the enthusiasm and power that were once at the service of the Church.

7. The inordinate thirst for social prestige and personal luxury.

8. The largest and perhaps most difficult of all, the spirit of indifference to the moral and spiritual aspect of life.

No section of life has been more affected and disturbed by these changing conditions than the growing childhood of the nation. It is more self-conscious, more in demand. The calls upon its time and energy for education and social engagement are almost ruinously urgent.

These are some of what I venture to term the most palpable elements of the complex and wonderful thing that we call modern life. In the new and altered society, we ask, has the Sunday school, as you know it, still a place? In the British Sunday schools there are today teachers and scholars over 7,000,000. The population is about 50,000,000. Taking the usual figures of five to a family, it works out that in every other family there is at least one individual, old or young, personally and actively, either as teacher or scholar, identified with the Sunday school. No other organization in existence can make a claim quite like this.

A further question suggests itself. Granted, nominally and numerically, that the Sunday school has a place in the national life, is it justifying its retention and its position? Is it exercising quite the influence that so vast an organization ought to upon those that are brought under its ministry? The answer to these simple questions is not quite so easy as the answer to the first question. Where are the boys and girls that passed through our schools yesterday, and to-day are men and women? Practically only a small percentage of them remain active workers and make the life-blood of the Church today. A vast crowd of them, as far as the Sunday school is concerned, seem to have slipped through and have been swept along with the awful tide that carries the crowd into the unknown seas of life. Has the Sunday school a message for to-day, or is it living upon the great capital accumulated in past years, a thing of organization, of statistics and outward semblance, but of an enfeebled and inconsequential power? Has it given place to more appropriate movements in which the modern intelligence and strenuous spirit find more congenial and active service?

These are plain questions to which I cannot fully reply. On the whole, however, I take my stand behind one strong and definite assertion. I confidently reply that, in my opinion, amidst all the other clamant voices of life, the Sunday school has a great and

peculiarly beneficent message for the modern world. I know of no other organization that has taken or ever can take its place. What is the particular work of the Sunday school? To take the life of the nation before it has become muddy and spoiled by contact with the fouler parts and obstructions, so to preserve it while in our charge, that when it does eventually pass from us, it will carry into the life of the world such a stream of pure and generous influence, that the evangelization of humanity will be accelerated.

Ours is not a problem of life that has become exhausted and enfeebled and incapable. The responsibility laid upon us is to meet the gush and rush of new life and spirit and innocence and unbroken faith with a larger spirit of faith and hope and strength. This enthusiasm is necessary to us. To compare the equipment of the Sunday school teacher and of the day school teacher is futile. They do not even run on parallel lines.

The earlier days of the Sunday school, when the teacher had to wrestle with ignorance, have gone. Our scholars are early trained, and more efficiently in the day schools, and it is not the art of the teacher that is wanted, but the soul of the teacher. The equipment of the Sunday school teacher is not intellectuality, but spirituality, and even that is not an adequate description. Spirituality alone is not sufficient. The spirituality must be very near and affecting; something that does not put him apart from the scholar, but wonderfully and graciously near to him. I grant you that spirituality and intellectuality combined and made effective by that spirit of comradeship which people class as human kindness is the most effective and powerful instrument of the work of the school.

It is not sufficient to read portions of the Bible and give explanations, even when these explanations are culled from the valuable literature issued by the various organizations of the Sunday schools. The effective application of a Bible lesson is that which comes through an effective personality. In this respect the Sunday school teacher is only on the same lines as the successful worker in every other sphere of life. There are no fixed standards by which men can be judged. Behind all the successful concerns of the world you will find some great and effective personality who is the dynamo of the concern.

The great difficulty in speaking of the equipment of the Sunday school teacher is that there are in the schools all ages, from the infant to the adult. The equipment must be as varied as the necessity. I have noticed on many occasions when brethren, ministers and laymen, have addressed the school, they appear to labor under the idea that the Sunday school is composed of little children and that the intelligence and illustration required is that suitable to a little child. The result being that the larger and more vital

portion of the school, being of older years, is utterly passed by with this kind of treatment.

In passing, may I say that the need for some kind of reorganization of the Sunday school is manifest? but do let us avoid the worship of mere names and phrases. The old system, slight alterations under new and imposing names, will not add very much to the real success of the school. We hear so much about grading and departments, and some of our excellent friends think that the defects will be remedied by rearranging the seats of the building and calling the division by new names. The simple faith that attaches such importance to this kind of thing is very interesting and very plausible, but not very effective. Much has been said about separate classrooms, but unless in each of these classrooms there is a man or woman capable of a separate classroom and equal to the seclusions of a separate classroom, more harm is done by it than good.

The equipment of the teacher is so enormously important because the life committed to his care is, in its growing and plastic stage, so amenable to outside pressure and influence. It is the great privilege and opportunity of the teacher, as well as his solemn responsibility, to encourage this growth. He must prepare himself and allow that growing intelligence to think for itself, and to make its own choice of things, and it is just possible, nay probable, that the choice may not in all cases be agreeable to him. But he must continue to foster the distinct personality of each of his scholars, encourage in every way the sense and dignity of the knowing of good and evil, and the power and responsibility of personal choice. This, of course, involves the assumption that he himself is competent to do it. This work is not a humdrum and mechanical round of duty, but a great standby, to watch and pray, supplement, suggest and direct the development of character, until one more capable unit is added to the commonwealth.

Roughly, I divide the equipment of the teacher under two heads, the natural and the acquired. The natural suggests amongst others three palpably necessary:

1. A gracious, winning personality. Without this, neither week-day nor Sunday do I think any man or woman can be regarded as a teacher at all.
2. An infinite capacity to take pains.
3. Patience, that perhaps greatest of all virtues, that strong reserve that can wait the desired result without worrying himself or his subject.

Acquired:

1. Personal and definite experience of divine truth. No man can lead another soul into an experience of which he himself has no knowledge.

2. A moderate education, so that he shall not be seriously inferior to those under his charge.

3. An interested and intelligent knowledge of the affairs of daily life, made useful by observation and illustration.

4. Careful study of each individual brought under his charge, with utmost respect for the personal idiosyncrasy. To use this knowledge as far as may be reasonably expected, by helping the after life in the obtaining of trades and professions and in the selection of companionships. It will be a great thing gained if, during the after life of a scholar, in any time of difficulty he thinks of and seeks the aid of his old Sunday school teacher.

By these means the divine plan of human redemption is being facilitated: "Neither pray I for these alone, but for them also which shall believe on Me through their word."

The Rev. JOHN ELSWORTH, of the British Wesleyan Methodist Church, opened the discussion:

I am the only representative of the Wesleyan Methodist Church coming from that land of Bibles and Sunday schools, the land of Old Scotland. My church is in the City of Edinburgh; and it is a sight on the Sabbath day to see the young people of our Presbyterian and Wesleyan Sunday schools going hour after hour from one school to another until one might sometimes think they would get a surfeit of religious teaching and truth. And yet the plea that the Sunday school has taken in Scotland is the secret of the greatness and success of Scotsmen around the world to-day. Every Scotsman carries with him, wherever he goes, a love of the old home and the old Church. He carries with him a love of his father's and mother's Bible, and that conscience that keeps him, however he may drift, somewhere along the line that leads to God and heaven. I stand here as one of the members of the committee of our Wesleyan Methodist Sunday school department, and in the absence of our respected secretary, the Rev. J. Williams Butcher, our treasurer asked me to say a word about the work we are seeking to do throughout Great Britain in our Wesleyan Churches. I am glad that the visit of Mr. Butcher to Canada and the United States did much to infuse a new spirit into our Sunday school department. I am glad that we are taking up something of the methods not simply from the Canadian and American standpoint but from the British standpoint that he brought back to us. We are emphasizing the importance of teacher training classes, those classes held on a Sabbath afternoon in the school itself, and consisting of the members of the senior classes who are at the age when they ought to be trained as teachers. In the equipment of the Sunday school teacher it is no use to-day for any young man or woman to go into the Sunday schools and become a teacher without having above everything else a great passion—a passion first of all for the child, and then a passion for Christ—a passion that will bring that child into direct contact with Christ, and therefore the teacher will seek to be on intimate terms with both. Every teacher must get into the presence of Christ and then get directly from His presence to the class. He must understand the class, but study every verse of the lesson, and

also as thoroughly every scholar of the class. And he must have a passion for the Bible's truth. The only regret I had at the beginning of this week in the discussion on Bible questions was that more was not said as to methods by which ordinary preachers and Sunday school workers could find their way through the English Bible and first make it their own and then give it to their young people.

The Rev. GEO. ELLIOTT, D. D., of the Methodist Episcopal Church:

Some one wrote a footnots to James' "Varieties of Christian Experience." I would like to supply a footnots to Dr. Hamill's paper, partly in correction and partly in approval. It is not necessarily true that the new psychology is materialistic. I am a thorough convert to the genetic method in psychological study, and I still believe in intuitive ethica. The spirit of the genetic method is that men shall be so enamored of the reduction of all things to unity that they shall forget the glory of variety. It is difference that is the crown of evolution, and not identity. The professors of the new psychology themselves have been the first to warn us against dangerous applications of it in practice. No voice has been more strenuous in warning the teachers of America against the danger of depending on the results of psychological study than Hugo Munnsterberg. But let us take the question of the important period of adolescence. Every working pastor knows that the great majority of men and women who make a conspicuous choice of Jesus Christ do it between the ages of twelve and sixteen. When we put that beside other phases of physical and mental change at the same time, the thing becomes of great significance. Yet I agree to the uttermost with what Dr. HAMILL has said, that the critical period is the years which precede the age of adolescence, where we have to do with the child as he is still a member of the race and not fully individualized. That is the time when authority is powerful. That is the time when father and mother and teacher can speak with power. The time comes when the child becomes an individual, when the umbilical cord that binds the child to the race is broken, as was the cord which bound him to his mother. It is then we must make the implicit choices of the child explicit. So I think we may still stand on the old theological ground. I am Augustinian to my very heart, yet I do believe with Dr. Pope that original grace and original sin meet each other in the mystery of mercy at the gates of paradise. No man, however depraved, can be considered apart from the grace of God. Who are we, to say that the profoundest grace of God is not working on the child from birth? Why do we baptize children? I think that one reason why it is hard for some people to be born again is that they were not born right the first time. Right generation might be a help to regeneration. Two things the minister must work at continually: the redemption of the individual and the lifting of the race. We can not refuse the new knowledge, but we can refuse to be dominated by it. After all, more important than anything else is spiritual passion. William Blake said that "the tigers of passion are stronger than the horses of instruction." That is always true. Mothers from the beginning of the world have acted on true psychological principles; and many a teacher who goes to take a course in teacher-training finds that he has been doing the thing all his life.

The Rev. J. W. JENNINGS, D. D., of the Methodist Episcopal Church:

I want to impress the great need of emphasis upon training up a child in the way it should go, but not driving it up in the way it should go. Lead them to Sunday school, but do not drive them to Sunday school. My early religious training I owe to godly religious teachers and pastors in the Sunday school. I can not say like some of you that I had Christian training from my parents, for I was deprived of that when I was a very small boy. When my father and mother were taken from me the Scripture was fulfilled—the Lord took me up through the mothers and fathers and brothers and sisters in the Sunday school. Thank God for the Sunday school as the home of the boy and girl. I want to give you this thought as a matter of experience, namely, training up a child in the way it should go. When my child was only eight years of age, I was assisting in conducting a special meeting; and my daughter only eight years of age, sat in the congregation. While we were inviting penitents to come forward, I saw my daughter looking intently at the altar, as if she would wish to be there. There were other older children. I saw my daughter looking intently. I went to her and said, "Daughter, do you want to come up and kneel there with those people at the altar?" "Yes, father." I said, "Do you know what it means?" "It means that I love Jesus." No one can give a better reason than that for coming. From that time she dated her religious experience. I believe a child is born a member of the Kingdom of God; but I believe there comes a time when it becomes conscious of the lack of spiritual completeness, and if properly trained responds to the rapping of the Spirit of God at the door of the heart and bids Him come in and abide. So I believe there is a time when it becomes conscious of the incoming of the Holy Ghost; and we are to train them up so that they may properly receive and apprehend Christ as an indwelling presence.

The Rev. W. F. HOVIA, D. D., of the Methodist Episcopal Church:

I was appointed last Monday for the tenth time to my parish. I have been there long enough to have learned a little history. It is fine to speak of theory and to discuss psychology. I want to raise a practical question. I am not a pessimist. I am not, on the other hand, an optimist. I am of the kind as the man who in Chicago fell off a fifteen story building and as he passed the fifth story was heard to say, "All is well yet." I do not believe all is well. I have seen the city in which I live grow from 36,000 to 60,000. I have seen my Sunday school grow from an average attendance of about two hundred to something over four hundred. I call to mind the fact that the great men and religion movement which is sweeping the United States is holding a special session in my city. They are emphasizing the fact that in the United States three million fewer men than women go to Church. Something is wrong. Not long ago the Young Men's Christian Association of my city made an investigation of moving picture shows on a Sunday night. They found that more than two thousand boys and girls under sixteen years of age went into a single picture show on a single Sunday evening—more than the Sunday scholars of the same age in

all the Churches of our city on the same day. It is all right to talk about what boys and girls who have been properly trained will do under religious influences. But what are we going to do in the face of the fact that the great multitude of boys and girls are not in our Sunday schools? They are on the streets Sunday nights. They are enticed into the moving picture show. I would like to have some one set aside the discussion of psychology, and come down to hard pan and tell me how to grapple with that problem, and interest them in the Sunday school. If my Sunday school had grown as it ought to have grown in the past nine years it would be three times as large as it is. I tried, the fifty-six officers and teachers in my school tried, but the boys and girls slipped out. The secret of the whole matter lies in the home, I think, twice more than it does in the Church. We need fathers and mothers who will re-establish the family altar, and will take their children in their arms and will hold them there, and not come to pastors and say, "Bring back my boy, he has got away from me." We ought to emphasize more clearly our belief that our home-life in the Methodist Church ought to be of a better type and finer religious grade than it seems to have come to be.

Sir ROBERT W. PERKS, of the Wesleyan Methodist Church:

I venture to speak as an old Sunday school teacher; for I was thirty years active in Sunday school work. I want to set aside for the moment all these psychological and abstruse metaphysical questions which have been dealt with by some of the preceding speakers. It seems to me that three of the most effective ways of handling scholars in the school are, first, to know them in their homes; secondly, go out and seek them in the streets; and, then, when you have got them hold on to them. Many years ago I had charge of a large class in Highbury, London, of something like sixty men. Many of them were old enough to be my grandfather. One November Sunday afternoon, when fog was enveloping the city of London, I went out to see if I could find any one in the streets. For five years I spent every Saturday afternoon in visiting those sixty or seventy men in their homes. We used to put a placard outside our Church. I found a wretched fellow trying to make out what was on that board. I said, "Come in." He said, "Look at my rags." I said, "Where do you come from?" "I have walked all the way from Sheffield, I am starving." I said, "What are you?" He said, "A mechanic, and my business is to piece metal together so that the joints can not be discovered." I got him into my class and rigged him out with clothes. This was before Christmas. For two weeks after Christmas I missed him. I went to his lodging place. It was a poor one. We had helped him to a situation, and he had been doing well. I asked the landlady where he was. She said, "On boxing-night some one gave him a drink, and he got drunk. He knocked some one on the head. He is in such and such jail in London." I said, "Can you hold your tongue." She said, "Yes, I can." "Then wrap up all this young man's things." She said, "That's easy; he has n't got much." I said, "Do n't you say a word about where he is." In the Bible class of which he had become an interested and interesting member they all asked where he was. I said, "He has removed temporarily to another part of London." That answer I gave for three months. I went to see him in jail. Do n't lose faith in your scholars. If they get into mischief stand

by them. There are friends enough when you are all right. The time you want one is when you get down. I said, "Don't you say a word, when you come out, about where you have been. I will have a situation ready for you." I went to a great employer of labor and said, "I want a situation for a clever mechanic." The young man got the situation. To-day he is the head of a prosperous and a happy home. So I say never lose faith in your scholars. Stand by them when they get down. Know them in their homes.

The Rev. J. W. MARSHALL, D. D., of the Methodist Episcopal Church:

I came from Yorkshire, from the village where Sammy Hicks was born and was hurled. I wish to continue what Sir ROBERT PERKS has been saying, only perhaps in a different way. I wish to give a brief narrative. I used to be in the Methodist Sunday school in my native village. We had a good, vigorous Sunday school. In it was a class of boys about twelve years old. They were lively, and they made it lively for every teacher. The sexton of a Protestant Episcopal Church had been converted in a Methodist revival. He was soundly converted. He came to the superintendent of our Sunday school and asked for work. The superintendent said, "I have nothing for you except a hard job." "I will take it. Where is the job?" "Over there in the corner." He came and sat down, and, of course, every boy supposed he would begin with the lesson or the catechism. But he was a psychologist, and he did not know it. He said, "Boys, I want to tell you a story." After he got through he said, "Now, shall I tell you a martial or a naval story." The boys said, "Give us a martial story." "There were three boys in the class, each of whom had the name of James. The teacher loved us, prayed for us, followed us day by day. He won our hearts. What was the outcome? Every boy in that class was soundly and happily converted. One of the Jameses prepared to become a medical missionary, and went out under your missionary society of the Wesleyan Church to the Fiji Islands—James Newell. Another James, James Wilson, went up to Newfoundland, and was one of your missionaries there; and when hard work was demanded on the coast of Labrador, he went there and preached the gospel to the fishermen, and through them very largely to the world. The other James did not want to preach; but God called him, and he came to the United States and had to preach, and is before you now in the person of the speaker. The admonition that I want to give is this, let the ministers have to do with the choice of teachers in the Sunday school. If they do their pastoral work they know the personality of the people in their congregations and Churches, and they know who can teach.

Mrs. KATHARINE LENT STEVENSON, of the Methodist Episcopal Church:

If there is one subject more than another on this program for the discussion of which a woman needs no apology, it is the subject of the child. By too common consent, the care of children has been very largely relegated to the womanhood of the Church and nation. I want to speak upon the child not from the standpoint of psychology, or even from the standpoint of the Sunday school, but

from the standpoint which embraces both, the standpoint of environment.

It seems to me that there has been altogether too great an ignoring of the vital importance of the environment of the child—not simply the home. A brother a few moments ago said that the home was our field. But my concept of the home is larger than the four walls of any individual home. It takes in the town and State and nation; and all the forces which the child meets are to be reckoned with in the development of the child's life. I am afraid I shall differ from the writer of that very able and interesting essay, in that I am largely a believer in the new psychology. It seems to me that in it there is nothing less or more than the return to the teachings of our Master. When an adult is converted, he is to become as a little child. What in the name of all that stands for righteousness and the Kingdom of God on earth is to prevent us from taking the little child and bringing it up in the knowledge and fear of God? It is the environment of the child that prevents that natural reaching out for God from coming to its full development. We teach our children to be honest, and then we send them out into an atmosphere of dishonesty. We teach them purity and temperance and send them out on streets where the saloon holds sway and where the gambling houses have sway and where there is such scope for the passions of men. There has been too great a divorce between the home and the time. One of our best known speakers in the homeland draws an admirably funny picture of the fathers in a town drawn up in a line on the street and, as the children open the doors, saying, "Go back into your mother's home; get off your father's streets." Our boys and girls go out from the home to meet these temptations. And is it any wonder that with all the efforts of the home, the efforts of the purest homes, they so often fall victims to temptation? We need to make the "child in the midst" the symbol of all our civilization, and to see that it is in the midst of right conditions, in the midst of things that make for holiness and righteousness. There is a passage in Zechariah that you are all familiar with, "The streets of the city shall be full of boys and girls playing in the streets thereof." We see boys and girls in the slums. Zechariah saw streets so safe and clean and protected that they could be a safe playground for the boys and girls. Another text, dearer than all others to the heart of womanhood is this, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

The Rev. WM. BRADFIELD, of the British Wesleyan Methodist Church:

I confess, Mr. President, that I am passionately anxious that from this great Conference there shall go out a word of encouragement to the great army of Sunday school teachers throughout the world.

There are three things we ought to say to them, and the first is, that children of all ages are capable of the religion of our Lord Jesus Christ and need it. We, who sing in praise of our Master, must declare it with all fervidness, that children are not too young to become the children of God. Secondly, a word of earnest encouragement in child study. I want for myself to thank God for psychology and express the great indebtedness we have to the American psychology. I want to thank you, for I am sure we must encourage our teachers to begin to study it. Sir, if somebody did

not go deeply into the science of electricity, the cars of this city would not be now driven by the power of Niagara, and somebody must study psychology if we would make the advance we need to make. Let him go and read John Wesley's rules about the Kingswood school, and he will realize the advance that we have been making on this subject.

And, sir, a word of encouragement to use the Bible stories which contain possibly what is really the wisest book of the world to give us child-culture. Give children the contents of the book, that it may become their book, which will make them wise unto salvation. It is sorrowful that so many children of Anglo-Saxondom do not know the stories of the Bible. We must put them in the Sunday school, and we should have a testimony of this assembly that would win the teachers to study the Bible, and thank God for the light. We believe in the religion of children, and we believe with all our hearts that the Bible is the wisest book in the world to make them wise.

The Rev. S. S. HENSHAW, of the Primitive Methodist Church:

I have been wishing for the last hour that I was twelve inches taller than I am. I want to say that I believe that if we are to effectually educate and train the child we must understand the child. I believe that a profound ignorance of child-nature has been a principal source of tremendous blunders. I am not sure that I followed Dr. HAMILL. If I did, then I do not agree with him. One of the best definitions of the child I ever heard came from a Scotsman in South Wales. He told us that a little stranger came to a friend of his, and the man was naturally very fussy, and when he came to describe the merits of his little stranger to the neighbors, he said, "Ah, mon, he is a pocket edition of humanity."

You can exercise too much discipline over a child. Oh, the management my father put into me! He was always managing me, morning, noon, and night; and as I look back I am rather suspicious that I began to manage him. I have a great deal of sympathy with bad boys, for some people thought that I was a bad boy; but I am sure I was not. I don't mean to say I was a saint, but I was not a bad boy. The rogue is not necessarily wicked. The bright little fellow with that strange, merry twinkle in his eye, and with a laugh about his lips, who teases his brothers and sisters to death, and is constantly embroiling the house, right at the core of him may be as good a Christian as many of his grandmotherly critics.

Now, I would like to say a word as to the mission of the Sunday school. We take it for granted that it is to make children and young people Christians. After that I want to hold that it is our duty to lay emphasis upon the churchmanship of our children; and if we expect them to grow up to be Methodist men and women we should tell them what Methodism is. I would lay some emphasis upon numbers, but numbers are not everything, but are a great deal and capture the imagination of adults. I sat once with a gentleman who was an Anglican, a very good man, built on narrow lines and extremely bigoted. How I longed for an opportunity to get at him! I got a chance one day, and told him there were sixty millions of Free Churchmen in the world. He opened his eyes as wide as the day, and I was sorry I could not say six hundred millions, but I tried to stretch those sixty millions out as though they were six hundred.

Then we must impress the children with the great names of the Free Church. I would tell them of Richard Baxter of the Saints' Rest, of Oliver Cromwell, of John Wesley, and of the men who made these great Christian Church bodies. I think the mission of the Sunday school should be in part to make these children not only good Christians, but good Methodists and good citizens.

The Rev. EDWIN M. RANDALL, D. D., of the Methodist Episcopal Church:

I apprehend, Mr. Chairman, that the problem of saving our children as a whole is the problem of saving the individual child. I believe that God so constituted child-nature that, as it comes from His hand, under the right treatment scarcely one ever need fail to be reared to Christian manhood or womanhood. But at the same time, while I believe in organizations, I believe that this child-nature is so delicate that it can not be treated in such a manner as to be put into any kind of machinery, whether constructed by John Wesley or by modern psychologists and run through any mechanical process and brought out any such product as we desire. Every life that is reared as it should be must be molded by the right kind of personal contact and be the result of the molding influences of sanctified manhood and womanhood.

And that consideration leads me to believe that we do not give as much thought as we ought to the way of dealing with the child. It requires not only perfect marble, but a masterly artist, to produce beautiful statuary, and we need to give attention to the manner in which we work upon these children.

There are four fundamentals in which we do not reach up to our opportunity. First, in parental influence; second, in the sympathetic attitude of Christian people as a whole; third, in recognizing the Christianity of childhood; discriminating properly between that and what we ought to expect of adults, giving the child credit for all that God has done in his heart; fourth, the way in which false standards of criticism are applied to young people and children, violating their moral sense and driving them from us. One afternoon a junior superintendent in charge of a Junior League asked the boys and girls why they supposed it was they were gathered on Sunday afternoon and so much done to instruct and entertain them. One of the girls piped up and gave probably a true answer. She said, "So that our parents may have a quiet hour at home on Sunday afternoon." Those little folks know when it is a relief to have them out of the way. Their little hearts starve for the love they do not receive, and, yearning in vain for affection and sympathy at home, they find it outside of the home, and hie and bye they go outside of the home to find confidants and friends. Later, as they approach maturity, perhaps we would give our lives to have them take a place in our hearts, but they will not. When they wanted to live in our hearts, long ago, we would not be troubled; now they have ceased to care, and our influence over them is gone. That is the reason why very many young men and women in Christian homes go wrong.

Mr. THOMAS PRATT, of the Wesleyan Methodist Church:

I have sat through each session of this Conference without saying a word—not that I have not had a word to say on some subjects,

but I have felt that many gentlemen and ladies who spoke knew more than I did. But about this subject this afternoon I have good reason to think that I ought to know as much as most people, for I have ten children. Nine of them are sons. I am quite sure that the first thing, if we want to train our children aright, is to have the family altar. There must be the daily reading of God's Word, and the pleading to God on behalf of the children and others. That is essential. Then, another thing that I am quite sure is necessary is that the first knowledge that the child gets of Scripture must be the knowledge imparted by the father or mother. I know that great stress is laid on the necessity of going to the Sabbath school; but I am quite sure that the first duty of the parent is to teach the child the Scriptures. And I believe that if the parent did so, our children would go into the Sunday school with much less chance of going wrong. There is another thing that I may speak about, although I am a layman. I believe it is the duty of the pastor of the Church to look after the children of the members of the Church. I know that in many parts of England that duty has ceased to be done. If the pastor, when he visits the home, will speak to the child of its duty towards God, in joining the Church, we shall have very little reason to mourn about the decrease of our numbers in Methodism.

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

If we are to save the children, there are four things that we must do. The first is, to begin early. You can not begin too early. No matter how soon you begin, you will find that the Holy Spirit has been there before you. I thank God that I can't remember when I first learned to pray; but I can remember that when I was forty years of age—my father having died and my mother having come to live under my roof—as bedtime came, a flood of feeling swept over my spirit, and I got down on my knees and said to her, "Mother, I want you to put your hand on my head and let me say, 'Now I lay me down to sleep.'" The sweet simplicity of our earliest life lingers with us to the end of our days.

Secondly, you must teach by example as well as by precept. If you would train up a child in the way he should go, go that way yourself.

Thirdly, do not expect the manifestations of adult piety in a little child. A child's religion is love of God and obedience to parents. Those are the essential ideas.

The fourth thing is, depend on the Holy Spirit; for we do not by the use of means undertake to dispense with the influence of the Spirit, but simply to help the Spirit, in our feeble way, to do His work.

I wish to protest against the cowardly abdication on the part of most Christian fathers of all duties of religious training into the hands of the mothers. During the first six or eight years of a boy's life he needs his mother more than anything else in the world. But when he is about eight or ten years of age he needs a masculine element in his discipline. I know this is the age of women. I am not at all disposed to quarrel with it. Nevertheless the men are still of some account in the world. An old friend of mine, who was criticizing her husband very severely for his general uselessness, said, "After all, men are quite handy to have about the house."

The Rev. FRANK MASON NORTH, D. D., of the Methodist Episcopal Church:

It would be very natural and very pleasing to me to give some history of my own beautiful home, and to tell what I think I knew about the religion of Jesus Christ from the time I was eight years old. But in the city where I am working we are dealing with an immense and varied population where the relation of that experience and the incidents of that life would mean practically nothing to the people to whom I would relate the story. I face every now and again in the great heart of our city hundreds of men, and tens of thousands of men, who are the flotsam and jetsam of your civilization in Scotland and England and Canada and the United States. They are your Anglo-Saxons, of whom you have been speaking. They come into that great hall, in the lower part of New York, after the experience of misfortune, with broken hearts and broken bodies and broken ambitions, and we try to tell them again the story of the cross. I wish to say this, for the help of the Sunday school to-day, that those whom we can reach are for the most part those who have been trained in the home and the Sunday school. They know the story of the cross. They can sing in the phrases of Methodism. Whether it be a Scotchman, or the cockney from London, or a man from this place or some other place, they have had the training, and they know the thought and structure of our religious life, and they can be led and held. But men who have never had a home or Sunday school training are the hardest men to grip. So I say, put your Sunday school teaching and home teaching into the children. And perhaps they will be brought in at last.

We are dealing also with a great Latin population. We have 600,000 Italians in New York City, and we have a million Jews. Tell me how I am to take my Sunday school and Christian home into the abodes of these people. That is the question for us. A home? Yes. The training of the home? By all means. But how get the training of the home when four families keep house in one room? These Italian children and Jewish children are bright. They are as keen as your Anglo-Saxon ever was. They are the leaders in our public schools. They take the prizes in our education. They are the boys and girls whom we are not reaching. How shall we reach them?

The Rev. JOHN W. HANCHEB, S. T. D., of the Methodist Episcopal Church:

On September 10th Archbishop Quigley is reported in the *Chicago Tribune* and the *Chicago Record-Herald* to have said substantially this: "If the time ever comes in this country, as it came in France and Portugal—and the time is sure to come—when the Church and the government are at variance, as they were in those countries, you will find the orders of the Church ready and equipped for that crucial period, and they will obey the instructions of the hierarchy to the letter." That is substantially as it was quoted in the *Chicago Record-Herald*. There is a ring of confidence in it that means much to me and from which I would learn a lesson. Why is he so sure? Because the Church knows how to keep the children that it has. I can not answer the question of Dr. NORTH, how we shall get the children from these congested tenement buildings and those congested districts; but I have reason to tell you how one pastor, whom I knew very well, held those that he had. At his teachers' meeting,

which followed the prayer-meeting on Wednesday night once a quarter, he addressed to each teacher this series of questions: "How many members are in your class now? How many of them are openly Christians? How many who are not openly Christians do you believe to be Christians in fact? How many do you believe to be interested in his or her salvation? A week from next Wednesday night I want you to tell me if you have seen each member of the class during the week and have talked to each member of the class according to his need—to the non-Christians about a personal surrender to God." The next Sunday night he asked them, and they answered; and then they had a prayer-meeting. On Sunday morning the older of the scholars were in the Sunday school. The lesson was shortened, by understanding. By and by the pastor began to make an evangelistic appeal for intenser religious experience on the part of those who were Christians and for the present surrender of those who were cold or in doubt, and for the public avowal of those who had not professed Jesus Christ, and for the surrender of all of them to the Church of Jesus Christ. When he was reaching the climax of the appeal, a table was brought in and the sacrament of the Lord's Supper was administered as a medium of responding and of confession and joining the Church. And that pastor saw marvelous results in housing and keeping the people in the Church of the Lord Jesus Christ.

Mr. F. A. ARTER, of the Methodist Episcopal Church:

I don't know much about psychology. I do know something about children in the Sunday schools. I have been with them all my life. As a superintendent for forty-five years, I want just to speak a little of some of my experiences. I want to say for the teachers that I think that there is no class who sacrifice so much, and yet seemingly are so unappreciated, as the teachers in the Sunday school. But let them not lose faith and courage. It is like sowing seed beside all waters, of which you will reap the harvest by and by. I used to teach in the slums. Saturday night a carriage-maker's shop was swept out, boards were laid around for seats, and we had a Sunday school. I had a class of boys; and they were boys, just as full of mischief as any boys I ever saw. I used to get down on my knees and pray, and I was accustomed to close my eyes. There were seven boys when I knelt down; and often when I got up there would not be one. They had jumped out of the window. The next Sunday, instead of closing my eyes, I kept them open, and as the first boy started to go I grabbed him. A few years later I was going through a market in a distant city when a young man came up and took me by the hand. Said I, "Who are you?" "Don't you know me? Don't you recall the boy that used to jump out of the window? I am that boy. I am keeping a meat-market." He told me the history of his life. He said: "My mother went to Pittsburgh and gave me a few cents to buy peanuts. I bought them and sold them, and got enough to start a fruit-stand, and then to start a meat market. Now my mother doesn't have to do any more washing. And I want to thank you for the kindly training you gave us boys."

On motion of Dr. CARROLL, it was voted to adjourn after notices should have been given.

The session closed at 4.30 P. M., with the benediction pronounced by the Rev. Dr. H. A. BUTTZ.

THIRD SESSION.

The Rev. F. L. WISEMAN, B. A., of the Wesleyan Methodist Church, was President of the evening session.

The devotional service was in charge of the Rev. J. H. GOODMAN, who announced Hymn No. 23,

"Young men and maidens raise,"

The Scripture selections were Matt. 19:16-22 and 1 Tim. 4:12-16.

Mr. GOODMAN offered prayer.

In the absence of Bishop J. F. BERRY, D. D., of the Methodist Episcopal Church, his colleague, Bishop W. A. QUAYLE, D. D., spoke on the subject, "Condition and Needs of Young People's Societies."

The caring for the future is the wisdom of the world. We are not the people of a day, but the people of the æons. We are the debtors to all the to-morrows and are the makers of all the to-morrows. We may island us in the Now, but, as Christians, we dare not. We are not transitory, but enduring. We are in migration, like the autumn birds which disappear from one clime but to appear in another clime. We are migrants to the summer land, the holy summer land of God. And whenever the Church has forgotten or in agnosticism has not understood the eternal years, it has been defeated and has suffered dismay. The narrow view is bound to be the wrong view. God's outlook is on the eternities, and such as fellowship with Him and name Him Father in earth and heaven must have their Father's vision. They must climb some exceeding high mountain apart, where, as Jesus at His mountain of prayer, by day or night they may have a vision of the infinite; for have we not heard from Him of the golden lips how "the things which are seen are temporal, but the things which are not seen are eternal?" Christians must look at their native landscapes. A poet has sung sublimely of the "eternal years of God." Let us consider that these likewise are our years. If eternity be the lifetime of God, the eternity to come is the lifetime of man. We be the children of the eternities. The breath of all time is in our nostrils. We are fleet of foot and far going.

The hinderer of the apostolic Church was, it did not take long futures into account. They thought God would wind up the world's affairs in a day or two, and so they instituted a commune. God did not. God is not communist; God is individualist. They had

best have taken advice from God; but they were a trifle heady and more than a trifle mistaken, and so they sold their goods and made common property, and the result was that the apostle Paul was constantly taking up collections for the "poor saints at Jerusalem." Their folly of misapprehension made the passing of the hat for their relief a brotherly necessity. They did not know that God had plenty of time and would use all the time He needed. "They who believe," we are told, "need not make haste." Much more shall He in whom is our help go on His hasteless way. The vast saying is, "In the fullness of time," which seems to fence in the leisureliness of God, a thing we mortals shall never understand. We are all for haste, and grow sweaty and nervous though we make no great speed. God has the long time, the whole time. Wise men must take into account all to-morrows. We live at to-day, but not in to-day. And no man can lay claim to any statesmanship who does not deal lavishly in to-morrows. Some things can not come to pass to-day, and therefore God supplies many sunny to-morrows. **YOUTH IS THE TO-MORROW OF THE WORLD.**

The Church is a statesman. As its Lord, it ever has the forward look. It has immortal sunrise on its day. To-morrow! We need, not little lengths of landscape, but the whole length of landscape. You can break your heart any sunny morning of any day by looking steadfastly at graveyards; but you are to renew your courage by looking at the sky or at a lowly flower or the face of a little child or on the sunrise face of youth in men or maid. Graveyards do not constitute the totality of our human landscape. You can become pessimist in a half-hour and wall like a dervish at the gate if you limit your look to the shame and shamelessness of women and of men. But sweep the landscape with your eyes. Fasten your look on all the territory of the human heart. See its continued sun-up and its lesser rise of stars and feel the rapture of the cleansing of the world, washed by the blood of God; and your world shall break into irrepressible laughter. We must look across the years. We must have our festival, not with "The days that are no more" of which the Laureate weeps, but with the days which have never been but which shall very surely be. "Lift up thine eyes unto the hills" said one long since, and it was weary eyes he lifted; but they saw the hills. Lift up thine eyes and see the future that, too, the Poet would sing out with voice of lute and psaltery and med harp to help his singing on. The youth are in to-morrow; and then the youth are to-morrow. **All hail this radiant To-morrow!**

I would have the Church stand still and take a little time off and look steadfastly in the face of youth. It will be better than looking in the eyes of a hundred risings of the sun.

"Young People's Societies," what a fine phrase that is to LOSE the youth in. The word "society" is much like the word "sociology." You can not get warmed at so cold a grate. A young people's society is nothing other than young people in a crowd, laughing, singing, having fun, being human, taking hazard, making the attempt to scale the Alp of life. Let us not lose the young people in the word "society." Stick to young people. The question of young people's societies is a vital question of age and sex. Both age and sex. A mixed society where the shuttles God throws are weaving to and fro. Simply a question of youth. We do well to hold close to the human life of it. Let us not be diverted from the hot-breathed throng of life, the aching heart, the singing heart, the aspiring heart, the loving heart, the hating heart, the untried heart, the youth-heart, but for evermore the heart. A Church society for young people is a sane attempt on the part of the largest agency in this earth to take care for Christ's sake of the mightiest force in this earth. The Church attempting to take judicious care of the youth, we have no weightier business in this world. The whirlpool is at the foot and the menace is very sure, and the Church KNOWS about it and cares about it. That is a young people's society. Society is folks together, and young people's societies are young folks together for the sake of the Lord of life and glory. But always just YOUTH, eager youth, amazing youth. God's youth. It is so surely easy to dehumanize a discussion as a physician dehumanizes a person and sees in him only a patient. We do well to be turbulently impatient with any squint of mood like this. And the squint will come unless we keep very close to the living and loving youth, your boy and girl and mine, and feel the wonder of them and the weariness and the tears we do not see them shed. God keep the Church beautifully tender with its youth!

The conditions of youth? The conditions of young people's societies? What are they? Just the conditions of the hearts that are young since God made a young person. Youth is dreamful, full of wild surmise, hectic sometimes, very lurid often, always of dream, always challenging to-morrow. They shall not all see any to-morrow; and many of them shall see such a faded to-morrow that they will not recognize it when it comes. My heart breaks gazing on that aspect of youth's dreams. But he will dream—end dream. And youth will hope. He carries rainbows in his pocket and plants one over his head on any day, whether there be sun or not. What matters sunlight if you be proprietor of a hundred thousand rainbows? And youth is unafraid. Frank fearlessness fills his soul brim full. What should make a body afraid? "If a body meet a body coming through the rye, should a body get scared; and if a body kiss a body, should a body cry?" And

there is a multitude of good reasons why she should not. So let the matter rest there. Unafraid, undismayed, with the song on the lips when bullets sing at the side of the heart and chip a silver from the cheek. Youth and the nrtried hand. The hand fitted for something, but for what? Aye, there's the rub. The hand feeling for its task. That makes a strong man stagger as if he saw a terror of the dark invade the day. Youth not a man's length from hell. That is terrific, but that is how it is. A stumble, a slip, and there the youth, man or woman, sprawls on the shameful floor of hell! Smell wonder that the Church wants to be close to youth when youth is circumstanced like this. It must stny by, not as a critic, but as a lover; stand CLOSE, not as an observer, but as a father and a mother stand close to their best beloved. This I take it to be the condition of young people which whittles out in a minute the condition of young people's societies. These young people together, under the kindly and genial auspices of the Church, constitute as I believe and interpret "The Conditions" named in the text of the theme of this talk. There they stand—and here we stand. What of them, and what of us? This is an intensely personal matter, this young people matter, for they are this world's to-morrow and they are the CHURCH'S TO-MORROW. Let the Church beware how it trifles with its own to-morrow.

The Church needs the youth. A youthless Church is a moribund Church. It will never invade to-morrow. If we worked for our own youth as we work for the slums, so-called, we would have vastly manlier returns for our labor; and withal our own children are worth saving, even though they be not in the realm of the neighborhood house which is so dear to many a Church reformer. All life for God—slum life, rich life, poor life, anybody's life, everybody's life, but our own heart-folks' life in the list of heavenly possessions. Hold to that, Church of the Christ. We need the youth. They are ours. Christ has seen to that. They belong not to the devil, but to God. Hold them fast. Hold them with the ungloved hand. Hold them with the gentle grasp. Hold them with the word of laughter and of heavenly cheer. But HOLD them. We need them in our business. We must bankrupt the devil. He must be pnt out of business. He must not fatten by our daughters and our sons. The Church has need of the youth. Let not the Church forget that.

Then, the youth need the Church. They need its ministry for their brains. Theology is great brain stuff. They need its medicine for the hurts they are bound to wear in their hearts and possessions and longings and disappointments. They need the Church to give them the tune for high and unselfish endeavor and to lead them to the Savior of the world. They need the Church.

It is such a hiding in the tempest, such a guidance on the road, such a music in the soul silences which crush like the tramp of armed men. Youth, thou needest the Church more than thou needest aught save God and a mother and a father.

And youth needs to feel that it has the faith of the Church and the love of the Church and the co-operation of the Church and the heed of the Church and a passion for holiness caught from the Church. Youth needs not fussing at nor cuffing, but snuggling up to and loving hard. The boarding houses are such lonesome places to stay in; and a body could hardly call them places to live in. And youth needs the Church, all its gentle ministries, all its sense of fair play called into action, all its graciousness and power of helping people over the tough places of the soul.

Let the Church withhold its censoriousness from youth. Let it pour out its wealth of tenderness as if it were a mother to everybody around. House youth at the warm heart of a living Church which has enough of beautiful humanity and beautiful Christianity to bear much and forbear much and pray much and hope very greatly and yearn after youth as a father after his daughter who dwalleth afar.

And in due time the youth will help the Church. I was once swimming in angry water. The breakers were very wild. The windy waves crushed and crashed and their tumult was the voice of many waters, through which one would have guessed no human voice could be heard. I had been in the surf for hours, for I am Viking born, and I was weary beyond my knowledge and was out in a strange beach to me and so found myself swimming and making no headway against the wave-wrath. I was being borne steadily and surely out. The breakers were having their way with me and crashing over me full of sound and fury. I had sandals on, and so had not the free use of my swimmer strength as otherwise I should have had. There was the boiling water, my delight; and it was gripping me, and I knew it. Death was not half a boat's length from me and I was swimming now, not for fun, but for life; and the tug of war was against me, my fatigue making my stroke a random venture; and I turned my head toward where my son was swimming afar in the same wild waters I loved so well and giving no heed to me, knowing my love of the athletics of the sea and my strength as a swimmer; but through the hurly-burly of the crashing waters I called steady-voiced, "Willi!" and the lad turned swift face his father's way and, less from the voice he heard than the set determination on my face, as he said afterward, knew I was in extremities, and being a powerful swimmer and wearer of many medals therefor, he dived through the crush of waves which was beating bitterly on me and, when I knew not he was near, he rose with the lift of the sea and outside from me;

and his voice swung like a golden bell, "I'm here, old Daddy," and gave me a reward, and then another, and I was safe! And I am here because the boy I had held in my arms and loved through his childhood had helped me in my hour of peril. Even so, this is the parable of how the youth of the Church, helped of the Church, will in its day HELP the Church.

Church of God, thy youth shall bring thee into the far and fair to-morrow.

The first invited address was given by Prof. D. J. JORDAN, M. A., of the African Methodist Episcopal Church, on the subject, "Special Work of Young People in the Church:"

The youth of Methodism, like the youth of a race or a nation, are always either its most valuable asset or its heaviest liability. This has ever been true, because the period of youth is the time when children are molded into men, and in the heart and mind of every child lie dormant all the capacities and powers for good or evil that can possibly manifest themselves in the men and the women of the succeeding generation.

It is in youth, before the evil days have come, and while heaven yet lies about us, that we acquire our strength, utopian our dreams, and form the ideals that shape the course of our lives in all the years to come. And fortunate it is, both for the child and for society, if, during these years of formation and growth, the young are kept constantly under those influences that lead to the glory of God and the improvement and ultimate salvation of man.

The story is told of a traveler, who, sightseeing in Venice, found his way into a little shop where he saw a man standing at a table on which was a revolving board that moved so rapidly it was impossible to see what was upon it. As the board sped round and round the workman remained very intent upon his task and kept his hands constantly on the board, as if kneading or molding something into form. Finally the revolutions of the board ceased, and the traveler was surprised when the workman exhibited as the result of his labor an object perfect in symmetry and beautiful in design—a specimen of Oriental vase, famous throughout the world and worth its weight in gold.

But the traveler's greatest surprise was yet to come; for while he talked with the workman, an assistant brought in a pail of what seemed to be common clay and emptied it upon the table. "What are you going to do with this clay?" asked the traveler. "Mold it into another vase," replied the workman. Then he went on to explain how men of his craft, with no apparatus but the revolving board, by taking clay when it most readily responds to the intelligent touch of trained hands, form from it the far-famed

oriental pottery that has been for so many years the admiration of the world of art.

Likewise, if our young people during their impressionable years, are kept under the intelligent, loving, sympathetic hand of the Church and under those good influences for which the Church stands sponsor, she will be able so to shape their lives and mold their characters as to make of them souls more beautiful and far more valuable than all the rest the world ever saw. Then shall "our sons be as plants grown up in their youth and our daughters as cornerstones, polished after the similitude of a palace."

I make this brief reference to the importance of the proper training and preparation of our youth for Christian service, because it is as a result of such training, and only such, that the young people are made ready for the work of the Church, thus becoming forces that help, rather than impediments that hinder.

Methodism, and indeed the whole world, is greatly indebted to trained young people. Samuel and David and Solomon, of the olden days, and Luther and Wesley and Whitefield, and above all, the blessed Christ, in this new and last dispensation, are a few examples of the thousands of trained young people, both in church and in state, who have made the world their debtor because of their unselfish labors and great achievements in the direction of human uplift and progress.

While there is perhaps no kind of Church work in which the young may not properly engage, it appears to me that there are a few kinds for which they seem peculiarly adapted.

1. *As Missionaries.* Whether in the local parish or in foreign lands, the successful missionary must be not only intelligent and active and serious, but needs also the physical strength and endurance which only youth may be expected to give. The best results of missionary effort are obtained by faithfully prosecuting a wisely-planned campaign that usually extends through more years than one who has already reached middle life will probably be able to serve. I think, therefore, that our young people should be encouraged to prepare themselves for this work and enter upon it at a time when they can consecrate all their powers to God in the enlightening and Christianizing of their fellows.

2. *In the work of social and political reform.* I rejoice that it is now generally conceded that the work of the Christian Church is as broad as the needs of humanity; and to-day the forces that make for social purity and civic righteousness are calling loudly for the helping hand of the Church in their contest with giant evils whose baneful influences are manifest in every part of the world. Intemperance, licentiousness, graft, the denial of the brotherhood of man in the treatment of the weak by the strong, the assertion of the hateful doctrine that might makes right—the

warfare against all these evils and the rest opens to the young people of the Church broad fields of endeavor worthy of the exercise of the noblest qualities of their being.

3. *Work carried on by the Church for the especial benefit of young people.* I think that experience has shown that our Sunday schools, leagues, endeavor societies, etc., flourish and are effective for good in proportion to the amount of real interest our Christian young people put into them. It is a fine thing to see the elderly and the aged still clinging to these institutions that are designed primarily for the young, but it is very much sorer when similar interests and activity are manifested by the young men and young women whose powers of perception and endurance are just at the flood, and the long end of whose lives is not in the hurried past. We should take advantage of the fact that there is among persons of similar age and experience a kind of fellowship, a oneness in sympathy, in point of view, in interest, and in understanding, that in the very nature of things cannot exist under other conditions.

I make this third suggestion for another reason. There is a feeling quite general among young people that it is easier to be a Christian after one has grown old; that the evils of a worldly life are less alluring after two score and ten. Therefore the examples set and the admonitions given by those who have crossed the line that separates youth from age are too often taken by the young as matters of course. To remove this notion from the minds of many young people, we must bring forward as Christian leaders young men and young women of their own age and class who daily exemplify the meaning and beauty of the Christian religion.

4. In concluding I have time only to mention the Christian ministry, Bible reading circles and the shaping of the social side of the parish life into Christian channels, as other important fields which our young people should be encouraged to enter more largely and with greater earnestness and zeal. I might add to these the service of song; for I hope that in no distant future our young people who possess the gift of song will be so fully alive to their opportunities for service as to make unnecessary a paid choir or organist in any Methodist Church in the world.

The future of Methodism will depend upon the loyalty of its young people and their ability and willingness to serve. It is our duty, therefore, to open to them every door to Christian usefulness and encourage them to "enter into His gates with thanksgiving and into His courts with praise."

The reports of the prosperity and growth of Methodism throughout the world are indeed gratifying; and we greatly rejoice in the heroic endeavors and splendid achievements of our leaders of to-day, many of whom are already venerable with age and with

service. But we must look to the future. The phenomena of the rising and the setting sun are alike beautiful. When Nature paints the Western sky in a thousand hues no artist ever conceived, blending them into such harmony as to make the picture glow and light up as with the presence of Divinity, we cannot but stand in admiration and awe. But even as we gaze enraptured, we are made to remember that the day is done, the chill and the darkness of the night are approaching, and all this glory and beauty and magnificence are but Nature's benediction. But when we turn our faces to the East and behold the rising sun, there are not only glory and beauty and magnificence, but the additional elements of hope, of trust, and of promise. And so, what Methodism has already accomplished through its present leaders is but as the glory of the setting sun. He who would behold Methodism at work, Methodism conquering, Methodism triumphant, let him turn his face to the dawn and contemplate what shall yet be brought to pass by the hosts of young Methodists as they shall arise out of every nation, every race, and every condition, trained in body, in mind, and in spirit for every Christian service. This is the glory of the coming day.

The second invited address, on "The Church and the Recreations of Young People," was presented by the Rev. L. HUDSON, of the Methodist Church of New Zealand:

I am deeply conscious that the subject allotted me bristles with untold difficulties and suggests problems, the solution of which has commanded the earnest attention of our highest Church courts, with results that cannot in every case be considered altogether satisfactory. The importance of the question will be understood when it is realized that not only the well-being, but the very being of the Church of the future, depends in no small measure upon the character of the rising generation. As a factor in the molding of character it must be admitted that recreation occupies a large place.

There is no need to differentiate between recreation and amusement, since, according to a high authority, speaking generally, all recreations are amusements and all amusements are re-creative.

One of the first conditions of life, Herbert Spencer assures us, is to become a good animal. In view of the commonly-acknowledged stress and strain of modern experience, the fulfillment of this condition becomes increasingly imperative. There is an uneasy feeling abroad that Herbert Spencer's standard harks too largely already in the imagination of the young. It is painfully evident to the most casual observer that the love of amusement is growing in various directions. Years ago it was stated the craze for amuse-

ment is becoming a dangerous fever in the veins of young men and women who have little or no time for higher things. If that were true then it is none the less true now. The type represented by the youth who, after his conversion, refused to join a cricket club and declined to play the violin at Church socials, may be largely considered extinct.

No one to-day doubts that recreation has its place in life. John Wesley's attempt to suppress in children the God-given instinct for pleasure, was long ago admitted to be a huge blunder, and ended as it deserved to end, in ignominious failure. To refuse to allow boys and girls to play, on the ground that they might want to play when they become men and women, represents a policy as foolish as it is grotesque. Horace Bushnell's warning not to reduce religion to the grade of a police arrangement and make it a law of restriction upon the world's innocent pleasures is still needed. He truly points out there is no sound principle of ethics that makes it a wrong or a sin to indulge in amusements, save when they are carried beyond amusement and made instruments of vice or vicious indulgence.

Now, while all may be agreed as to the lawfulness and expediency of recreation, when we seek to decide what ought to be the attitude of the Church toward this question, immediately our troubles begin. Men equal in spiritual mindedness and equally interested in the well-being of young people, hold views as opposite as the poles. For instance, a prominent member of the British Wesleyan Conference recently stated he would lose no opportunity to controvert the idea that it was the business of the Church to provide amusements and recreations.

A good Presbyterian of our acquaintance sees no harm in supplying his boys with a billiard table at home. He is no recluse—is in sympathy with athletics and we should probably be doing him no injustice in saying he would not object to attend the theatre or join in a dance; but he would protest most emphatically against any attempt of the Church to cater for the social side of life. He would argue that the Church's operations should be confined to the spiritual realm; that to go beyond would be to exceed the commission of Christ to his disciples, "Go ye into all the world and preach the gospel." On the other hand there is the Institutional Church, with its many-sided organizations for the moral and physical uplift of those brought within its influence.

Who is right? We are sometimes told that Christianity stands for the solidarity of family life. And so it does. But how many young men and young women have been driven from home to seek their pleasures elsewhere, because they have found themselves cribbed, cabined and confined, not only by reason of space, but by the circumscribed views of the head of the household.

In a brief address of ten minutes details are scarcely possible, but with regard to indoor games, take the case of the billiard table. Ian MacIaren used to say, "The best of indoor games is billiards, and one of the worst places a young man can go to is the billiard room. If I had the ear of the son, my advice would be, Never enter a billiard room; and if I had the father's ear, I would say, Give your son a table at home for himself and his friends." Not every home can provide the luxury of a billiard table, but many Churches could; and we have yet to learn that such work does not lie within the domain of the Church's function.

The time has come when the Church dare no longer neglect to shoulder responsibility in relation to the political and municipal government of the world, and in view of the prominence given to amusements in these days, the Church can not afford and has no right to say she has nothing to do with these things. The Church has everything to do with whatever touches the moral, intellectual or physical life of the people. How to find the best means of guiding the social impulses may be difficult, but the policy of drift is suicidal. Our young folk have a right to expect the guidance and practical sympathy of the Church in this as in all other affairs.

That famous aphorism more than once quoted in this Conference, "The soul of all improvement is the improvement of the soul," is not forgotten, but I venture to assert these oft-quoted words do not contain the suspicion of a suggestion that the body is to be neglected or treated with contempt. The training of the body is as much a duty as the training of the mind. Our Lord Jesus Christ died for the *whole* man—spirit, soul and body. Let it be understood, Christianity has no quarrel with wholesome amusements. The danger of many recreations, as we all know, is to be found along the lines of association. This is specially true of outdoor sports. The prevalence of drinking, gambling and obscene language, too often connected with football and other games, is matter for keenest regret. I am speaking from personal knowledge. In New Zealand, which I have the honor to represent, and Australia, where the genial climate offers inducement to sport as no other part of the world does, our young men in this relationship are brought face to face with grave moral perils. What is true of New Zealand and Australia is, no doubt, more or less true of other places. Recreations may vary in form, according to locality and climate, but the evils connected with them are probably everywhere the same. Another evil against which we feel compelled to raise a voice in protest refers to the Sabbath. It is deserving of more than a passing word. Those who have at heart the highest interests of the community must deplore the growing disregard for the sanctity of the Lord's Day. We would not if we could recall the old Puritan Sabbath, which has gone forever, but unless we

are very careful, that which remains to us of the day of rest will be filched away by those whose love of pleasure is insatiable.

The exact amount of recreation to be indulged in is impossible to define. Every honest person, desirous of living the ideal life, may readily ascertain by experience what is helpful or otherwise. To do this should be no more difficult than to decide whether or not one's coffee contains sufficient sugar. It is with amusements as with mixtures and compounds of drinks—everything depends upon the proportion with which the ingredients are combined. Recreation is the salt of life—a means to an end. Amusements are a tonic, but overdoses will lead to fatal results.

While our ideals of life make it impossible for us to be satisfied with the tone of many present-day recreations, there is no cause for panic. The remedy is not to be found in anathemas. Wise direction and sane control are the things needed. These should be the objective of the Church. Nothing will be gained by harsh measures or sweeping denunciations. The prohibition of specific amusements, concerning which the opinions of the wisest and best are divided, will result in no permanent good. In thus stating the case we are not pleading for the lowering of ideals, or the whitening down of convictions, to accommodate the weakness of human nature. Ideals must be raised and principles calculated to uphold character must ever be maintained.

But when we come to the last analysis we find this is not a question of ethics merely—it is something more. It involves loyalty to Jesus Christ! What would Jesus have me do? Is the touchstone to which the action of every Christian must be brought.

In a great sentence Bushnell gives us the key to the whole position, "Free to amusements and too free to want them." Time will not allow me to pursue the line of thought thus suggested, but you will readily see its direction. This is the goal toward which our young people should be urged. "Free to amusements and too free to want them." The restriction suggested by these words, however, can not reasonably be applied to athletics and exercises for the development of our physical power, but rather to those pleasures about which many—even those who participate in them—are troubled, because they are not quite satisfied as to whether they are in harmony with the spirit of Christianity. The high altitudes referred to can only be reached by those whose lives are dominated by what has been aptly described as the "expulsive power of a new affection." St. Paul makes luminous the situation when he says, "All things are lawful for me, but not all things are expedient—all things are lawful for me, but I will not be brought under the power of any." Interwoven with these undying words may easily be discovered principles for the guidance of the conduct of both the individual and the Church.

In the general discussion Mr. A. M. SCHROYER, of the Methodist Episcopal Church, led:

As a well-trained laymen I have sat through the proceedings of this splendid Conference. As a teacher of the Bible and of teachers of the Bible, I agree with higher criticism so long as it is constructive criticism. I believe thoroughly in the principles of Christian socialism, so long as they follow the principles of Jesus Christ, the first Christian socialist. I am thoroughly in accord with the teachings of Christian philosophy, so long as the emphasis is put on the first word. But there is one doctrine which has not been taught here to any great extent. I believe that it profoundly influences the growth of the Christian Church. I refer to the doctrine of Christian sociability. No man can stand in our great railway stations and see those young people pouring into our great cities without wondering where they are going. They come from Christian homes, followed by the prayers of fathers and mothers. Who meets them in the great city? Who receives them? Who helps them into a Christian home and Church? Let us follow one of those young men. He comes into the city; and let us say that he has got through with the first dangers and has got into a home that is semi-Christian. He has perhaps got through his first day and is in his lonely little room. It is not very well lighted or heated. There is nothing there to attract a man with warm blood in his veins. He goes out into the streets, and he finds on every side a saloon with the bright lights and the music coming from it. Perhaps he has had a home-training and has a letter from his pastor in his pocket. He goes down to one of these splendid churches, such as I worship in in Pittsburgh. Does he find it open and lighted? No! It is Monday night! There is no light except one in some back corner where the young men's class is meeting, and which is difficult to find. It comes Tuesday night, and a similar condition prevails. It is Wednesday night, and there is a prayer-meeting in some inaccessible room. So he goes out on the street, and meets his temptation again. Let us say that he stands that first week and comes down to your church. He has not very good clothes on. What kind of a reception does he meet? Suppose he meets an usher more gracious than some, and he brings him to your pew. You have your special place in the pew; so do you wife and daughter have theirs; and you don't especially like to have him there. But you let him come in. But when the service is over, do you ask him to come to your home and take dinner with you? Your family circle won't permit that. Or you want to see the pastor, or Brother Brown who lives across the street; and the young man, before any one speaks to him, passes out into the street.

The Rev. W. BLACKBURN FITZGERALD, of the Wesleyan Methodist Church:

I am the secretary of the Wesley Guild, the youngest of the great societies which have sprung up in recent years. I stand here as a profound believer in the possibilities of these Young People's Societies. We have as yet only touched the very fringe of the work they are capable of doing. I am in hope that this Conference may result in a magnificent impulse being given to this work through the world, immediately. I would like to emphasize two or three points absolutely necessary to the full success of such societies. They are

all represented here: Epworth League, Christian Endeavor, Wesley Guild, and others. I believe that the same principles apply to them all. In the first place the young people's society must, all through, be spiritual in its aims and methods. Some people seem to imagine that you must preach to young people as to a skittish horse: with a bunch of hay in one hand and the bridle behind your back. Any one who tries to win the youth in that way will fail. I do not think that we can set before our young people too high ideals. The higher they are the more it will attract them. Some time ago I was in Switzerland and was impressed by the thought that every one of these peaks has been climbed. A week or two ago I was in the Rockies, and I found a few peaks that had names, and scores of others had no names at all, peaks that as yet no man has scaled. We must make our young people feel that there are new worlds still to conquer, that there are peaks yet to be climbed in the spiritual life. And if we set these ideals before them I am certain they will respond.

But then the young people's society must likewise be comprehensive. It must not present a religion that is narrow. It must be a religion that touches every element of life. It must be as broad as life itself. I believe that these societies will be most successful that touch not only the directly spiritual, but the intellectual powers and the social instinct and the recreative instincts. We must make our young people feel that all these are included within the range of religion.

It must be well organized. We must have the most up-to-date machinery. In the big mills to-day old machinery is scrapped if it does not do its work. In young people's work we must have the very best mechanism that can possibly be devised. I am afraid that in some of our young people's societies we are not realizing that even ten years may make a difference. We must adapt our methods to the changed conditions of the present time.

Again, whatever kind of a society we have, it must be worked. It is not a bit of use having fine pieces of mechanism, a splendid constitution, unless we put our souls into it. I mean not merely the young people. They will put their souls into it if they are encouraged and wisely led. I would appeal to the older members of this Conference to hack up their societies. I do not mean that we should swamp the society with old people, but we want the young people's society to have the encouragement of the older, more responsible, members of the Church.

The Rev. S. K. ARBUTHNOT, D. D., of the Methodist Episcopal Church:

Three thoughts, each of them illustrated. First, if the Church will tenderly bear and nourish the youth, youth in turn will care for the Church. Illustration: It was my good fortune one time to see an old grandfather, not wholly decrepit, yet needing a cane. He had a grandchild whom he much loved, and who loved him. The little child approached and, throwing its arms open, sprang into the old man's arms and took his cane, and the old man carried the child, and the child carried the cane; and that was a splendid illustration of the Church and its youth. The old man for love of the child forgot that the child was an additional burden; and the little child, loving its grandfather, carried the cane as itself was carried in the arms of the old gentleman.

Secondly. If the Church will care for its youth, from this same army of youth will come forth a champion to fight its battles. Illustration: The armies of Israel were defied by the armies of Gath, and they searched in vain for a champion. The older soldiers of that army knew the powers of that giant too well; they heard his voice, they feared him, and trembled. A youth from the country came forward and said, "I will fight the battles for the army of the living God." And David, making a mistake, induced by a wisdom not his own, tried on Saul's armor. But when he took the simple instruments of his youth, he went forth and Goliath was slain. Men and women of the Church of the living God, Goliath confronts and confounds and alarms the Church of the living God to-day. But from the ranks of the youth there is yet to come forth the David to go out and fight the battles of the Church. And if we nourish the youth, that David will be found in our own ranks.

Thirdly. If the Church of the living God nourishes and cares for the youth, then it will come to pass that the youth will care for the declining ones in the Church of the living God. Else, what mean at this present time the Old Folks' Days? What means the most comfortable chair by the fireside? What means the tender solicitude on the part of young men and women for the parent that bore them, but the very expression of this thought? If the Church is wise in caring for the youth, it will come to pass that the youth in turn will be the strength and supporter and bulwark of the Church of to-morrow.

The Rev. GEORGE J. BOND, of the Methodist Church of Canada:

Mr. President, I am not a Presbyterian, but in the effort needed to catch the speaker's eye I have begun to believe in the final perseverance of the saints. Out in China a little while ago a convert of the Methodist Church and a convert of another mission were discussing the differences between their two parent bodies. Finally the other man turned to the Methodist and said, "There is not much difference between us, but you Methodists have a *ksiao, ksiao poosa chao John Wesleyee*," which being interpreted means, "You Methodists have a small, small idol called John Wesley." Mr. President and brethren, it little becomes a man to deprecate John Wesley in this assembly, but there is some point to that Chinese convert's remark.

I remember standing beside my friend, Dr. Bowman Stephenson, on the floor of the British Conference in 1886, when Hugh Price Hughes received notice of his election to the Legal Hundred. He stood up and said, "I take my theology from John Wesley's Sermons and Journals." Somebody said, "From his Sermons and Notes on the New Testament?" "No," said Hugh Price Hughes, "from Wesley's Sermons and his Journals." That surely was a significant statement. The Sermons are the doctrines of Methodism; the Journals, the history of the exemplification of Methodism, saving Great Britain from revolution. The finest example that can be given of the personification in modern days of the spirit and practice of the theology of our Methodism is that same Hugh Price Hughes, and the finest thing he ever said was that the founder of Methodism was not John Wesley, but Jesus Christ.

Now, John Wesley never properly realized the value of young people, or rather, he never understood the way of training them. He never understood that they needed amusement, or how to co-ordinate them most perfectly. John Wesley's work was largely not formative,

but reformativc. In our days we have a different problem. The young people are with us. I come here to-night to say that they are the greatest asset of our Church for the pastors. I come here to bring to your notice what I believe is the finest instance the world has seen of the co-ordination of young people, and that is the work in the Methodist Church of Canada among young people. We have an Epworth League, which began in the "hurrah period," with large conventions, and afterwards was in danger of declining for want of an objective. At that time God raised up a man, a missionary enthusiast, a young medical student, who co-ordinated the young people of Canada on missionary lines—[Applause] a heroic objective. That is ever the strongest appeal to young people, an appeal to the heroic.

We may talk about recreation. The young people have keener interests than that, especially when their hearts have been opened and they have been consecrated to the work of Jesus Christ. We have heard of Forward Movements that go nowhere. I want to say that our Forward Movement for Missions has set the pace and given the plan which forty other denominations are following at this hour. What is the result to-day? In our Missionary Board, which met a few days ago, we tabulated over \$100,000 raised last year by our young people, and we had ninety-one missionaries—forty-seven of them in China, thirteen in Japan, and thirty-one in our own great foreign missionary fields of Canada. If young people are given an objective such as missions present, they will do great work for Jesus Christ and His Church. Mr. President, the Church of to-morrow is in the schools and colleges of to-day, and if the young people of to-day are marshaled for Jesus Christ we shall not need to worry about the progress of the Church of to-morrow.

The Rev. JOSEPH T. BARKBY, of the Primitive Methodist Church:

There are a few things that I can claim for myself. I can at least claim a sincere and real interest in young men. For sixteen years it has been one of the joys of my ministry on the second Sunday evening in each winter month to preach specially and specifically to young men. For some years I conducted a young man's correspondence column in our weekly denominational paper. I have organized recreations for young men: cricket clubs, football clubs, and a multitude of other similar recreations. I have asked them to meet me on the Monday night after I preached to them on Sunday, to discuss the subject that I spoke about on the previous Sunday evening. Sometimes I have had rather a warm time with them; for when young men really feel that they are on the floor of a room near to the man to whom they are speaking, and who is speaking to them, they do not hesitate to express themselves freely and frankly.

I want to say that my ministry to young men has taught me that it is one of the most difficult things in our English Church-life first of all to lay hands on the young men at all. Some of us in England are finding that it is very difficult for us to get the people generally to our services. But we can for the most part get our young ladies, and we can understand that, if religion be, as some philosophers assert, the expression of the heart. But it is supremely difficult to get young men to-day to come to our services in England and to have a real vital interest in the Church. Though it is difficult,

It can be done—done when the young men feel that the preacher who preaches to them is in spirit himself a young man; when they feel that the man in the pulpit has a message for them that deals not simply with such subjects as, "How to be happy, though married," but with the great fundamental truths of the Christian religion, and thus is in vital contact with the life of to-day. When they know that there is a man in the pulpit who has something to say to them on such a line, they will come to hear him. But my experience has taught me this, that if you only think of attaching young men to the Church because you have a billiard table in the cellar, or a cricket club in connection with the Church, or other organizations for recreations on similar lines, your work among young men will be a great failure. If our young men are to be really attached to the Church and to be made men who will carry themselves in all the actualities of life as men, we have got to awaken in them a deep attachment to Jesus Christ. And unless they can be vitally related to Jesus Christ they have no interest in you or the Church.

The Rev. WILLIAM D. JOHNSON, of the African Methodist Episcopal Church:

I agree with the idea that Jesus Christ was a Methodist, because of the fact that when walking one day He called Andrew into His service, and Andrew went and found Peter and brought him to Christ. We find in that the mission of the great Methodist Church, bringing a world to Christ. One said a few nights ago, "Judge me not by the heights I have attained, but by the depths from which I have come." Every man in this building is climbing. Every one of us has been in a low state as an individual and as a race. We are climbing. But while we remember the depths from which we have come, we are climbing still, with our eyes upon the heights that we desire to reach. We can not reach those heights without leading the young to Christ, without taking care of those entrusted to our care, whether they be old or young.

I believe that Paul was a Methodist preacher, because of the fact that the Master said, "Go ye into all the world and preach the gospel to every creature," the young as well as the old. America owes its strength to the thought it has put upon the young, to the care it has taken of the young. And I pray that Methodism, American, English, French, Russian, Italian, Indian, white, yellow, red, brown, black, represented here, will return from this Conference determined to take a firmer grasp upon our young people; for in them is the hope of the future Church. One poet said:

"If among the elder people
You may not be apt to teach,
'Feed My lambs,' said Christ our Shepherd,
Place the food within their reach."

I have brought the youngest attendant to this Ecumenical Conference. I brought him here that he might imbibe the water and the fire of Methodism.

I believe that Peter was a Methodist preacher. My people are said to be an emotional people, and I hope I will never live to see the day when emotion will not be shown by them. On the day of Pentecost, when Peter preached, Parthians, Cretans, Medes, Arabians, all spoke in one tongue, because they had the baptism from

above. Let us return to our homes with a determination to get a firmer hold upon our young people. We have the forces of the world to contend against; but, as said one of old, so let us say:

"Gladly I will take my task,
Gladly work on.
All in this world I ask
Is His sanction.
And if the task be hard
I shall work on,
Expecting my reward
From God's own Son."

The Rev. EDWARD DAVIDSON, of the British Wesleyan Methodist Church:

I greatly rejoice in the subject which is called to the attention of this Conference to-day, because in British Methodism, Sunday next is the day set apart when special prayer and special effort will be made and special sermons are in order, in order to get our young people into saving fellowship with Jesus Christ. I believe that on Sabbath next, throughout British Methodism, thousands of young people will consecrate their lives on the altar of Christ's cause. May I ask for the prayers of this congregation and of this Conference, that Sunday next, throughout our beloved Methodism, may be a great day for young people? I am one of our connectional evangelists, and have been set apart by the British Methodist Conference to conduct evangelistic missions throughout our beloved land. For over twenty-five years I have been engaged in this work. On the first Sunday of a mission we have a service for young people, and in connection with that service scores of the youth of our Churches give themselves to Jesus Christ.

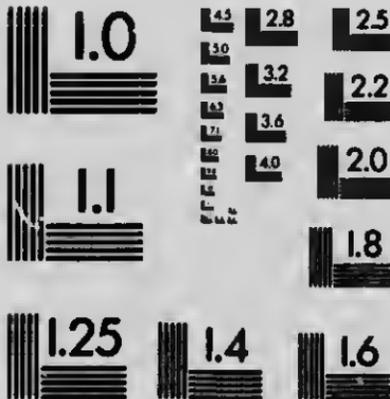
I spent this last week-end at Niagara, and I had a great joy on Monday morning. I was taking my last look at the falls. A man about thirty-five years of age stopped me and said, "Are you Edward Davidson, of England?" I said, "Yes; how do you know me?" He gripped my hand, and tears began to stream down his face. He said: "Twenty-two years ago, at Bridge Street, Boston, when I was a boy fourteen years of age, in a mission which you conducted I gave myself to Christ. Three years ago I came out to this town, and I am now an active member in the Church. This afternoon I will write to my dear old mother, as I always do on Monday, and will tell her that I have seen you; and her heart will dance for joy." I remember that mission, when over three hundred people gave themselves to Christ, seven of whom are this day preaching the gospel in the Methodist ministry.

I believe in the conversion of young people. The duty of the Church, first and foremost, is to lead them to Christ. I have found that young people are kept from Christ through three things. First, they think that if they get religion they can't keep it. Then, the idea that they will be laughed at, persecuted, will have to run the gauntlet in the shop and store. This is a great difficulty with young people in British Methodism. A young man eighteen years old said, "What you say is all true, but I am afraid that if I give myself to Christ I can not hold out." I said, "You have not to hold out, but to hold on. Christ will hold you." "Oh," he said, "if I do, the trusting Christ will do the keeping?" "Yea." He gave himself to



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Christ. Twelve months after, as I passed through that town on a railroad car, he saw me and he said: "It is true what you said. I am holding on, and the Lord is attending to the holding out."

The second difficulty with young people is that they think if they give themselves to Christ it will put an end to all their pleasure.

The Rev. RICHARD F. BROOMFIELD, of the British Wesleyan Methodist Church:

I desire to impress upon this audience the great importance of Sunday schools taking an interest, a direct and practical interest, in the employment of young people, helping them to find suitable employment, and guarding them in the early stages of that employment. During recent years I have had special facilities in finding out why young people wander from the right path; and I have been able to trace the early history of a large number of young offenders, both in our own country, in this country, and in many continental countries. I find that the years of peril are when they leave school and have to enter on the world, to provide for themselves, and must face life. It is a perilous thing for young people to be without employment. They should pass from the Sunday school or the day school to immediate employment. I find that if they have any loose months or years they lose a great deal of the education they previously obtained, and they develop habits that are very injurious. Who should take such care of the young people just at that crisis but the Sunday school? I would extend the work of the Sunday school to the safeguarding of those years in a young person's life. There are employers connected with the Church, and their help would be of the greatest possible service. Then, it is necessary that they should have suitable employment. In many instances the parents do not know how to secure that. It is possible for the Sunday school authorities to assist in securing suitable employment for those who are of working age. That may not press upon you here, but it does press sorely upon us in the old country and in other countries. If they do not find suitable employment they take unsuitable, and that leads them into trouble. Do everything you possibly can in helping these young people to suitable employment, when they face men who are not wholesome, and have to earn their own living. I ask one other thing. I do not wonder that young people want employment, because in my opinion the young people in business are cruelly wronged.

The Rev. E. M. RANDALL, D. D., of the Methodist Episcopal Church:

I am the general secretary of the Epworth League of the Methodist Episcopal Church, and as such am privileged to be the leader of an army of more than 800,000 young people. (Applause.)

The ideal that we have before us is that it is our privilege, through this army of young people, to create a world-conquering Church by winning, saving, and training young people for Jesus Christ. Within a generation Japan was transformed from one of the weakest medieval nations into one of the great nations. How was this accomplished? Her public schools were established in 1871. The boy ten years of age that crossed the threshold of Japan's first public school, if still living, was forty-four years of age when he joined in celebrating the victory of his empire over Russia. By

giving adequate training and ideals to the young men of Japan when that generation entered upon the scene of action, and the older generation had retired, the younger generation became a mighty Japan.

It does not matter what our difficulties are in the Church of Jesus Christ to-day. If we will occupy the youth with the right ideals, and give them the right training for service, the Church of to-morrow can do anything. We have found that Jesus Christ is the most tremendous magnet for attracting the youth of our land and of this old world that has ever been known.

As pastor I never served a Church where God did not give me a revival. And I never had a revival of which the young people were not the storm center. For three and a half years I was privileged to be the pastor of a league where the weekly devotional meeting seldom passed without people being converted. During more than five consecutive months there was not one devotional service without conversions.

I have been privileged during this past summer to witness in a development that we call "The Epworth League Institute," one thousand young people with small means leaving their homes, paying their own expenses, and paying the whole expense of the gathering, that they might spend an entire week in getting near to God and learning how to serve Him better. Out of those institutes are generated tremendous spiritual dynamics. In one institute a young lady came to me for advice concerning her rural chapter, which was about as dead as a chapter can be. I explained to her that the Holy Spirit had a way of making one completely surrendered heart a center of spiritual life, that would spread by a holy contagion, by which others would become filled with the Holy Spirit. I indicated to her a course of action by which this could certainly be accomplished. She thought about it for twenty-four hours, and the next morning came and said, "I have prayed over it, and if God wants me to be the one, I will." She was given charge of the devotional hour of her chapter on the first Sunday evening after her return home. Before she closed fourteen of those young people bowed with her at the altar, consecrating themselves to God to be or to do anything God wanted, and one of them was a young man who never before had taken a step toward the Kingdom of heaven.

At these institutes hundreds of young men have volunteered to give themselves to the ministry, and other hundreds of young people have volunteered to enter the mission fields and other special forms of Christian work. At one institute but one young man volunteered for the ministry, and he died within a year. But after returning home he lived so intensely for God that after his death the young people of that city voluntarily held a memorial service, and three hundred young people that his life had touched bowed at the altar at that service to consecrate themselves to live nearer to God because of the power of that young man's life over them. He will preach from many pulpits instead of in one.

The doxology was sung, and the benediction was pronounced by the President.

TENTH DAY.

FRIDAY, OCTOBER 18TH.

TOPIC: THE LAYMEN'S MOVEMENT.

FIRST SESSION.

SIR ROBT. W. PERKS, Bart., of the British Wesleyan Methodist Church, presided, and the devotional service was conducted by Mr. WM. J. DAVEY, of the same Church. Hymn 454 was sung—

"Soldiers of Christ, arise."

Mr. DAVEY read Romans 16: 1-16, and offered prayer.

Secretary JOHNSON presented the report of the Business Committee. He stated that permission had been granted at the meeting of the Committee held last night, Bishop Hamilton and fourteen members being present, for the holding of an open-air meeting, announcement of which will be made later.

The Committee had also approved of the holding of a great Methodist love-feast and prayer-meeting on Sunday morning next in this Church, at 9.30, and the Secretaries had been requested to make the necessary arrangements; and it was thought that the most fitting person to conduct this love-feast would be Dr. BRIGGS, of Toronto.

On motion of Secretary JOHNSON, it was agreed that this meeting should be approved as a part of the proceedings of the Conference, and that Dr. BRIGGS be requested to conduct it.

Mr. JOHNSON further stated that a resolution had come before the Committee bearing on the arbitration treaty, but that the Conference had already taken action on the matter.

Further, that they had had before them questions relating to the Ecumenical Methodist Commission, with the request to consider certain details that had not been filled up in the original resolution; and had had before them suggestions made by

Dr. HENRY HAIGH in the Conference yesterday morning, and also certain written suggestions by Drs. BUCKLEY and HAVEN and certain other members of this Conference. He continued: "They were considered very carefully; I have to report that we have to suggest some changes in two of the paragraphs. May I say that they are not matters that touch the principles involved in these resolutions; but as details they are of some importance? Paragraph 3, for instance, sets forth the functions of the Commission when that Commission is formed. Right in the middle of the paragraph you have this as one of the functions, 'To promote closer relations between the Methodist Churches.' It was pointed out in the Committee that that might be misinterpreted. It might carry with it the authority, in promoting those relations, to interfere with the domestic policy of the different Churches. The Ecumenical Conference has no power to do that. In the standing orders on which we act it is expressly laid down that we have no authority to interfere with the policy of the different Churches. Our position in the Conference and in any Committee appointed by the Conference is a purely advisory one. In order to make that perfectly clear, the Business Committee suggest that instead of 'To promote closer relations between them,' the clause shall read, 'To promote closer fellowship and co-operation between them.' I move that the change be made in Paragraph No. 3. In Paragraph No. 4 we find that in making provision for the appointment of these Commissions it was hardly made clear how vacancies could be filled up in the intervals. The Business Committee suggest that the addition of the following sentence will make it clear: 'In the absence of any other provision, and pending the constitution of the permanent Commission, the present Commission shall have power to fill up any vacancies.' I move that that sentence be added."

These motions of the Secretary were agreed to, and the resolutions were adopted as revised, as follows:

ECUMENICAL METHODIST COMMISSION.

The Executive Committee of the Western section has placed before the Business Committee a suggestion that a commission be appointed to continue the Ecumenical relations of the various

branches of Methodism, and similar requests have come from other sources.

Believing that the advantages to our common Methodism of the periodical Ecumenical gatherings may be wisely and helpfully conserved and extended in the interims of the Decennial meetings by such a commission as is proposed, the Business Committee recommends:

That a commission, to be known as the Ecumenical Methodist Commission, be appointed by the several Churches, consisting of fifty members for the Eastern section and fifty members for the Western section, an equitable division of the members thereof to be made to the various Churches.

The two sections shall unite to organize a Methodist International Commission, with such officers as may be thought necessary.

The function of the commission shall be to gather and exchange information concerning the condition, progress and problems of the various Methodist Churches, to promote closer fellowship and co-operation between them, to further great moral causes affecting the peace and welfare of our respective countries, and to make arrangements for the next conference.

Until such time as the commission shall be constituted by action of the Churches, this Conference recommends that the present Ecumenical Commission serve provisionally and secure the appointment of the permanent commission, which shall serve ten years and shall have power to act and to make report. In the absence of any further provision, and, pending the constitution of the permanent commission, the present commission shall have power to fill any vacancies.

That Dr. Carroll shall be secretary for the Western section.

That Dr. Chapman shall be secretary for the Eastern section.

The Rev. E. D. CORNISH: "On the matter of the resolution relative to peace, is there any provision that that resolution be forwarded to any particular party?"

The PRESIDENT: "There is no provision. There is no difficulty in forwarding to Washington or to Sir EDWARD GREY, if so desired."

The Rev. E. D. CORNISH: "I move that it be so done."

This was agreed to.

The Rev. C. ENSOR WALTERS: "I ask with reference to the report of the Committee as to a meeting in the open-air, whether arrangements have been made by the Business Committee."

Secretary JOHNSON: "That is not our duty."

The Rev. C. E. WALTERS: "Those of us from England who are desirous to have such a meeting would find it very difficult to make such arrangements. We do not know Toronto. We simply suggested that as a great Methodist Assembly it would be most desirable to have some open-air demonstration."

Secretary JOHNSON: "As there is a Local Committee, it will be best to commit the matter to them."

It was moved, seconded, and voted that the out-door arrangements be committed to the Local Committee, with the request to arrange the meeting, if possible.

Prof. S. G. ATKINS, Ph. D., of the African Methodist Episcopal Zion Church, presented the essay of the morning, on "The Laymen's Movement:"

The Laymen's Movement is no less interesting in its historical antecedents than in its genesis and remarkable growth—and these will undoubtedly be overmatched by its future achievements.

From the most ancient times God has been speaking directly to men, and when He has spoken through mediums it has seemed to be in the nature of an accommodation. Whenever people have not themselves heard God's voice they have lost the sense of responsibility, and wandered in spite of their priests.

The responses of the God-called from time immemorial have represented a tendency back to the supernatural center. Every great religious movement of the world forward and upward has been a sort of Laymen's Movement. The world's great religious leaders have all been followers of the "light within," and have recognized no necessary intermediary between them and God—and the greatest and most uplifting impulses of the world have been away from the domination of priestcraft.

These leaders all stood, and have stood, upon Luther's defiant but unshaken platform that "The true Church is the communion of true believers, and every lay member who holds to the Holy Scripture is more to be believed than Popes and councils who do not hold to it." There is no purpose here to invalidate the significance or the authority of the Church, nor is there any purpose on my part to distract from the God-called ministry. I am only suggesting that the evolution of Christendom as seen in the Reformation and other great reform movements, which were in a sense the birth throes of our modern world, was, in its essential and extensive quality, non-priestly and of the people, of the lay people, as they themselves or their representatives were moved to follow and obey the voice of God. Huss and Luther, Calvin and Knox, George Fox and John Wes-

ley all became obnoxious to the established religious orders of their times, and thus, by voluntary or involuntary separation, became to all intents and purposes leaders of great lay movements. It is not because of their departure from the ecclesiastical formalities of the day, or because they and their followers thus became aliens and separatists, that they are mentioned here, but because of the distribution of religious effort, although in a sense an enforced distribution, which attended the great movements thus inaugurated—because with the loosening of the grip of priest and pope, and with the throwing off of priestly domination and ecclesiastical oppression, history shows the result to have been an ever-widening area of religious activity among the people themselves. And hence, with the evolution of the history of the Christian Church, perhaps better, with the evolution of medieval and modern world history, from the period of the Reformation and the Renaissance to the time of the Puritan and the Dissenter, including the activities of the immortal sponsors of these ages, from Huss and Luther down to the acknowledged religious teachers of the present century, we have the prophecy of this great movement which claims our attention to-day.

The Laymen's Movement was born in a prayer meeting, and it is interesting to note that it was born on the occasion of the one hundredth anniversary of the Haystack prayer meeting. How strikingly significant that most of the evangelical world-saving movements were born at the mercy seat. We at once recall the "Holy Club" at Oxford, because of whose strict habits and uncommon piety our founders were designated as "Methodists," though in derision. We recall also that the Young Men's Christian Association and the Christian Endeavor Society had almost a similar beginning, except the derision. Wesleyanism, the Young Men's Christian Association, and the Christian Endeavor Society have all been essentially laymen's movements. It has been somewhere suggested that one of the best evidences of the inspiration of the Scriptures is that they afford inspiration to those who read them. It may also be a fair scientific assumption that the presence of life, especially when that life is militant and abundant, signifies that it is not far from the source of that life. Has not such indeed been true of these great evangelical movements? They have been attended with such unmistakable manifestations of the Divine presence, as portrayed in our Holy Bible, that the conviction that these movements are divine is irresistible. How true has this been of the Laymen's Movement! Let us study it briefly in certain significant particulars:

1. It has re-discovered the laity as in fact the constituent element of the Church, and that perhaps men constitute the more important portion of that element. The testimony of a reliable

witness is that "the Church had largely lost its laymen, and laymen as largely had lost the Church."

It is a matter of common knowledge that women represent a preponderating majority of the membership of the Churches, and that men have been drifting away from the Church,—and thus the Church has been losing in a large and increasing measure the very strength it most needs in the militant process by which it is to work out its great mission. How fitting and opportune, then, that a group of Christian laymen should confer in prayer because they had become sensible that those whom they represented and the Church were practically lost to each other! The remarkable growth of the movement is hut evidence of the divine approval, and hut emphasizes the thought put somewhere in striking epigram that this movement is an "inspiration and not an administration." No more convincing evidence of this could be furnished than in the series of notable conventions held last year, and this, wherein probably more than 100,000 men were affected, and an extraordinary measure of attention elicited from the Church at large and from the country.

2. The oneness of Christ's Church has been tremendously stressed. I have alluded to the conventions. I wish especially to mention their inter-denominational character. They were magnificent demonstrations of the sacred poet's grand conception—

"The Church's one foundation
Is Jesus Christ her Lord."

This unity of effort of Christian men is to my mind the most significant fact about the Laymen's Movement. This movement is presenting to the non-Christian world a convincing though belated sign of Christian solidarity. Nothing could have been more profoundly impressive to non-Christian peoples than a recent world itinerary of a distinguished group of Christian laymen. At the suggestion of the Executive Committee of the Laymen's Missionary Movement, a party of sixty business men, representing the evangelical Churches, not long ago at their own expense made a tour of investigation of the foreign mission fields of the world. This tour was made, not because of any question in their minds as to the claims and work of the missionaries; hut, while really investigating and finding the facts regarding the vicarious life and efficient labors of the missionaries, to demonstrate the quickened interest of the Christian people of this continent in the salvation of the people of the world. More than anything else, it seems to me, in the history of modern Christianity, this joint itinerary demonstrated a united purpose of the Christian Church in regard to the religious welfare of the non-Christian world.

3. The more definite concrete results of the movement should

be noted. An interesting fact in connection with the activities of other large evangelical auxiliaries of the Church has been the resultant effect upon the Churches themselves. The concrete results of the Laymen's Movement are even more noteworthy.

(g) The educational effect upon Church membership, especially the contributing portion of the membership, has come visibly into evidence. The movement has been a sort of continuous campaign of education and training.

(h) The habit of prayer has been inculcated among strong men for the saving of men, and a notable effect of this is to be seen in the Men and Religion Movement, now assuming such splendid proportions in the United States.

(i) System and method have been the outgrowth of the studies and discussions in the great conventions, especially as to the raising of money for missionary purposes, which has resulted in an almost startling increase in missionary contributions.

(j) I think I see also, as a result of this movement, a reassuring illustration of the idea, though not new and variously phrased, that life and prayer should be in accord; that we shall have a better praying man because he works as he prays, and a better working man because he prays as he works. This is the spirit of prayer which begets the spirit of consecration and co-operation.

(k) There may be noted as another concrete result a splendid quickening of the activities of the Churches in regard to their local and domestic interests. While perhaps the chief object of this movement was and is "To devise a comprehensive plan looking toward the evangelization of the world in 'his generation,'" it is a fact borne out by reliable statistics that in whatever Church or denomination the Laymen's Movement has become rooted, with the consequent adoption of the plans and suggestions of the movement, there has come into the affairs of such Church or denomination new spiritual life, resulting in large financial gains for local work and home missions. The movement has also developed undoubtedly the best interdenominational working basis. We have here an arrangement which, without requiring the slightest abandonment of denominational integrity, exhibits the greatest known progress in missionary endeavor and support.

(l) Another concrete result, a result no less concrete because perhaps farther from our line of vision, will manifest itself in the enheartening and encouragement of the missionaries themselves on the field. When we would discover the most laborious, the least self-indulgent, the most altruistic, and the most heroic demonstration of human interest in human kind, it seems to me that it is not to be found amid the stimulating environments of civilization, nor on the gory battlefield where excitement and martial music make the nerves tingle and the heart throb, but, rather, in the

expatriation and in the long-drawn-out experience of the lonely and almost forgotten child of God on the distant mission fields. "Scarcely for a righteous man will one die;" "Peradventure for a good man some would even dare to die," or for one's countrymen, or kindred,—aye, for one's country. But the missionary hesitates not, and is found in lands far away from home and kindred and friends, in lands inhospitable and full of death; there he or she is found with never a word of complaint, with only a desire to serve God by serving humanity, and with a readiness to die, if need be, for those who are yet sinners. It is quite within the reasonable and natural that they now and then should scan the horizon for the sight of some reinforcement, that they should at times listen for the sound of friendly footsteps or singing in the distance. Thank God, the waiting is not to be so long as it has been, and this movement means that the volume of singing by the relief corps is increasing and coming nearer!

(g) The last concrete result of the Laymen's Movement which I am led to mention is the rapidly crystallizing sentiment for universal peace. May we not hope that the pending arbitration treaties between the mother country and the United States, and between the great Republic of the Old World and her elder sister of the New, shall be the fruition of this sentiment, and shall hasten the time foreseen by Tennyson:

"Till the war drum throb no longer, and the battle-flags are furled
In the Parliament of man, the Federation of the world?"

I have spoken of the historic antecedents and of the remarkable scope and results of the Laymen's Movement,—but, as suggested in the outset, I believe that these will be overmatched by its future achievements. I stand on this platform as a delegate of one of the religious denominations of the Negro people. Unfortunately the Laymen's Movement has scarcely touched the denominations whose membership is chiefly African. Of the group of Churches with which I am identified, the African Methodist Episcopal Church is the only one that has given this movement any consideration.

There is perhaps a minor and a major reason why the colored denominations have thus far been so little affected by the Laymen's Movement. The first reason, which I undertake to call the minor one, might by some be styled "race prejudice." I do not think such a designation is correct. It strikes me as too harsh a term to be used in trying to give the motive for the trend of things in this connection. If there may be back of the motive an "occasion" of the motive, I would rather grant that race prejudice is the "occasion" of this trend of things. But the motive here suggested I think may be best expressed as the habit of forgetting the Negro race, or excluding the Negro race, that has silently and

perhaps imperceptibly come over our white brother in the South, where the main strength of the colored denominations is found. This has come to be the habit of our more fortunate brethren in almost every matter of a public nature, even though a religious matter. Wherever there is a sign, "men" or "women," displayed it generally means "white men," "white women." When there is over the Y. M. C. A. doors, or doors of other religious centers, "all men welcome," or "strangers welcome," we know that it means "all white men welcome," "white strangers welcome,"—and this habit extends throughout the entire category of matters relating, as one might think, to the public at large. It is a sort of social phenomenon rather than an evidence of race prejudice. It is exclusive, of course, and smacks of race prejudice, but it does not generally mean lack of interest in humanity so much as a habit of not including colored humanity. This is what I term the minor reason why the Laymen's Movement, like most other great educational and religious movements in the section of the United States largely occupied by the Negro people, has not reached the brother in black. But I rather think the major reason why this movement has not reached my people is to be found elsewhere. It will be remembered that this is a new movement among all people. It may not, then, be considered especially striking when I give as the major reason under this head, lack of an impelling missionary consciousness among the Negroes themselves; certainly I do not mean that this consciousness is entirely absent, for the colored Methodist Churches, considering their history and limited means, have done and are doing a remarkable missionary work. It can not be expected that a people whose religion rests largely in emotion, mainly because of a condition growing out of a long period of slavery and lack of opportunity, could have a very deep foundation for its religious life, or an adequate foundation for missionary endeavor. I think it will not be questioned that the great and often rare principle of altruism which impels to a complete sacrifice of self for others is the outgrowth of training and is founded in intelligence and culture. I am not now considering the spiritual element. This, of course, must be the basis and propelling influence in all good work, and I think the colored people have a fair share of that. But the members of the colored Methodist Churches for the most part have not had the training and culture which would make them equal to these great altruistic responsibilities. The authority of the Scriptures and of the Church is unquestionably of high par among them, but it still remains for this deeper and broader cultural work to be done. And as this work progresses in the cultivation and enlightenment of the Negro race, this race will promptly and effectively grasp the opportunity offered by the Laymen's Movement to give enlightenment and salvation to an ever-increasing area of their people at home and abroad.

The first invited address, on "Laymen and Home Evangelization," was given by Mr. NORMAN T. C. SARGANT, of the Wesleyan Methodist Church:

There has been stalking through this Conference the ghost of an unholy and unchristian pessimism. I feel constrained in introducing this topic to advance the opinion, which it would be difficult to controvert, that there was never a time when the world was better than it is to-day; that never was there more of the spirit of Christ among the people; that never was evil more frowned upon; that never was the Church more effective than it is to-day. The good old times is one of the biggest frauds ever perpetrated on the human race; there were no good old times: they are now, in this year of grace 1911. But I am also ready to assert this, that if the Church is to keep pace with the times and to lead them, rather than be led, she must wake up. I am not prepared to assert that all is well with the Church, but Christ is the living Christ and He shall reign forever and ever—of His ultimate triumph through His Church there can be no doubt.

This topic immediately suggests difficulties to an audience like this; what is home to me is foreign to many of you, but I think we are here to discuss the topic of winning for Christ those who are in close proximity to our organized Churches. Reference has already been made to the influx of new peoples which give this home missionary topic almost the aspect of foreign missionary work. Our friends in the States deserve the sympathy and help of world-wide Methodism in their great task. I want to remark at the outset that the position and activity of the laity in the Church is a very important indication of its vitality and its fidelity to evangelical truth.

Looking at the various sections of the Church of Christ, we find at one end of the scale the little Society of Friends, in which all are laymen. At the other we find the great Roman Catholic Church, in which the lay element regarded as actively engaged in spiritual service is almost entirely eliminated. One can hardly be in doubt as to which, in proportion to its numbers, exercises the most powerful influence in the world to-day for righteousness and the Kingdom of God. Methodism has always stood high up at the right end of the scale, and we should view with profound disquietude any falling away from its old traditions in this respect.

Let me try to indicate some of the conditions which render lay service possible and beneficial. (1) The Church must preach a gospel which grips the heart and intellect of its own members and those who are outsiders. The thought with which I came to this Conference was this: Is our Methodist presentation of the gospel of Christ gripping the world: is it? Let every man who preaches or teaches ask himself this question. If it isn't, I believe the

fault is in the presentation of the gospel, not in the world. For many years I have taught a class of boys in the Sunday school and have had my fair proportion of unruly lads. At first I always felt like kicking the boy for his unruliness; to-day I feel like kicking myself for my incapacity as a teacher. Let us as a Church look to our presentation of the gospel.

During the last three or four decades there has been an advance in knowledge and civilization unparalleled in the history of the world: has our presentation of the gospel advanced in like manner? It is not enough to hold our own; we may drag along with a professional organization, but to carry the laymen with it our Church must possess a gripping and conquering gospel.

(2) This call to our laymen must be not merely a financial one or an administrative one, not so much a serving of tables as a call to spiritual service. Laymen are not milch cows to be drained regularly for contributions to the cost of Church work. They must be associated in spiritual work and service. If lay services in the Church gets thrust into the background, it will be the beginning of the end of religion as Methodism. One of the worst results of recent religious legislation has been in some places to paralyze and dethrone the class meeting and thereby limit the service of large multitudes of men and women who would as leaders have been a power in the Church. There is a similar tendency as to local preachers. Don't forget that cities set the fashion to the country, and let us abjure the terrible idea that it is better to have no minister at all than a local preacher.

Let us now look at the problem confronting us and inquire what the laymen can do to win the population around them for Christ. I have already referred to the vast influx of new peoples, and this is forming to-day one of the subtlest dangers to our Christianity. Into the home countries, the normally Christian countries of the world, are coming multitudes who have little or no idea of vital religion, many indeed anti-Christian, and who are upsetting what should be the predominating influence of Christianity. It seems to me that from an outside point of view the strategic point of the life and opinion of to-day is the press. Has the Christian faith of to-day an adequate expression in the press? I have little sympathy with the attacks that have been made from time to time on the press. My own feeling is that never was the tone of the press higher than to-day; its influence for purity of life and straight dealing and clean living was never greater. Nevertheless what we want to evangelize the masses is the presentation of views from a spiritually Christian standpoint. Although it is said that the press reflects public opinion (undoubtedly it does), but it also molds and colors people's view; and very many people's politics are solely the politics of their favorite paper. Much of the materialism of to-day is due to the perhaps inevitable materialism of the

press. Is it asking too much of the laymen, with their enormous resources on which you, Sir Robert, are a great authority, to give the spiritual side of life, which after all does mold conduct and life, some adequate expression?

My next point is that it is becoming increasingly necessary to form what I should term a "campaign fund" for aggressive work in new large centers of population. In this problem money is an essential factor.

Given a sudden influx of thousands of new population to a new neighborhood, perhaps of artisans to a new industry or miners to a new mining region or a new influx of immigrants, who is to start the Church? Money must be found. The devil finds it for the drink shops: he makes a splendid profit financially, too, and so should we; but our gain would lie in souls, not in cash. We are often too petty in our financial demands. We need to strike the imagination of our people. I merely note, in passing, the work of laymen in our Sunday schools. What a mighty work the laymen are doing in the Church! Is it adequately recognized? Where would the Church be without it?

I want to refer to open-air work. In England, when a political contest is in the wind, all the parties turn out into the open air; in-door meetings are the resort of people who are already converted, but elections are often won in the open air. I want to appeal to the highest and most educated type of laymen to respond to this work. Why should the witness to Christ in the open air always be borne by the least educated and least influential?

Then sane evangelization demands that Christian laymen should interest themselves in civic and political life. I do not lay any emphasis on this or form any undue expectation; but I just say it is our duty to help the poor woman whose husband was addicted to drink, and who said that, although she could get her old man past two public houses on his way home, she could not manage it with fourteen. I appeal to the laymen and women to become class leaders. Many of our young men and women could become successful leaders if they were encouraged, and no field is more fruitful than this in strengthening the Church.

Then, laymen must be responsible for the temperature in the Church. Warmth in the spiritual life of a Church always attracts, and the most fervent minister will soon be cooled down by an icy congregation. My mind goes back to an incident which occurred soon after the opening of one of our churches in the Highgate Circuit. It had just been opened, and the chilly days were setting in, and on the first evening that the heating apparatus was used it did not work well. The society steward was equal to the occasion. With his coat off he was in the furnace-room stoking the stove, while the preacher was in the pulpit preaching the gospel. It is a parable; let us take it to heart.

Mr. RICHARD LEE, of the Independent Methodist Church, presented the second invited address, on "The Priesthood of the People:"

The Apostle Peter, writing to the Churches of Asia Minor—not to any one order, such as ministers, deacons, or evangelists, but to the ordinary members, Jews and Gentiles, male and female—speaks of them as a royal priesthood.

For he says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2: 5.)

When Peter wrote these words it is quite evident that he had his eye upon the great temple at Jerusalem, which was esteemed and honored by the whole Jewish race. He not only thought of the building as a whole, but also the separate stones, each having passed under the builder's eye. And then, by a bold venture of the imagination, he thought of these stones as endued with life.

Notice the apparent incongruity; for what is so dead as a stone? Yet Peter speaks of *lively* stones. Let us try and find out what is in his mind.

Is it not this, think you, that if the stones of the temple could really know what they were, and the purpose they served, how together they constituted the most magnificent building ever reared in their beloved country, and reared for the highest purposes; viz., the worship of the Lord Jehovah; then they would rejoice in the honor done to them in bringing them from the quarry and shaping them and fashioning them and devoting them to such noble use?

Then thinking of a living temple made of men and women, he says, "Ye also, as lively stones, are built up a spiritual house." And if we truly realize that, as lively stones, we are a part of Christ's world-wide spiritual temple, even His Church, then we shall value our place at the very highest and do our utmost to adorn it.

The Church is composed of Christ's disciples: "a royal priesthood, an holy nation, a peculiar people;" and it embraces all His followers, however numerous or scattered, or separated into distinct congregations.

Spiritual sacrifices which Christians are to offer are: their bodies, souls, affections, prayers, praises, alms, and other duties.

Dr. Parker, speaking of the ministry and the priesthood, says we are all ministers; there are speaking ministers, and giving ministers, and sick-visiting ministers, and quiet, sympathetic ministers. We are all the Lord's prophets, but are only in the apostolic succession so long as we adhere to the apostolic spirit. Apostolicity is not an order, but a spirit.

We are all the Lord's priests, but we are only in the holy royal priesthood so long as we are offering spiritual sacrifices; doing kind

deeds for Christ. Priesthood has no standing but in holiness and in the sanctification of the will and heart and the total sacrifice of the man to God; and thus we maintain the priesthood of believers. When we read of the priesthood of the people in the New Testament, and the sacrifices they are to offer, we must remember it is not what it was in the old order. The official priest was disestablished when the Christian Church was founded, because no longer did lambs and oxen need to be slain, the time for such sacrifices having passed away.

The old sacrifice involved the *taking* of life; the new Christian sacrifice involves the *using* of life. The term "sacrifice" is often used in a secondary or metaphorical sense and applied to the good work of believers—such as, "To do good and communicate, forget not; for with such sacrifices God is well pleased." "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." A service rendered by the reason; intelligent; self-dedication; the spiritual in opposition to the carnal; a living sacrifice, in contrast with the dead victims under the law.

The priests of the New Testament are simply ordinary followers of Christ, and the sacrifices they offer are not material, but spiritual.

But God has said, The blood of goats, the flesh of rams, I will not prize; a contrite heart, an humble thought, are Mine accepted sacrifice.

What are spiritual sacrifices? Every longing and aspiration of the soul after righteousness and loveliness of character is a spiritual sacrifice. Every prayer coming from a true heart, whether offered privately or in association with others. Every kind thought and every kind deed which springs from it; every service, however small, done in Christ's name and for His sake, is a spiritual sacrifice. A cup of water given as Christ desired; the widow's mite bestowed in real charity, is a spiritual sacrifice. The child, moved by pity for the heathen, who puts his penny in the missionary box instead of spending it upon himself, offers a spiritual sacrifice, as well as the missionary who gives his life to the cause. There may be a difference of degree, but the same spirit. The good woman who sympathizes with her neighbor who is unwell and not able to do her own housework, goes in and does her week's washing for her—she is offering a beautiful spiritual sacrifice amid the steam of a wash-house. Every act and every deed that has in it the spirit of Christ is a spiritual sacrifice. The fruit of the Christian spirit is not self-indulgence, but self-sacrifice. A millionaire once said to Lyman Abbott, "A millionaire rarely laughs; we do not get our pleasure from what we possess." We get our pleasure from the service we render. We find our real life not in the things we gain, nor in the things we possess, but in the things we give up. In Africa some

Englishmen who went out to shoot lions and elephants spoke to Dr. Livingstone about his self-sacrifice. Livingstone turned to them and said, "Don't you fellows think I can find as much pleasure in doing good to men and women as you do in killing lions and elephants?" In the spiritual world we grow more up than what we give than upon what we receive.

When Whittier was a little boy of seven he was taken by his mother to see a girl who had wandered far into sin and was very ill. The boy noticed how his mother addressed her. "My dear," she said, and she gave her food and comfort. In after years, he says, I went out of doors and looked up to the blue sky. I thought that God who lived up there must be as good as my mother. Since then I have never doubted the goodness of God. That was beautiful spiritual sacrifice offered by Mrs. Whittier which helped her boy to see God through her. He climbed up through the human love of his mother into the divine love of God.

When Telemachus threw himself between the gladiators and cried, "Forbear, in the name of Him who died for men, Christ Jesus, my Lord, I say, forbear!" that act cost his life, but it saved the gladiators. This spirit of self-sacrifice has done much and is doing much for the world. It freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan, and elevated woman; where its tidings were believed it cleaned the life and elevated the soul of each individual man.

Harriet Beecher Stowe was a priestess of freedom. The mother of a large family, and a capable housewife, when asked about her book, "Uncle Tom's Cabin," she said, "I did not write it; God wrote it." The truth is, God helped her and she helped God. She received a letter from one of her sisters telling her of the heart-rending events caused by the enforcement of the fugitive slave law. In this letter she said, "Now, Hattie, if I could use a pen as you can I would write something that would make this whole Nation feel what an accursed thing slavery is." After reading it to her family she said, "I will write something, I will, if I live." This was the origin of "Uncle Tom's Cabin." From that time onward her life was a beautiful spiritual sacrifice.

Lloyd George, speaking a short time ago at a religious meeting, said, "Destroy the spirit of religion and the spirit of self-sacrifice, and the country will be turned into a burned-up wilderness."

Find out what God would have you do, and do that little well;
For what is great and what is small, 't is only He can tell.
My residue of days and hours Thine, wholly Thine, shall be,
And all my consecrated powers a sacrifice to Thee.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

The PRESIDENT: "I have an important announcement to make. Some of us had a strong conviction that we ought to send from this Conference a message of warm congratulation and welcome to the Governor-General; but the Duke of Connaught has anticipated us and sent us a telegram from Quebec. I will read the telegram:

On landing in Canada, I wish to send warmest greetings, and hope you have had successful meetings."

"The Business Committee suggest that this shall be referred to a small Committee to prepare a suitable reply. Meanwhile, probably we shall decide to send immediately a cable, thanking His Royal Highness the Governor-General for his message; and a formal reply will no doubt follow."

Secretary CHAPMAN: "I move that a telegram acknowledging the greeting be prepared and sent from this Conference to the Duke of Connaught, and that the telegram be prepared by Bishop J. W. HAMILTON, D. D., Mr. N. W. ROWELL, K. C., and Sir GEO. SMITH."

This was agreed to.

The PRESIDENT: "I suggest that we sing two verses of the national anthem."

In response to this suggestion the Conference rose and sang these verses most heartily.

The general discussion of the topic of the session now proceeded as follows: Mr. GEORGE ROYLE, J. P., of the British Wesleyan Methodist Church:

It is impossible for any one man to survey in five minutes the work of laymen in connection with the Methodist Church. I want to draw the attention of this Conference to the specific work in which I am more intimately associated and interested: that of the local preacher. The thing that has surprised me more than anything in connection with the Methodism of Canada is the absence of local preachers in connection with your work. How in the world you get along without them I do not know. In British Methodism, in the Wesleyan Methodist Church, and in the United Methodist Church we have 11,430 chapels or churches or preaching places. And we have 3,420 ministers. Therefore there are 8,600 places that have to be filled every Sunday, and the people ministered to, by local preachers; that is, five out of every seven services in the whole of British Methodism are conducted by local preachers. We have 17,200 sermons, at least, preached every Sunday in British Methodism by local preachers; and we get it all for nothing! If you paid a dollar a sermon it would cost you \$894,000 a year. The whole of that is saved. And even from the point of view of finance it is

a great contribution to the Church. These 26,000 local preachers that we have in British Methodism—and I had the honor, two years ago, of being their president and representing them all over the British Islands—these men, as we have heard, in this country are not ordained men. I heard last Sunday regret expressed that the man who was appointed to preach in a certain place was not an ordained man. I ventured to tell the congregation that, as a local preacher, I had an ordination given me that was grander than any bishop of any Church could give me. When I was ordained to preach this gospel the ordaining hishop was God Almighty, and the cross of Jesus Christ was the altar. When a man receives an ordination like that, God blesses his work and goes with him as he goes forth to proclaim the gospel. Of all countries in the world, Canada ought to be more loyal to local preachers than any other land. It was Duffy who planted Methodism in Quebec; a local preacher and a soldier. It was George Neal who on the shores of Niagara planted Methodism; a major in the army and a local preacher. Charles McCarthy, in the Bay of Quinte, started Methodism; and he was a local preacher. If it had not been for the Methodist local preacher, what would have been the darkness and the terrible state of these Canadians!

The Hon. WILLIAM BURDETTE MATHEWS, of the Methodist Episcopal Church:

As a layman, I desire to call the attention of this great Conference to a plan which has been put into successful operation by the Laymen's Association of the West Virginia Conference of the Methodist Episcopal Church. I had the honor to suggest it only a year ago, and already it has demonstrated a demand for it and the usefulness of it. It extended it will go far in solving the problem of the weaker and inadequately-manned Churches.

We all recognize the waning influence of the exhorter, and I am one of them [Laughter], and also that of the local preacher. I am glad to hear the brother who has just preceded me say the local preachers in the mother country are doing such great work. But in this strenuous and intensive age in this country people do not assemble to hear a message, however important, unless they feel that behind it is a personality who can give that message clear and forceful expression.

So we have organized what we call a Lay Pulpit Supply Bureau, somewhat along the lines of a lecture bureau or lyceum; but it does not consist of lecturers who deliver lectures, but of lay preachers who preach lay sermons containing the simple gospel truth as it is in Christ Jesus—the old, old story of Jesus and His love, couched in the forceful language of successful professional and business men with the gifts of speech.

This is the way we organized: We wrote our district superintendents, eight in number, to nominate for this work at least ten of their most eloquent, distinguished, and godly laymen in their respective districts. We then notified these men of the high honor conferred upon them, and invited them to assume the duties and responsibilities of this call from God by preparing one or more lay sermons, and to preach them under direction of our superintendents or pastors as opportunity was afforded. We have been greatly gratified at the number and character of the acceptances. A goodly list of our ablest men, together with the subjects of their discourses,

will be issued in the form of a prospectus and distributed for use among our pastors.

I personally have had the pleasure of hearing a number of these lay sermons. One of them was by his excellency, Governor Glasscock, on "The Value of a Good Name." Another was by Judge Robinson, of our Supreme Court of Appeals, on "The Law of the Lord," and he has another, even more inspirational, on "The Faith of the Fathers." Another was by my long-time friend, ex-Governor Atkinson, now a judge of the United States Court of Claims, on the subject, "The Power of Patience and Perseverance," a practical preaching, surely.

These are enough to indicate to you the class of men who have taken up this work and the range of subjects discussed.

Try this upon your constituencies. With all due respect to you ministers, I beg to say that if the same message which you deliver were to fall from lay lips, it would reach some tender spot, which, for some reason I do not understand, is barred by the door of your ordination. Laymen have a subtle influence over other laymen, and they can accomplish good where a professional evangelist or regular minister can not. When gifted men of affairs and influence in the community will undertake this work, it can not but result, under God's blessing, in great success. It will supplement your work, benefit the public, and, moreover, be a great boon to these laymen themselves; for the more they preach the better they will practice the principles and precepts of our holy faith.

Mr. T. T. FISHBURNE, of the Methodist Episcopal Church, South:

I was left out on that higher criticism a few days ago. I was out of my element. But, thank God! I am in a field now where I am at home. I think the problem that we have before us this morning is one of the most important that has been brought to the attention of this Conference. We have heard a great deal about the yellow men's problem and the black men's problem; but we have heard very little about the lay problem. But it is before us now, and it is a problem. It not only involves the spiritual condition of the Church in the salvation of laymen, but it involves also the wealth that God has poured into the lap of the Christian Church; for unless you can save the laymen to the Church and the Kingdom of God by putting men into work that will make them real assets, you have lost not only the laymen but the wealth.

The question is, Can we lay our hands on the laymen of the Church of God? I stand here, for one, to say most emphatically "Yes." If the ministry of the Church of God will use the best and wisest means they can lay their hands on, almost every layman that has gifts and talents worth mentioning can be utilized for the promotion of the Kingdom of God, for the salvation of the world. A few weeks ago I went out as a business man into the country to talk. I said to one of our judges, "Won't you go out and speak once?" He said: "Fishburne, I don't know. What can I do?" I said: "Go out there and tell these people what God has done for you. Tell it as you would tell a jury about the law." He went out there, and for one hour that man held that audience spellbound, and there broke out a revival of religion from Judge Jackson's appeal to them in the name of Christ for the salvation of manhood.

Fifteen years ago the pastor of my Church came to me and said,

"You go out yonder in the mountains and speak to those people." I said, "I can't." He said: "You must; God has put on you this responsibility. I see no other way to answer the call that comes." Will you pardon me for a personal reference to what the effect of that visit was? I went out there and began to talk as a business man from a practical standpoint about what the religion of Jesus Christ meant, if it meant anything. I had felt that God called me to do more than simply have my name registered on the Church register of Green Memorial Church. I began to talk, and a revival broke out, and we had a revival with fifty-one conversions. Since then I have been speaking and appealing to business men to consecrate themselves—their spiritual gifts as well as their wealth—to God and His cause. I have had some remarkable experiences. At the close of one Sunday afternoon service I went to see a large merchant, and began to appeal to him. I said, "You have a responsibility, which means that you must meet it. The salvation of your own soul is involved." He said, "Fishburne, I can't understand how I can conduct my business and be an active Christian; I would be criticized." I said, "Did you ever think that God is as much the author of your business as of your soul's salvation; and that until you can take God into your business, it is not worthy of a man?" I said: "Did you ever read God's Word, where it says, 'Love God with all thine heart;' 'Lean not to thine own understanding;' 'Commit all thy ways unto Him,' the Infinite God who can not be seen by the physical eye, 'and He will direct thy pathway' as a business man?"

Mr. JOHN A. PATTEN, of the Methodist Episcopal Church:

I am sure I represent the sentiment of the laymen of my Church when I say that the concern of our leaders is to secure the participation of our men of affairs in the activities of the denomination open to its laymen through the invitation of our ministry rather than to secure further concessions in economy for our lay membership. Further modifications will no doubt come, but we are now busy holding before our men of strength the duty and the privilege of making their lives count for the most, by putting them squarely under the burdens of the Christian Church.

Captains of industry and leaders of civic affairs who come to church on Sunday morning and pay their quarterage are loath to become interested in the great general and connective undertakings of their denomination. They hear the dominant Old Testament message to *subdue*—to possess the land; but it is more difficult for them to articulate the personal note in the New Testament call to *disciple*. I do not know a better measure of a man than is found in his practical estimate of the Christian Church. When men give that great call to disciple consideration and study they soon come to right perspectives regarding the importance of Christian enterprises. A few years ago the head of an ecclesiastical organization in a certain city entered the office of the president of the city's largest bank and solicited the interest of the banker in a large home missionary undertaking. The bishop explained the necessity for aid to struggling churches in a growing section. The banker said he had been considering that very problem, and agreed that action should be taken. The bishop asked him if he would be one of ten men to provide \$10,000 each. The banker replied that plan would not appeal to him; and when pressed for a reason, said, \$100,000

was not adequate to meet the crisis these city churches faced, but that he would gladly be one of ten men to give \$100,000 each. That \$1,000,000 was provided; but the main point for us is, that this man, who was dealing in units of millions on the street, had so caught the vision of the supreme importance of the Kingdom that he used the same units in dealing with its needs. It is too easy for men to do business in the units of thousands and of millions, if they can, and when they come to the Kingdom—the call to disciple—to drop to units of \$10 or \$100.

Lately I had an invitation to attend a conference in the interest of the conservation of manhood that was held in the White House at Washington. Mr. Mott asked the President to preside at this conference, and in accepting the invitation he said, "Would n't you be willing to come to the White House and hold your meeting there?" That was a practical estimate by the head of our Nation of the importance of the work of the Church. That was an effort to make adequate provision for the needs of the Kingdom.

I place a high estimate upon the restraints of religion. I place a higher estimate upon the impetus of religion. The teaching of the Christian woman that gave Shaftesbury his vision of service illustrates what I mean. John S. Huyler as a young man, one night, as a kind of joke or entertainment, entered a Methodist revival meeting with a group of his dissipated friends. God spoke to Huyler that night, and the young scoffer, the Broadway sport and rounder, went out with a new vision, a new impulse, a great purpose to make money and to give it away, it is said, at the rate of a thousand dollars a day. Better even than that was the impetus to personal service that sent him to the Hadley Mission on the Bowery more often than to the captured environs to which his position gave him entrance.

The power of the appeal to the laymen has not been overestimated here this morning. It is a good omen that men of standing with no professionalism, in a natural tone of voice and with a direct method, are more and more counting it an honor to bear witness to the verities of the great Kingdom. In America we do not readily accept the term "local preacher;" but some one will find a better title, and at least a modification of the system to which British Methodism owes so much will, we hope, again come to its own in the States.

Mr. S. A. BRIDGEWATER, of the United Methodist Church:

I have spent most of my years in the Midland districts within ten miles of Birmingham, and for the last eight or ten years a good deal of time has been spent in and around Oxford. I am a layman, and I am glad to speak here on behalf of that honored class of workers whom I have the honor to be related to. It has been my joy in a humble capacity to preach the gospel of the grace of God for nearly fifty years, certainly over forty-nine years, and there is not one in this great assembly who has a higher regard for the culture and trained character of the ministry than I. But I have found a place to preach the gospel in the chapels and in the streets for the glory of God. I have had the joy of bringing hundreds to the Lord Jesus Christ. I am not here as a rich layman; I am here in this Conference by the recognition given me of the services I have rendered as a local preacher.

As a delegate to one of our Annual Conferences some years ago, I had to dine at the house of a gentleman whose brother was an

was not adequate to meet the crisis those of city churches faced, but a well-educated man, the Rev. E. Holyoake, was also a daily guest of our host; and with his education, he was well able to argue with the atheist and give cogent reasons for the Christian faith.

That circumstance showed me the importance of an educated ministry.

It has been pointed out by one of the speakers that men of affairs know the people to whom they speak. They have kindred feelings and have the same kind of pursuits in life. And so the man of the common people knows their needs and aspirations and their feelings, and these men can have a hearing and be helpful to them, while those who talk about the poets and are everlastingly quoting poetry and higher criticism do not appeal effectively. [Applause.]

When I went to live in a town not far from Oxford, and I had been there for some months or years, a schoolmaster said, "Mr. Bridgewater, have they ever asked you to preach in that church?" "No," I said. And he said, "It strikes me they will not, for they will have to have a mandate from the president of the Wesleyan Conference before they will put a layman into that pulpit." However, the minister fell sick and had to leave home in quest of health, and I was asked to take his pulpit in his church, which I did the next Sabbath, and several times afterwards, and under God was made a blessing to those that heard me.

Mr. W. E. SKINNER, of the British Wesleyan Methodist Church:

I am a local preacher. I want to add a word or two more with regard to the work of that honorable order to which I have had the pleasure and profit of belonging for about eight and thirty years. The brother before me omitted in his statistics that great Primitive Methodist Church, which is so well represented here to-day. Including the Primitive Methodist local preachers, there are of English Methodist lay preachers more than forty thousand men; a little more than half in the Wesleyan Church, and two-thirds of the rest are Primitives. These take three-fourths of the Methodist services in our land. Of course, the great bulk of their work lies in the villages of England. And there are hundreds of English villages where the gospel would never be preached were it not for the Methodist local preacher. We have great regard for the brethren of other non-conformist Churches; but the system of a State ministry does not adapt itself to the poor little hamlets and villages. So there are hundreds of English villages where the unadulterated gospel would never be heard if it were not for the Methodist local preacher, the man who is in the apostolic succession, who provides for his necessities during six days of the week by working with his hands and on the Sunday preaches the gospel without fee or reward.

There is one point in regard to the work of the local preacher that I would like to commend strongly to our attention. In England the Methodist local preacher is the strongest bulwark of Protestantism in the English rural districts. He defends us against the rising tide of sacerdotalism in the English national Church. He stands for the voice of God as communicated to the ordinary man by the Holy Spirit directly, and needs not ordination.

There is another word I would say, and that is this, that the local preacher has one qualification, at all events, which, as a rule, the ordained minister does not possess. I maintain that he is in

closer touch with the every-day needs and feelings and experiences of the people than any minister can be who is, as some are, possessed of two of the divine attributes—invisible all the week and incomprehensible on Sunday. The man who works among the people for six days a week, whose character they have watched, is the man whom they will listen to when he talks to them of their fears, hopes, and joys, and sorrows on the Sabbath day. These men, qualified by the study of the Word of God and the baptism of the Holy Ghost, are listened to and appreciated.

The Rev. A. G. KYNETT, D. D., of the Methodist Episcopal Church:

I want a moment, this morning, to call to the attention of this great Conference the challenge which lies before that magnificent Laymen's Missionary Movement in the home problems which are pressing in upon us. Perhaps I might divide them, in the great States from which I come, into three; each geographical and sectional in one sense, but in the larger sense national. The problem of the South was brought upon us because three hundred or more years ago our forefathers brought on us the curse of African slavery, which brought on one of the bloodiest wars of history, from the effects of which we are by no means free. When Lincoln issued his emancipation proclamation there were numerous voices stating that the Negro would die out. But the 4,000,000 then have become 10,000,000 to-day, and there is no sign of their dying out or emigrating or doing anything but remaining a constituent part of our nationality. Some said they would not work. There are many idle and vicious characters among them. But there are such among men of our hue. The industrial prosperity of a great section of our Nation is largely dependent upon their labors. Some said they were incapable of high intellectual development, yet the concrete answer to that has appeared on the platform of this Ecumenical Conference. There is that problem; I have no easy solution for it; those who live furthest away sometimes think they can solve it most easily; but I am satisfied that if it is solved, it will never be solved under the spirit which leads to riot, but under Christian education and by the laity of the Church insisting upon applied Christianity.

Then there is the problem beyond the Mississippi. There in Kansas City and St. Louis home-seekers are pouring through at the rate of more than 100,000 a month, going into that territory of the vast Southwest. The secretary of a certain home missionary society told me he had just received from Texas a list of one hundred towns able to support a minister, where there is no minister of any denomination. That magnificent Northwest and West and Southwest to be held for Christianity! If they are to be held, we can not wait for the ordained preachers. The Methodist layman must seize the opportunity.

In the East, in the last nine years, 10,000,000 of foreign birth coming in upon us! Twenty-five years ago the center of immigration into the United States and Canada was found in Paris; to-day it is found in Constantinople. The hundreds of thousands among us where no Methodist preacher has gone, and where there is no syllable of the gospel of Jesus Christ as we understand it! The problem will not be solved until Methodist young men and women learn the languages of these people and consecrate their lives to the gospel of Jesus Christ. At St. Louis a physician well familiar

with the facts said that in a certain town there were 10,000 slaves and three infidel churches—in a town of 60,000 people!

Mr. THOMAS WORTHINGTON, of the Independent Methodist Church of England:

I do not know whether I am a layman or not, because I do not know what a layman is. I have looked the Book through, and I find that the Lord has fetched some of the prophets from the plow; I do not know whether they were laymen or not. All the prophets came from work; none from the priesthood. If they were laymen, I am one. I always feel that I am a layman when my message has had no effect, and I always feel I am a minister when it has effect. I think it is about the same with those who are ordained; they are laymen at one time and not at another. More than money, Methodism wants men and women. When we find a man or woman who has received the grace of God in the heart, treasuring it up, sitting on a cushion in the church and paying pew rent, and going to church and home again one hundred and four times a year—and therefore calling himself a Christian, what shall we say? What would a farmer do if he reaped all his wheat, tied it up in a sack, and never sowed it again? He would be lost in a year. The only way to keep wheat or corn is to scatter it. You can not keep your grain to yourself. You must lay upon every member of the Church that he has not come there to be stacked up like wheat. Rats and stacks go together. If he goes to work, he will bring forth thirty or sixty or a hundred-fold.

We have all the elements about us for carrying on the work. If physicians have intelligence enough to go before a board and pass an examination, surely they have intelligence enough to tell the story of the cross, even in the pulpit. If they will not let them have the pulpit, let them tell it out in front of the church, and they will very likely fill the square, while the man inside may have an ordinary congregation. It seems to me that if we have intelligent men, who have come through the universities and who profess to be religious, and who are members of the Church and are on boards of administration, we want to say to them, "Come forward and preach the gospel."

Then there are other men, who have not been to college or to the university. Lord Watson told this story: When I was in London as a member of the parliament I determined that I would hear Spurgeon in the morning and Farrar at night. As I was walking through the Temple after tea, a man stepped up on a stool. All I heard him say was, "Men, I have not been to a university and I have not been to college, but I have been to Calvary." So Watson said, "I can not remember what Spurgeon said or what Farrar said, but I can not forget what that man said." Now, I have not the slightest objection to a university; but I do want Calvary seething through all things. The apostle said, "I am not ashamed of the gospel of Christ." If the old apostle had been at Toronto, there would have been thousands converted while we have been here. We are talking, talking, talking. The man in the street says, "What are you talking about? Let us see what you are?"

The Hon. J. C. DANCY, LL. D., of the African Methodist Episcopal Zion Church:

I am very much interested in the discussion this morning, especially it affects me; and it has to do with the largest class in any Methodist Church, the laymen. The chapter read this morning is a good basis for this discussion; in that St. Paul himself recognizes the laymen, and asks especially that certain persons be greeted, Priscilla and Mary and the rest. We come here in this great Ecumenical Conference to legislate chiefly for this great mass of our membership. The laity have a responsibility and a duty that it is very difficult for a minister many times to understand. They can not at all times get in touch with this part of the membership. I believe that it is the laity largely who have been instrumental in affecting religiously the entire world. Sometimes we do not remember that Moody and Sankey were laymen; and they were the Paul and Apollas of the nineteenth century, who started a religious movement that affected both continents and wrought a result on the Christian world that has not been reached since. If we would reach these millions of laity, we have got to touch them and to let them know we are in sympathy with them—not simply talk at them, but to be with them.

I have been a layman, and nothing but a layman, for thirty-six years. I have filled an important position in my Church for twenty-five years. The only reason I have been able to hold it is because I have been in touch with the laity and have put the entire bishopric, the leaders and the rest of the ministry, in touch with this same laity. We must arouse this laity, as they have not been aroused. The effort to arouse the laymen of the world is an effort that means more than appears upon the surface. This twentieth century is to do more than any other in the world's history. You talk about arbitration and its meaning. It is the Church that is effectually to bring peace between the nations. You talk about brotherhood; this must be brought about chiefly through the Christian Church, and largely through the instrumentality of the laity of the Church. I rejoice in all the laity have done, but they have done nothing yet in proportion to what they will do. The action of a people is the fruitage of its thought. What is the whole Church thinking along these lines? Is it awakening to a consciousness of its opportunities? Is it recognizing the teaching of Channing, that it is religious rights which first opened man's eyes to all their rights? If we do our duty we will reach that conclusion and will have real heroes.

COUN. A. SHAW, J. P., of the Primitive Methodist Church:

Mr. Chairman: I have been sitting here while the tides of eloquence have been in full force and almost as torrential as the Falls of Niagara. But the time has come when we should come down from the heights of Olympus and deal with common-place things; for it is the layman that is to deal with the common-place; and I take it that the common-place things of this world represent nine-tenths of the things of this world.

Now, I want to put in just one word for the Church I represent. We have something like sixteen thousand local preachers, and I want to say this, that between the laity of the Primitive Methodist Church and the ordained ministry there is the utmost spirit of fra-

ternity, of brotherliness; and it is because we are recognized as a close supplement to the work of the ministry that we are more than tolerated. I believe that we are loved and respected by our ordained brethren.

And now I want to say a word in regard to a sentence in one of the papers. It conveyed this impression to me, that the open air preaching is largely entrusted to ignorant laymen, or at least to laymen who are not as cultured as they should be. In my judgment that is a serious libel upon the laymen of the great Methodist Churches, and I want to illustrate in this way. If you think that our laymen are not cultured and educated, let me tell you this, that a great many from among the labor leaders are in the British House of Commons, and a great preponderance of them are Methodist local preachers. If you think these men are ignorant or uneducated, I would like to ask any bishop or doctor of divinity in this assembly to talk with one of them, and I think you would have more than you bargained for.

I want you carefully to think about the displacement of the laity—and there has been a movement in the direction of the displacement of the laity from the pulpit. But is it not a significant fact that with that displacement you have had a large decrease? Will you remember that? If so, it will suggest to you that you take into consideration the larger employment of the laity, who give us so freely of their services. I can not say that I approve altogether of the professional ministry. Whenever I think of the Established Church, how it has driven out of its ranks the noblest of its laity so that it may have a professional ministry, I certainly hope that that order of things will never overtake Methodism. What we want to do is to preserve our laity to the service of our Church; and if we do, I do not think we shall have to anticipate decreases in the future, or any future apathy that shall cause us great pain of mind.

Mr. GEORGE CARR, of the Wesleyan Reform Union:

I went to say a word or two upon laymen and home evangelism. The times were never more ripe for home evangelism than now. There is a spirit of unrest in the great masses of our people that evidences to me that the spirit that is in them is the Holy Spirit; because I have come to this conclusion, that these great forces, such as are known under the name of socialism, anarchism, and the great labor movement, are evidence that they are seeking better conditions of life than those under which they now exist. The upward movement in every case is an evidence that men are dissatisfied with the conditions of life under which they are living, and they are seeking after higher and better things. In that I recognize the leaven of the Holy Spirit working in the hearts of men. Therefore I see that the fields, if possible, are more ripe unto harvest to-day than even when our Lord Jesus Christ bade His disciples go forth into the harvest field.

Who is better able to expound to these great masses of people, the working classes, than men from their own ranks? It has been well said that the leaders of the British laboring men in the British House of Commons are mainly local preachers from the Methodist Churches. They hold their position because of their faith and training and zeal in the Christian Church; and that is the evidence that they have got the ear of the people, and that their character and example are such that it has got hold of the people; and they

are leading in the right direction. What the laity want to do to-day is to copy the example and zeal of the leaders of the great movements of to-day. If in our cities we come across a public meeting being addressed by one of these socialistic leaders, we find him standing up upon a stool and beginning out of the fullness of his heart to tell all the passers-by what his gospel is: a gospel of lifting men up from the slough and giving them a hope and horizon that they have not yet seen. It is that zeal that the layman wants to copy in preaching the blessed gospel of Christ, that is going to win the world for Christ. If you will, take the example of our sisters in their exponency of their principles. They are not afraid of getting on the wagons or any pedestal that they can, and pleading out of the fullness of their hearts, and pleading for their cause. That is the way the people are to be won; it is by the humble and simple gospel that I and other lay preachers are trying to hold up that the world is to be won. I want you ministers to get hold of men. You are able to do this work. Give them the best advice that you can, and fit them as much as you can to meet the questions being put first by one and then another; and if the laymen and ministry can work hand in hand we shall soon see a better day.

The Rev. H. M. HAMILL, D. D., of the Methodist Episcopal Church, South:

I follow the suggestion of the last speaker. I am an ordained minister, and I stand in this presence with a plea for the laymen. The only difference in the world between the ordained minister and the layman, whether in Scripture or in the history of the Church, is in the fact that one is set apart by the call of the Holy Spirit, confirmed by the Church, to exclusive Christian service; while the layman is permitted to labor at his avocation, whatever that avocation may be, and add to it the work of the Church. There is a slight undercurrent—and this is not spoken in any way of criticism—that makes it seem as if there were being arrayed one against the other the clergy and the laity. There never has been a time in the history of Methodism when the trained, cultured, and ordained minister did not rejoice in his heart over the uprising of the laity. And if the layman, in any considerable number, in any section of Methodism, is not conspicuous by his service, it is chiefly because of his vacating his own office and opportunity. That is particularly true in Southern Methodism. The local preachers in Southern Methodism could have been of inestimable service to us. Great is the need in that Church that on the Sabbaths when the regular preacher can not be present, the local preacher shall rise again and take his place. I spent a year in Japan. On the steamship *Manchuria*, going over, were twenty-seven missionaries, twenty-one of them women. Out of the men there was only one layman. I want to read Scripture in your hearing. Where do you find, anywhere in God's Word, when men were sent out to disciple the nations, that they were limited to men that were ordained? That illusion has come out of the Romish Church, and there is no warrant for it. I call on any layman here to feel as much commission to cross the seas to Japan and China and Africa as any other man. The great cry of the Orient to-day is for a visitation of strong Christian laymen. Every missionary who goes there says that when the missionary goes as an ordained minister he carries somehow the savor of a perfunctory and professional service, in the eyes of those shrewd men of the

Orient. Two laymen went there recently from this country who did as much as any ten ministers could have done: ex-Vice-President Fairbanks, of the Methodist Episcopal Church, and W. J. Bryan, of the Presbyterian Church.

Alderman THOMAS SNAPE, J. P., of the Primitive Methodist Church:

Two features in our Church-life call urgently for attention. One is the serious decline in our Sunday school attendance, and the cause of it as affected by the teachers and officers of those schools. I can remember when in my early days men of high social and civic position and considerable wealth, and many times of conspicuous ability, gathered about themselves large classes of young men who grew up to be recruits in the ranks of the Church. We can not get teachers who will attract the scholars on the Sunday. One delegate to this Conference, a member of parliament, who has taken an active interest in the work here, goes down every Friday night from his duty in the House of Commons to his home in Yorkshire. One Sunday he took me to his Sunday school, which is the thing that takes him down to his home every week. I found that, largely through his influence, although of course not through that alone, there are no less than nineteen hundred scholars in that school. If such men will only come to the front again, such results can be obtained everywhere in our country.

Secondly, the question of local preachers. I am the third ex-president of that Local Preachers' Association which exists in our country; but I do not conceal from myself that local preachers are becoming increasingly unacceptable in our pulpits. It is not merely that they want better-educated men, but that men seem, I was told by one of the leading bishops on this side, to shrink a little from the idea of a local preacher. Then, change the name. The main thing is to get the service of acceptable men; and we are not getting it. Our men who are competent speakers on the platform are not the men who go and fill our pulpits on the Sunday. We have some magnificent men from the working classes. The Church, in reference to these two aspects of lay agency, should seriously consider how to gather into the work of Sunday schools those who have social influence and high position, as well as those who have not, and should improve the local preachers in such way that instead of its being an unpleasantness to sit and listen to them, they shall be as attractive as any other.

Mr. GEORGE WARREN BROWN, of the Methodist Episcopal Church:

I represent the Laymen's Missionary Movement Executive Committee of the Methodist Episcopal Church. I desire to read a letter that I received yesterday, that I may be excused thereby for appearing before you. It is from the office of the Laymen's Missionary Movement of the Methodist Episcopal Church, 160 Fifth Avenue, New York City, October 9th.

"DEAR BROTHER BROWN: Although the Laymen's Missionary Movement is not included specifically in the program of the Ecumenical Conference, it has seemed to the Executive Committee that opportunity would be afforded by the discussion of lay agencies, on Friday, the 13th, to present its important mission. The Executive Com-

mittee at its meeting in New York, October 5th, adopted a motion instructing the secretary to write to those members of the committee who are attending the Ecumenical Conference, and ask them to present the movement in every proper way. Let me take the opportunity to express the regret that you could not be present at the meeting, which was well attended, and developed marked interest." Signed by the corresponding secretary.

Therefore, Mr. President, I take great pleasure in sounding with every emphasis possible the note of the Laymen's Missionary Movement. It was through its impetus and influence that the Methodist Episcopal Church was able to take a step forward, in place of a step backward, in its foreign mission field in 1910. Bishop Bashford and his helpers could never have raised the special fund of \$100,000 in the United States last year, which saved the Church from embarrassment in foreign work that year, except for the Laymen's Missionary Movement. All honor to Campbell White, the man with a vision of Jesus Christ preached to all the races of heathendom within this generation. I urge every delegate in this Ecumenical Conference to make the most of this opportunity to enlist your laymen. Harness them to the plan of taking the gospel to the uttermost parts of the world in this generation, which is a man's job. If you have not organized on the laymen's plan, send for literature and instruction to the headquarters at once. If you can convert your men to greater investments in foreign mission work, the same men will put more into the home missionary work and into local church support. Lastly, in proportion as you are successful in getting your men and boys to work under the banner of the Church, in that proportion you will increase the membership of such in your Church and fellowship.

The PRESIDENT: "I propose to call on Mr. ROWELL first, and then on Dr. MOTT, of New York, and to ask Dr. BROOK to conclude; and we shall finish our meeting in about twelve or fifteen minutes."

Mr. N. W. ROWELL, of the Methodist Church of Canada:

The Laymen's Movement was spoken of. I think all of us who have had any experience in seeking to interest men in the work of the Church will agree that an easy religion will not win strong men to-day, and that the Church can not make its demands too exacting, if she sets before the men high ideals in order to win the strongest men in the community. I will speak of Canada because I know it. Let me give you a word of testimony. The Laymen's Missionary Movement has changed the attitude of those men toward the whole missionary enterprise of the Church. Heretofore a great multitude of men more or less identified with the Church adopted an attitude of indifference toward the great missionary work of the Church. Through the Laymen's Missionary Movement that indifference has been turned into interest and enthusiasm, and in some cases into public advocacy of the cause of missions. Some reference was made this morning to the question of laymen or ministers preaching in the pulpit. Our experience is that the audience of men would commonly prefer to have the layman address them on this missionary work. When we can not secure laymen they ask us to give them a minister who talks as much like a layman as possible. It means

this: there is a certain directness about a layman in making his appeal to brother laymen in the way he does in the courts of law, or in the way in which he discusses business, which does appeal to men. You state your case earnestly and directly, and it does arouse an enthusiasm. If there is any Church to which the Laymen's Movement should make a direct appeal, it is the Methodist Church, for it was largely a laymen's movement in its early days, and still is in some parts of the world. While it is true that in Canada the local preacher does not occupy the place that he does in the mother country, we are raising up a large number of laymen from the highest walks of professional and business life who are going up and down advocating, on platform and in pulpit, the extension of the Kingdom of Christ and asking their brother laymen to be interested in the greatest work of the Church. It has quickened and deepened the spiritual life of multitudes of our business men. It has given them a new consciousness of the place and power of prayer in their lives, and many a man is better in his spiritual and religious life and whole outlook upon life to-day because of the work of the Laymen's Movement in our midst.

It has given us better methods of Church, missionary, and local finances. The object is to secure from every member of the Church systematic contribution week by week. We are seeking not to limit its influence simply to the men who go upon the platform, but to interest every man in the Church by conferences and missions at first, and then sending them out to interview their fellow-men. One of the foremost members in our bar, in Toronto, one of the managers of our largest manufacturing plant in Canada, went to visit the leading layman of his Church, to ask him to give a missionary contribution. When he and another prominent public-spirited citizen went into the man's office to wait upon him, he gave earnest heed to what they had to say. With scarcely an exception men gave a contribution worthy of the cause and of the men who asked for it. We can not do too much to dignify the cause for which the Church stands by demanding that the strongest and best men should give themselves in its advocacy and support.

Mr. JOHN R. MOTT, LL. D., of the Methodist Episcopal Church:

We simply must have the larger co-operation of the strongest laymen on both sides of the Atlantic if we are to do our duty by the next ten years, as we face an absolutely unparalleled situation in the non-Christian world. It is not a professional matter. It is absolutely necessary. We must have the best experience, the best judgment, in large measure of men of great affairs if we are to co-ordinate the forces and hold them in any adequate way in these times. I was talking with that princely layman of the Presbyterian body, John Converse. We have no finer example in any communion. He said that when men of affairs bring the same energy and intelligence to the affairs of the Church that they give to their commercial enterprises, the evangelization of the world in this generation will no longer be an idle dream. He is absolutely right. Further, we must have this thrown in a great flame into the mind and heart of the Church, if we are to scale up the giving of Christianity, which must be scaled up to meet the situation. Within the next ten years men must be giving millions where now they are giving hundreds of thousands. There are hundreds of men who ought to be supporting, each of them, hundreds of missionaries, who are now giving only

ten or twenty-five or fifty dollars. Nothing less than a large scale of giving will enable us to bring to bear the influence of Christianity as is necessary. We must expand this Laymen's Missionary Movement in all Churches, in order that we may Christianize the impact of our so-called Christianity upon the non-Christian world, and renew commercial, industrial, and other relations. As our army and navy reach out into different parts of the world, as men enter the diplomatic and consular service and go to hold positions under the National Government and, above all, in the network of commerce, there must be the Christian impact upon them. Laymen can strengthen the hands of the whole Christian establishment. My journeys in the non-Christian world have thrown me chiefly with what you might call the laymen of Hinduism, Mohammedanism, and Buddhism. When they see the missionaries they consider them as the so-called "holy men" in connection with their religion. When there come among them laymen who come in the name of Christianity, speaking the messages of Christianity, applying the principles of Christianity in their political relationships, that is something they understand. That commends Christianity. That opens the door for the missionary. We must, therefore, greatly expand this agency in all our Churches.

The Rev. D. BRIDGEMAN, D. C. L., of the United Methodist Church:

The thought that has compelled me to offer myself for a moment to your attention has been the feeling that a distinction between the ministry, set apart especially for the work of the ministry, and what you call the laity, has been unduly emphasized in this discussion. To be sure, in the audiences with which I am acquainted the feeling of intense friendliness and brotherliness exists in every department. But that would hardly appear from the tone of the discussion this morning.

Nevertheless, I can not but feel that some things have been said to which ministers might well pay some heed. It is unfortunate that any considerable number of men living among us and in our Churches should think of our work as professional in the ordinary sense of the term. From the beginning of things in Methodism the ministry has not been a profession. And the allowance or stipend is an indication of that fact. Nevertheless there is a constant peril of the professional spirit growing. If it be true that we are not thoroughly and sufficiently acquainted with the ordinary things of our people so as to speak to them directly and with force on all questions, there is something that ought to be remedied.

There are two other thoughts that I have: first, undoubtedly the splendid Laymen's Movement in America is something that we want in England. There should grow up among our laymen a sense of responsibility for the great missionary undertaking of the common Churches. I am persuaded that the ministers as such have no desire to be leaders in the financial department. They would be very glad if the laymen would take that largely out of their hands and make it evident that they are putting as much soul into the raising of the finances as others do into the offering of themselves for the spiritual work. I do think that our American Churches are coming to learn from the English Churches in regard especially to the devotion to the spiritual side of Church work, our large supply of local preachers. Lastly, I do not think that among the laymen in

connection with the financial operations there ought to be any sort of hindrance set up to ministers taking part in the financial work. On the other hand, in the Churches of America there ought not to be any difficulty in any laymen whom God has given special spiritual gifts for spiritual edification finding full exercise for these gifts in class-meetings and in preaching from time to time. We have much on each side of the Atlantic to learn from each other. Pray, brethren of the laity, do not wait until you are old men to do your spiritual work, but go on with it from to-day, and then God will give you spiritual fruit when the evening of life comes.

The doxology was sung, and the benediction was pronounced by Secretary CHAPMAN.

SECOND SESSION.

TOPIC: WOMAN'S CLAIMS AND RESPONSIBILITIES.

Mrs. W. I. HAVEN, of the Methodist Episcopal Church, presided at this session, which was devoted to the topic, "Woman's Claims and Responsibilities."

The session opened at 2.30. The devotional service was conducted by Mrs. KATHERINE LENT STEVENSON, of the Methodist Episcopal Church, in the absence of Miss CLEMENTINA BUTLER. Luke 2:34-38 and Acts 9:36-41 were read, and prayer was offered. Hymn 432 was sung—

"Jesus, Master, whom I serve."

The essay of the afternoon was by Mrs. JOSEPH JOHNSON, of the Primitive Methodist Church, on the subject, "Methodism and the Woman's Movement:"

We take it for granted that the majority of the present audience recognizes the equality of the sexes. This is distinctly Biblical teaching, and is accepted as a verity of the Christian faith. We remind ourselves that woman was chosen as the medium through which salvation should come to the race, and this entailed for her multiplication of sorrows. How literally prophecy has been fulfilled in this respect is amply proved by a biological history of the race; and if capacity for suffering and unlimited powers of endurance are marks of greatness, then the palm must be awarded to woman. This suffering of one-half the human race for the other is doubtless part of the great plan of the Creator for the evolution of the race; but it has never been a proof of woman's inferiority.

God said, "Let us *make* man in *Our* image, after *Our* likeness;" these words anticipate long ages of progression. Man and woman are still in the process of *making*. The Three Persons in the Trinity are working in and through man that he may come to perfection—to the measure of the stature of the fulness of Christ. Truly it is an age-long and infinite purpose, but sufficiently advanced for us to discern that man and woman are partners with God in their *making*.

We see that this progressive perfecting of the human race has never ceased, but that it is inevitably carrying us forward to higher planes of thought and life. Old conditions are constantly passing away; and that which, for want of a better name, we are pleased to call "The Woman's Movement" is simply a wave of new thought, of new life, an upward tendency, a new phase in the evolution and perfecting of the race. It embraces both sexes. Man can not advance without the woman, or woman without the man.

Like all great movements it is essentially spiritual in its origin, and as such requires neither argument nor justification. A spiritual wind is blowing on the world of women, we hear the sound thereof, and we believe we know whence it cometh and whither it goeth. This wind of the Spirit is universal; in the east it is raising the veil, lifting the curtain of the harem and opening the doors of the zenana; while in the West it is manifesting itself by widespread unrest, rebellion against established customs and the demand for women's suffrage.

Those who have eyes to see recognize that the apotheosis of brute strength is doomed. A new age is harnessing the subtle powers of nature for man's use; and what mankind will most need in the future, will not be brute strength, but mental, moral and spiritual equipment combined with physical fitness. Gradually the more feminine qualities in man will be emphasized and cultivated; and thus the Woman's Movement will prove eventually to be, not a movement of severance, of greater separation between the sexes, but a movement toward each other manifested in common occupations, interests and ideals; and resulting in a perfection of sympathy and union beyond the highest dreams of our imagination. We have no patience with the stupid discussion of the superiority of one sex or the other. There are complementary differences in the sexes, and these must be taken advantage of and used. We agree with a recent writer who says: "The real task of the feminist is to devise an education for girls so that they shall be capable of earning their living and sharing in the world's work, and yet remain fit for future wifehood and motherhood."

Our topic—"Methodism and the Woman's Movement," however, is not so much an inquiry into the movement as an acceptance of it; and our business is to consider how Methodism shall receive,

guide and conserve this great movement for the advancement of the Kingdom of Christ.

The gospel gives nothing to man that it does not give to woman. Sharing equally in the world's redemption, they are bound to respond to the call of the world's Redeemer. Their responsibility for the extension of the Kingdom of God being equal, they must obey their Lord's command and take their legitimate share in spreading the good news of salvation; but it does not follow, that they shall work in the same way and use the same methods as men. There have been and will continue to be pioneer workers among women—those who are in advance of others, but as in the past, so in the future, they will be the exception and not the rule. Fame, glory, popularity, as such do not appeal strongly to women. Like the Master, woman has come not to be ministered unto but to minister. Therefore we need not fear that women will be found in the chief places of the synagogue. Christian women will always be the ambulance corps of humanity. They will be the sacrificial souls following in the wake of life's great battlefield, gathering up the wounded and the dying, lifting the fallen and sheltering the weak. They will be content to let others lead, but they themselves will ever be ready to "follow the Lamb whithersoever He goeth."

The fitness of women for official position, or to share in the many ministries of the Church need not be discussed; since the various means used to exclude unfit men will also exclude unfit women, and if the Church is not always successful in excluding unfit men, it will be no worse if among the unfit whom it admits there should be women as well as men. Granted that at present only comparatively few are fit, then for the sake of the progress of Christianity the door of opportunity should not be closed to these few.

That women have failed to show conspicuous ability for active Christian work is no proof of their lack of fitness for the work. They have received no training or encouragement equal to that received by men; but what many individual Christian women have accomplished for the Church of Christ, in spite of all difficulties and discouragements, is conclusive evidence in their favor.

It is generally understood that women are tactful, that is they have a bent towards the practical—an insight into fact. Tactfulness is a supreme necessity in Church work, in winning souls for Christ. When women are as well informed as men, and as much pains taken in their training and education, they will grasp a situation as well as if not better than a man. Women possess naturally a keener and a quicker insight into feeling and motives than men, and this quality makes them peculiarly successful as Christian workers.

The objection to women because of their highly wrought nervous temperament can have no real weight in argument. Extreme nervous sensibility does not unfit men for efficient service when balanced by self-control, and self-control can be cultivated by women as well as by men; with the result that the very nervous temperament becomes a more efficient instrument for the Master's use.

An argument usually employed against woman is that in the past she has failed to distinguish herself in arts, science, literature, or theology. This argument is worthless, when it is shown that hitherto only four generations have passed since women in any appreciable number have entered the field in these directions.

It must also be remembered that woman has not had the necessary time at her command for self culture. Not long since the women of our homes were the bakers, confectioners, brewers, weavers, seamstresses, and laundresses of the household. Until recently these were all domestic arts, now they are carried on outside the home, and woman is free to develop herself in other directions.

That the majority of women in our Churches do not desire active Christian work is no argument for repressing those who do. A woman, married or single, who persisted in Christian work to which her husband or male relative objected, would necessarily suffer martyrdom. Therefore, women can not be expected to throw themselves wholeheartedly into the work of the Christian Church until men are prepared to welcome them as equals and fellow workers in the great task committed to every Christian, whether male or female, "Go ye into all the world and preach the gospel to every creature."

Let woman be trained, guided and encouraged to take up active service in the Church of Christ. In too many Churches this encouragement is decidedly lacking, women are not invited to share in directly spiritual service except that they may teach in Sunday school, but they are expected to serve tables, to run bazars, to collect for missions, to raise money for aggressive work; but they are not encouraged to engage in public prayer, or otherwise witness for Christ in speech. Alas! for the hardness of heart and the spiritual blindness of many who are offended if God speaks through a woman. We verily believe that if God manifested Himself in the flesh to-day in the form of a woman He would suffer almost universal rejection.

There are forms of social service which can only be fittingly performed by married women. Much of this work centers round our Churches and other philanthropic societies and will readily occur to everyone. It is an outrage to send young unmarried women to engage in some form of rescue work.

What the Church needs first and foremost is the mother. When the Church says to the mother what the Holy Ghost spake through Elizabeth, viz., "Blessed art thou among women and blessed is the fruit of thy womb," when men realize that it is the mother who should be blessed among women, and that the fruit of her womb is blessed, then we shall have the millennium.

For long centuries the mother has been unblest. She has not only borne children, but she has done more than her share in succoring, feeding and clothing them. We have however, entered on a new era. Woman is beginning to realize that if her offspring is to be blessed, she herself must first be blessed, and we need not deplore a decreasing birthrate, if it means a decrease in the number of unblest children.

If a mother is wise she will not wholly lose her individuality even in her children. She will be a better and a wiser mother if her heart and mind travel beyond the walls of her own home, for woman's sphere extends into all parts of human life where feminine qualities are required; and mothers of high brain power are as much needed for an advancing race as fathers—rather more so in fact.

The maternal instinct in women is the secret of her power. It is the most primary of all her qualities, and the most valuable. Every woman is a potential mother, and as such is the most powerful factor in the human race. Let it be the business of the Church to see that she is given her rightful place. The men of Methodism are mainly what the mothers and wives of Methodism make them. Our greatest heritage is a sound brain in a healthy body, for these we are largely dependent on our mothers.

You will readily grant that woman is the centre of the home; she has ever kindled the fire on its hearthstone; it is no less her right to share with man the privilege of kindling the altar fires of the Church. The Church begins first in the home, and the extension of the Church must proceed from the home. Again the Church must lead the way for the State in giving woman her rightful place. How can the State be right if the Church is wrong?

Many women among the early Methodists realised their privileges, and in the early religious zeal of our Churches godly women did pioneer work and were numbered among the ordained ministry. We regret that the women of British Methodism have neglected their privilege and opportunity in this respect and they are to blame for not having entered on that glorious heritage of heroic endeavour left them by the mothers of Methodism, who realised that in Christ Jesus there is neither male nor female, but that all are one in Him. Personally, we believe that the world will never be evangelized until woman takes her due share in proclaiming the Good News.

The unprecedented success of the early Methodist Church was doubtless due in equal measure to the women as to the men; and we venture to assert that there would be no arrested progress, no decrease in membership, no cooling down of enthusiasm, if the women of to-day had more closely followed the heroic example of the early Methodists.

Whatever may be the explanation of Paul's teaching regarding the position of woman in the Church, we are persuaded, that no enlightened Christian can read the Gospel narrative carefully without seeing that the ministry of women was accepted, approved, and directly encouraged by the Lord during his three year's active ministry; and also that they were closely associated with the disciples in Christian work and fellowship after the Ascension. Further, we learn from the Gospels that woman has the Master's authority, not only for a ministry to the physical needs of mankind, but she is called by her risen Lord, in His own words to a higher and wider ministry. The command of Jesus: "Fear not; go tell my brethren that they depart into Galilee, and there shall they see Me." was given not to men, but to a company of women, who were faithful enough to be last at the Cross and first at the Tomb, when every man fled in terror and dismay; and this clarion call "Go tell" must not be suppressed, but woman must be encouraged in the ministry to which the Master has long since called her.

Mrs. Rendel Harris, in a valuable paper read at the British National Free Church Council in 1907, says:

"But the primary call, and the dependence on constant guidance from above, must have precedence of all else, so that the woman preacher may never be found speaking out of her own natural resources, or touching with unhallowed hands the Ark of the Lord. No! the future place of man and woman in the Church's work will be, we are assured, that described in the words, 'Neither is the man without the woman, nor the woman without the man in the Lord,' theirs together of the grace of life.' Their work must be side by side, the same in essence, though different in expression. 'Not like to like, but like in difference,' and both mutually encouraged, esteemed and supported. Woman's presentation, of the Gospel has never been, and is never likely to be the same as man's, though we will not attempt to define the difference, but it will be complementary to it, and supply a lack from which the Church has hitherto suffered."

We venture to affirm that because woman differs in her presentation of the Gospel, and because her presentation is complementary to man's presentation, she ought to exercise the gift of prophecy given at Pentecost, and given not only to "sons," but also to "daughters," not only to "servants," but also to "handmaidens," and given not for a season but for all time. Alas! that in these

latter days the exercise of the gift has been repressed and arrested, except in the Society of Friends where no difference has ever been made between men and women in the matter of public ministry. We however rejoice in the signs of the times. The Salvation Army testifies to the spiritual equality of the sexes, and the Deaconess Movement in our own Churches indicates that the Church of the future will utilize the ministry of women to the glory of God and the advancement of His Kingdom as it has never done in the past.

In the absence of Miss BELLE BENNETT, who was to have spoken on "Woman and Missions," the first invited address, dealing with that subject, was given by Mrs. T. J. COPELAND, of the Methodist Episcopal Church, South:

I bring to the subject a cup of expression with which to dip up an ocean of truth! I have ten minutes of time in which to compute cycles of sternity! It is demanded these days that we think in world terms, and count by millions. Is it not probable that we have minimized individual service by this wholesale counting? Fathers and brothers, help us to save ourselves from becoming material in soul. May we not reckon "woman and missions" by figures as to equipment!

Let us still break the alabaster box of ointment. Let us still so keep the little home in Bethany that He can bless it by His presence. Let us so order our wedding feasts that He may on occasion supplement the refreshments. Let us still go early in the morning to anoint His body, even though we wonder with trembling hearts who shall roll away the stone. Let us so live that the Pauls of our day may commend us, "servants of the Church." Let us so die that the poor may weep as they show the garments that we have made. Is that "Woman and Missions?"

I knew a woman who lived on a Southern farm and did her own housework, and in restricted environment brought up her children. On Sunday afternoons she gathered them around her and told the stories of Moses and Joseph and Samuel and Saul and David, and made beautiful to them the coming of the Babe of Bethlehem. By almost unaided effort she compassed the building of an humble church, from whence scores have gone out with the "light that never was on sea or land" in their hearts. To-day five of her sons are stewards in five different Methodist Churches; one daughter a tireless worker in the Home Mission Society, and another prays daily that she come not up to the great day empty-handed.

Do stories like this have to do with "Woman and Missions?" With schools in Brazil, in China, and Japan? With Bible women

and native preachers? Are not these institutions collections of the histories of women, who, like this uncrowned queen of a queenless country, have loved much?

When the Christian woman bathes the fevered brow of her baby and prays to the Savior of the mothers and sees the motherhood of another land dumb with anguish, because she has no Christ to whom to go—there is "Woman and Missions." Thank God, we do not have to "sing like angels" nor "preach like Paul." We only need to know the way from Gethsemane to Calvary, and that knowledge builds hospitals and schools, and sends missionaries to tell that "God so loved the world that He gave His only begotten Son."

So you would not wish figures as to how much Methodist women gave last year or the last ten years as a measurement of their obedience to "the heavenly vision." As well try to estimate the feelings of the Master when He said, "Wherever my gospel is preached shall this . . . be told as a memorial of her," by computing the money value of the box of ointment.

We would by no means decry the value of mission study, of jubilee campaigns, and world conferences, but they are steels on the track and not the steam that pulls the engine of the gospel train. That is the knowledge that accrues from the application of the doctrine of assurance, so luminously described here on last Saturday—the assurance of sins forgiven.

If this great Conference prey and make of this church a place where,—

"Heaven comes down our souls to greet,
And glory crowns the mercy seat,"

then every woman of us goes back to our home churches with a love and a passion for souls that reaches from the child laborer, the woman wage worker, and the lonely foreigner in our own lands to the child wife in India, the victim of caste in China, the Korean without a country, and the mother who is not a wife in Brazil. So, dear fathers and brethren, we must serve! We feel not to light your way, but where you go we will follow with a love that does not fail and a trust that does not falter. I would not hold the work of my own dear Church so close to the eye as to shut off the view of the white fields, the harvest, and the other reapers therein. I am happy in the gifts laid on the altar by the women of the great Methodist Episcopal Church, of the Wesleyan, the Primitive, etc., yea, and that of the African Methodist Episcopal Church. It does seem to me that the report from that means the blessing that goes with the widow's mite. The women of the Methodist Episcopal Church, South, are looking towards the rising sun, and across the hills to a city "where shall gather the nations of them which are saved."

We ask your prayers, not on the ground of the Church (that tradition locates in our land, but which location history does not substantiate) which sent up this annual report: "Amount raised for state missions, nothing. Amount raised for home missions, nothing. Amount raised for foreign missions, nothing." The letter closed with this request: "Pray for us, brethren, that we may continue faithful to the end." We have not left undone any of those things. So, "Pray for us, brethren, that we may continue faithful to the end."

The second invited address was by Mrs. LUCY RIDER MEYER, of the Methodist Episcopal Church, on the subject, "Deaconesses and Sisterhoods:"

I believe that the subject I am to present is as important as any that has been discussed by this body. May I illustrate practically? Many of you before me are actual pastors. What would it mean to you to have in your parish the assistance of a devoted, trained, tactful, first-class woman, giving all her time, set apart to the work? Or two women or three, as your need might be? What would it mean if in your parish—a big city parish perhaps—you could be sure there was no neglected family unvisited, no sick one lacking skilled care, no child uncared for? A single church of Constantinople had once in the early days forty deaconesses earnestly pushing its work. What would it mean to a hard-pushed, downtown pastor, nowadays, if he had even ten deaconesses—visitors, nurses, kindergartners, Sunday school workers, rescue workers—helping him in his work?

The modern Sisterhood and Deaconess Movement plans to reinforce the working forces of the Church by laying hold of the available material that exists in almost unmeasured amount and—you men say—of the finest quality, in the latent power of Christian womanhood. Already thousands of women, whose hearts God has touched, are stretching out their free hands to the Church, saying, "Take them. Train them. Show us how to work, and then let us work."

A single instance of what this work, yet in its infancy, may mean to the Church. In June, 1887, when the first Deaconess Home of the American Methodist Episcopal Church was opened in Chicago, there was not one single sick person being cared for officially by the Methodism of America, though the twofold command, "Preach the gospel, heal the sick," has never been revoked. Last year, by the hands of its deaconesses alone—and there were others—there were cared for 16,461 sick persons in the name of Jesus Christ and the Methodist Episcopal Church. Think, if you can, of what it will mean, when instead of a hundred or so nurse deaconesses we have

thousands—when the sick, sad world shall say, "Send for the deaconess," as it now says, "Send for the doctor." Think of the convincing power of it. How vital and compelling such aid as this as the Church "marches unto war," with opposition, indifference, and misunderstanding, and lack of understanding!

God gives us one chance to win the world through the open hearts of little children. Then, in pity of our slowness and neglect of the child, He gives us another chance, when the man is on his back in sickness or leaning over his dying child, and must think of God. Given enough deaconesses to care for the child and nurse the sick, and we'd almost win the world for Christ in a single generation!

The substance of it all is, the world wants mothering. It must have not only bread for its body, but love for its heart. The need is imperious and as old as humanity. Many there are, thank God, who find both bread and love in the shelter of the dear domestic circle and of the blessed Church, but many more there are—humanity's sad orphans—who are yet shelterless and loveless. It is to them that the Church through her women must stretch out mother arms of comfort and help and love. And this work must be done by woman or it will be forever undone. Woman has her ministry in the Church as well as man. Man, by the very fact of his sex, can not do her work. I doubt if the angel Gabriel would have made a good mother, or if John Wesley would have figured gracefully as a kindergartner. This is woman's work. And—while not for a moment disparaging the vast work that is being done and always must be done by the lay woman—it must be done in larger part by the set-apart woman. The need is not new, nor is the divinely-provided supply for the need. Through all the centuries, since the woman ministered to Jesus, there have been deaconesses and sisterhoods—set-apart women and organizations of women—for this work of the Church.

My brief time will not allow historic treatment, but the history of sisterhoods and deaconesses may be traced back to the earliest times. I can only mention Phoebe of Corinth—for Bible illustration—and if one contend that she was "diakonos" the servant, not "diakonissa" the Church officer, I reply that the two things are synonymous. The unnamed "ministrae" of Pliny's letter, the great groups of banded-together women in the first centuries and the latter organized sisterhoods of the Roman Church contained loving mother-sons a great host. Against Luther's judgment this form of work was lost to Protestantism for a time in a reaction against the abuses of these orders in Catholicism; but it reappeared—it was bound to reappear. For the need was still there—the vast mass of unmothered, unshepherded, sick and sad humanity—and woman's heart could not rest. Fliedner took up the thread, uniting

with its strands from the work of Elizabeth Fry. His great contribution was the uniting of the ideas of the deaconess and the sisterhood. The work spread, starting up in different countries in different ways. It began in the Methodism of America as a woman's movement, an outburst from woman's loving heart, a unique independent thing, and with almost no knowledge of the work across the water. So true it is, as Isabella Thoburn said, that when God would make a great river, He usually does it by many lesser rills.

Two principles of radical importance are to be noted as explaining the value and showing the possibilities of modern deaconess work. The first has been hinted at. Great fortunes have been made in the industries by simply discovering ways of utilizing material before unutilized. Deaconesses are women who, but for their activities as deaconesses, would very few of them be in Christian service at all. A very definite and imperative part of Church work it is, to heal the sick in hospitals and poor homes, to visit Jesus Christ, sick and naked and poor and in prison as He is in a thousand homes of London and New York and Chicago to-day, to take the little children into its arms, to guard and guide the steps of our young sisters in dangerous city places. And this is largely the work of the set-apart woman—the deaconess. By her the Church puts into humanity's sad family outside the domestic circle that which it needs most, the true mother.

The modern deaconess movement rescues the hand of the free woman from idleness or from work of lesser value, trains that hand and the head and heart behind it, and sets it at work for God. Jesus, who combined in Himself both manly and womanly ministry, spent His time not only in His great sermons and in important meetings with the scribes and Pharisees, but—a great deal of it—in friendly personal conversations, in making the sick well, in feeding the hungry, in recognizing the child. We have as yet hardly touched this work. We could not hitherto do it, or had no arm of service for it. But now we have the deaconess. The immense possibilities here grow upon one. It is this kind of work that makes real to a doubting world the genuine friendliness of Christianity. The Church of Jesus needs every ounce of reinforcement possible, and this reinforcement of woman's work may be very great. I wish I could put before you the picture in my mind of what it would mean if for the next thirty years the Church could fully work out her loving will in humanity's great, loose, swinging family, through the hands of her trained women. It would mean all that has traditionally gathered around that word, "The millennium." It would mean, "Thy Kingdom come."

But deaconess work in the Church is of enormous moment in view of the deepening social unrest around us. The Church is hardly yet awake to the significance of that unrest. It is slow to

understand that it is all God moving on the face of the water—moving in a mysterious way sometimes, but still God. Social reform has not yet raised openly and often the banner of the Lord Jesus, in whose Spirit and by whose energizing it is surely working. It has not yet found itself as a part of the great world movement toward the Kingdom. But consider some splendid ideals of social reform that have been flung up from the turbulent waters. The—not the care of a few sick in the hospitals, but the entire eradication of all preventable disease! The—not the gathering of a few poor in refuges and asylums, but the abolition of all poverty! The—not the snatching as brands from the burning of a handful of our poor lost sisters, but the entire wiping out of the social evil! One's very soul thrills at the thought. Does n't it sound like, "Thy Kingdom come?" And may not the Church bow her head, rebuked and ashamed that the moral splendors of such a program should have to be suggested to it from without?

Now in her deaconess work the Church links herself openly with these magnificent social ideals. Through the deaconess the Church bears glorious and clear witness. For over the head of this our minister floats always the flag of the Lord Jesus. Do you wonder that I long that her work shall be extended till the banner of my Master shall float unchallenged over social reform? It belongs there!

The deaconess helps directly in social reform by her daily toil. Because of the unique financial plan of deaconess work, its economy, the meeting of the gift of life (what the deaconess has) with the gift of money (what others have) the Church can put the deaconess in large numbers right into the thick of the fight. She is even now the principal means in the homeland at least, by which the Church makes itself understood by the poor. And everywhere she goes she commands, compels confidence. Satan still sneers, "Doth Job serve God for nought?" The deaconess answers, "Yes." We who understand know that the preacher also is disinterested and unselfish, that he works not for money, even though it be with money. But he who runs may read; the world, the flesh, and the devil may not deny, that there is an unseen, divine compulsion of love that moves the Church that sends out the deaconess who goes about doing good with literally no wage of earth's gold.

Moreover, the character of the deaconess compels respect and confidence. She is a modern, trained woman. She sees not only other world values, but this world's values. She not only pats the heads of the slum children, but washes their dirty faces. She is human and friendly and sensible. She compels confidence. Confidence in herself? That is the least part of it. She compels confidence in the Church behind her. She is an object lesson known and read of all men. Though she were silent as the grave she

speaks in trumpet tones. Every one of the eighteen hundred deaconesses at work in world-wide Methodism, quietly busy in her station, is a point of transparency through which there pierce irresistibly to the willful, stubborn world some rays of the light that shines in the face of Jesus Christ.

The duty of Methodism? Just in passing let me say I believe it is the duty of the Methodist Episcopal Church, its sacred imperative duty, to harmonize its deaconess work. And it is the duty of all Methodism to give confidence and support, not only financial but moral, to the movement. And most of all give us the women. Run, speak to that young woman. Send them to our school—we'll take them, money or no money. And the womanhood of Methodism has a duty. Fill up the ranks. Rise up, ye women, that are at ease; hear this voice, ye careless women! No place big enough for you? Make the place—there is at least room—room for all the gifts and graces woman may possess. No grander opportunity for original, constructive work was ever offered man or woman than that before women to-day in the deaconess work. Leaders are wanted, great women. Physicians, nurses, editors, visitors, social leaders,—all kinds of women. Kate Drexel, some years ago, gave herself and ten millions of dollars to the work of the Roman Catholic Church. Is there less of devotion among the women of Methodism than in the Roman Church?

The need? It is heart-breaking. There came to my office in a single day a while ago, after the year's graduates were assigned, calls for five women, one to go to a factory community where the pastor insisted—pray God he was mistaken—that half the girls were going wrong for lack of a Christian woman's influence. And I could not send one of the five!. Yet—"He is not willing that any should perish."

Mrs. GEO. O. ROBINSON, of the Methodist Episcopal Church, presented the Third Invited Address, on "Woman's Work in the Church."

As a Methodist woman, a rare opportunity has been officially granted me, viz., to address, in one audience, representatives of the Methodism of the entire world. Delegates of many countries and of diverse nationalities are united here, but the overwhelming majority owe allegiance either to England or to the United States of America. This fact is not surprising when you consider that over five hundred millions—about one-third of the people of the globe—are living under the protection of the "Cross of St. George," and the "Stars and Stripes." England and the United States lead the vanguard of free, democratic nations, but

"Where the vanguard camps to-day
The rearguard campe to-morrow."

Other nations are following closely after. We women would not be here in "the age of the common people" was not slowly dawning over the world's horizon.

The remark attributed to a fond lover, "We shall be one, darling, and I will be that one," accurately and succinctly states the relative position of man and woman in the Church until the coming of the wonderful nineteenth century. With the beginning of that century, and throughout its years, the condition of the masses of men immeasurably advanced, and women advanced with the men. Cruel legal disabilities which once oppressed women have been removed. Educational opportunities have opened their doors, not widely at first (sometimes just a little crack), but sufficiently so, that any woman who really desires a thorough, substantial education can secure it, provided she has the health and means.

What has been the result of this increase of freedom and opportunity? Why, the natural result of a vast increase in woman's philanthropic and religious activities. She rose to the level of her new franchises.

In the long struggle to free the African slave, who, in the United States, struck the most effective blow in breaking the shackles that bound them? Answer—A woman, a quiet, New England woman, Harriet Beecher Stowe, who, in writing "Uncle Tom's Cabin," fired the shot that was heard around the world. Who has been the most effective temperance leader during the last half-century? Answer—A woman—a Methodist woman—Frances Willard, the leader of the white-ribbed host, and while her body

" may lie mouldering in the grave,
Her soul goes marching on."

Who has so far most effectively arrested the thought of the American people, and compelled consideration of the rights of the common people versus "special privileges?" Answer—A woman—a Methodist woman—Ida Tarbell. Consider the work of the Methodist women in home and foreign mission fields! None of their organizations are more than a half-century old, but note the breadth and power of their activities!

The Laymen's Missionary Movement is a grand attempt to combine the laymen of Protestantism into one mighty army marching on to conquest—

"With the cross of Jesus
Going on before."

This great movement has my hearty support, especially as it is conducted here in Canada, where no distinction is made in its efforts between home and foreign missions. Yet, brethren, will you pardon me, if I point with pride to the Lay-woman's Movement of our foreign mission sisters, who last winter marched eastward in a

grand "processional" of rallies, from the shores of the Pacific until stopped by the waves of the Atlantic, holding meetings in our principal cities? They awakened wonderful enthusiasm, especially among the women who had not before been greatly interested in missions, the women of the well-to-do and leisure classes.

At their banquet, in my home city of Detroit, twelve hundred women were seated, and, at the close of the repast, they listened with keen attention to the wonderful reports of what women are doing for women in heathen lands. At the close of these rallies it was found that offerings of about a million dollars had been given to advance the cause of Foreign Missions. Good laymen of the Laymen's Missionary Movement, have you done very much better?

Both without and within the Church, during the last fifty years, hundreds of women's societies have made a record of heroism, devotion, and success which deserves to stand side by side with those registered in apostolic times.

Up to the year 1900 we women of the Methodist Episcopal Church did not know our status. We had no name distinctively our own. We were sure of the statistics. We knew that there was a great host of us. We knew that women constituted about two-thirds of the membership of the rank and file of the Methodist Episcopal Church, even though we were so sparingly represented in the official membership that our existence there did not count. There were no woman deacons, or book agents, nor missionary secretaries; not one receiving salaries or honors, but we knew that the pastors of Methodism leaned hard upon the services of the Ladies' Aid Societies; we knew that the good sisters were devoted upholders of the class meeting and of the prayer meeting; we knew that they were loyally extending the good work of Methodism in all directions; in short, we knew that the service of our women members constituted a substantial foundation upon which rests a large and important part of the practical activities of Methodism. And yet we did not know what we were, nor just what relation we sustained to the Church.

Some suggested, that, as there is the high authority of St. Paul for maintaining that in the Church of God there is "no bond nor free, no male nor female," the term "laymen" was one of those general terms that could apply to both men and women, and that women members of the Church were properly designated as included in the term "laymen." But this was strenuously controverted. Our good Dr. Buckley, whom we all honor and admire, was one of the doubting ones, and he used his powerful pen to maintain that women are not "laymen."

But, strange to say, there was a logic more incisive and conclusive than even that of our beloved chief editor, and that is, the "logic of events." The General Conference of 1900, at Chicago, in-

structed and supported by a great vote of the people, declared that the women members of the Methodist Episcopal Church are defined by the term "laymen," and so all the rights and privileges inherent in the laymen of the Church passed to them with this definition. It was a great day for the women of Methodism. Our statue was at length defined. We had at last found ourselves. The time was ripe. The Church was psychologically prepared to accept such a definition. The wider educational privilege that woman had attained had fitted her to fill a larger and more important function in the Church. The great liberalizing movements of thought had prepared people to accept her, and so, for the first time in history, Methodist lay-women were given the rights and privileges of Methodist laymen.

At the Ecumenical Conference held in London the following year, 1901, a further step in the progress of the women of Methodism was taken by the women themselves. Methodist women from every part of the globe were there assembled. They had a number of meetings, and reported on the work that women were doing in China, Japan, Australia, India, South Africa, the Continent of Europe, and the American Continent. The result of these meetings was the organization of the International Committee of Women of Methodism in two sections, constituted as are the sections of the Ecumenical Conference itself. During the last ten years our Western section has so far accomplished the larger amount of work. We have entered into correspondence with the chief authorities of the twelve sections constituting the Western section of Methodism, and in the branches of the denomination where women's work is well organized valuable statistics have been obtained of the kind and amount of work that women are accomplishing in Home and Foreign Missions and in deaconess work. These inquiries have led to larger interest in the branches of Methodism where women's work is not so well organized.

We understand that now Sir Robert Perks, Vice-President Fairbanks, and others of our eminent leaders are arranging for a permanent committee of the men of world-wide Methodism. We congratulate them upon this measure. We have found it has been a valuable measure in the interest of the women of Methodism, and we desire to give them all possible encouragement. Furthermore, should we women take any other advance measure, we shall feel complimented if our brothers take like measure.

In the Methodist Episcopal Church, at the two General Conferences of 1904 and 1908, there were between twenty and thirty women delegates. In this short time they have justified their presence, as legislation now stands in the Methodist Discipline governing this branch of Methodism, some of which was planned for by a Methodist woman, and some of the phrasing of which is in her words.

During the past year our brethren of the English Wesleyan branch of Methodism have seen a great light. At the sessions of the Wesleyan Conference of 1911 were present fourteen women as lay-members, Mrs. Hugh Price Hughes leading the noble delegation.

Mrs. Hughes has indicated some ways in which British Methodism may benefit from this important change in policy. For so long a time women have stood on the outside, at a distance, it is possible that they may thus have secured a better perspective in judging the needs of the Church. Mrs. Hughes, and the other distinguished Methodist women whom she consulted, believe that woman's thoughts will be especially helpful on the following questions,—

1. The need of trained leaders to recover the Church from a steady decline in numbers.
2. Modern equipment and more effective teaching in Sunday schools.
3. The guarding of qualifications for Church membership.
4. The values added by the judgment of women in admitting candidates to the ministry.
5. The recognition of women as preachers.
6. The demand for a white life for both sexes in moral issues.
7. The more intelligent spiritual care of the children of the Church.

Certainly we women well realize how difficult it is, especially in the families of the prosperous and well-to-do, to hold the children and young people faithful to the strict tenets of Methodism and loyal to the Church.

The poets, the seers, the prophets of our race have ever been quick to recognize the value of woman's qualities. Over a generation ago Wendell Phillips said, "Every man's organization into which women have been asked to enter has been bettered by the hospitality." Tennyson, our English master of rhythm, declares that there are needed

"Two heads in council
Two beside the hearth."

Even St. Paul, who shared in the Oriental prejudices of his race and age, in a moment of prophetic inspiration, wrote, "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."

Goethe, the great German poet, noted for his lofty thoughts, and the complete success he obtained in not applying them to his own personal conduct, closed his immortal poem of Faust by the words,—
"Das ewig Weibliche zieht uns an,"—(the eternal womanly draws us on.)

TELEGRAM TO THE DUKE OF CONNAUGHT.

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I take it that the poet meant that the womanly heart qualities of sympathy and lovingkindness are superior to the head qualities of logic and reason. If that is what he meant, he was stating in one way what Dr. G. Stanley Hall, one of our educational authorities in the United States, has expressed in another way, when he says, the highest education is the education of the heart, the education of the inner life, an education that lies within the reach of every man and woman who accepts God as his Father and Christ as his Savior.

I am one of the women who believe that men and women do their best work when they work together.

Olive Schreiner is not noted as an eminent Christian, but her latest book, treating of the effects of modern civilization, with its gifts of opportunity and privilege, upon the character of woman, is an epoch-making book. She believes that both men and women are being prepared for a larger destiny, that better mothers and fathers will produce a better race—a race that will hasten the coming of that

"Faint, far-off, divine event,
Toward which the whole creation moves."

We women are here in "the fullness of time." Humble and insignificant as we may be, the forces that opened the door for us to enter are world forces, part of a vast movement tending to the betterment of the race. We have heard much in this Conference of "the unrest of the nations." Has it occurred to you that this unrest may be but the tremblings from the footsteps of the onward march of the democracy of the children of Israel? Be that as it may,

"The Lord of Right still sits on His throne,
Still wields His sceptre and rod;
And the winds and the waves and the years move on,
Doing the will of God."

On motion of Secretary JAMES CHAPMAN, the daily record of October 12th as printed was adopted by the Conference. He reported that the committee appointed this morning had sent a telegram to the Duke of Connaught:

His Royal Highness, Field Marshal The Duke of Connaught, Governor-General, Ottawa:

The Ecumenical Methodist Conference heartily thanks your royal highness for your gracious message, and prays God's blessing on your royal highness's governorship of this great Dominion.

PERKINS, *President.*
CARROLL, *Secretary.*

Hymn 110 was sung—

"Jesus, the very thought of Thee
With sweetness fills my breast."

The Rev. WILLIAM BRADFIELD, of the British Wesleyan Methodist Church:

Having had to do with the preparation of a hymn-book in England, I had an opportunity to discover whether women are laymen or not. Almost all the great hymns in the hymn-books are by ministers or women. If it were not for the English poet Cowper and the American poet Whittier, the laymen would have a poor showing in our hymn-books. That throws a light on the phrase "the ministry of women." From the beginning they had a share in the ministry. Those women ministered to Christ cared not only for His clothes and food, but for His gospel. They belonged to the apostolic company who gave us the New Testament and had their share in it. Who told the story of the first two chapters of Luke but a woman? Who told the story of what happened on the cross when the disciples all ran away, but the women who were there? People refer sometimes to St. Paul as if he were somehow an enemy of women. He had two oppressed classes to deal with—slaves and women. He gave them both the same advice and told them both, "You are free." He told them, "In Jesus Christ there is neither bond nor free, male nor female;" he advised them both to make the best of the present social order. He did it because a social uprising of slaves and women would have ruined the world. You have no more right to quote St. Paul as limiting the activities of woman than to quote him as a slave-owner.

I want to plead that the women should have an opportunity. I will tell you why they have not exercised their ministry in some ages of the Church as well as might have been. You find two things in the New Testament. When the day of Pentecost comes it is "your sons and your daughters." When you get a Church like that in Corinth, with ugly social conditions inside the Church, it is "let the women keep silence." We have to expect from our women infinitely greater things than we have yet received, when we are good enough. Meanwhile we have to wait. I do not think we will have to wait much longer. I am happy to say that our Wesleyan Methodist Church has revised its regulations so as to give those women whom God has called to preach (and He has called some of them to preach; any one who ever heard Catherine Booth can not doubt that)—I am glad to say that we have restored our ancient liberty and have the right to give those women the position.

Miss LENA WALLIS, of the British Wesleyan Methodist Church:

Among the many demands that are being made upon the time and thought of earnest-minded women to-day, I think, there are none more insistent, none more pressing, than those made by the political needs of our time. I want just for a minute or two to put in a plea for the Methodist woman who has thought herself called to this great field of service. I know very well that I am not making a very popular plea here. I listened with regret to the statement made by a delegate here the other day, a sort of contemptuous

statement, with regard to political women; and I noticed that it was met with considerable applause by people in the gallery, which might be expected, and also that it was met with applause by a considerable number of delegates who, I think, ought to have known better.

We were reminded of that old statement that "the hand that rocks the cradle rules the world." I entirely agree with the truth contained in that statement; but I want to ask you what are you going to do with the women who for various reasons to-day are denied the rights and privileges of motherhood, who have no cradles of their own to rock? Are you going to tie their hands and prevent them doing anything by means of which they can lift men and women nearer to God? Do you know the tremendous forces which are driving many of the best women in England into political life to-day? Do you know of that vast army of women of the under-world who, night after night, walk the streets of our great towns and cities—the "fathers'" streets, as we were reminded yesterday? They walk the streets night after night in a hell more lurid in reality than any painted by our forefathers.

Do you know that in England the law allows a girl to sell her body for her own ruin when she is a mere child, and forbids her to sell a foot of land or a bit of property until she is twenty-one? Do you know of the vast number of women who die in the vile tenements, and that very many children of working-women die before they reach five years of age, and that those who survive have the marks of disease and undergrowth planted in their tender bodies? It is these things that have driven us into politics. We have found legislation is the quickest way to change these things, and the only way to get legislation is to form public opinion. We happier women have banded ourselves in various associations, and we are knocking at the door of the House of Commons, and shall not cease to knock until we have gained for those women something, at least, of the freedom and joy that we ourselves have.

I ask you to believe me, friends, when I tell you that we women have gone at the call of God, just as surely as any of you here has heard the voice of God saying, "Whom shall I send, and who will go for us?" So surely have we political women heard that voice; often with shrinking hearts we have answered, "Here am I; send me." As I have sat in this great Conference and listened to the great discussions taking place, I have felt what tremendous power lies in this Conference. But there is one supreme need. I was lunching with Lady Carlyle a few months ago, and in the party was a young man just entering political life. Lady Carlyle turned to him as we were discussing some political problems and said, "Do you care for woman's suffrage?" He said, "Yes, I do." She said, "Do you care so much that it keeps you awake at night?" That is the supreme need. Do we care enough so that we have never lost one hour of sleep because of the suffering, sin, sorrow, woe of the world? We go out at the call of God. When John of Arc stood before her English judges they asked her: "How was it that you were led into France? Was it by your own desire or by the command of God?" And she replied, "By the command of God."

Mrs. W. MACHIN, of the British Wesleyan Methodist Church:
Madam President, Brothers, and Sisters: The tendency of modern thought is to emphasize the value of the individual, of the indi-

vidual life in every aspect. And this is right. In our work as women, in our highest work, especially in our temperance work, we emphasize the value of the individual. But I want to say to these my sisters here who may think they are not strong enough to do work outside their homes, that in this fact there is a subtle danger. We realize to-day, as dear old Doctor Watts could not have realized when he wrote his hymn—we realize it because of the teachings of modern science—that

Dangers stand thick on all the ground
To push us to the tomb,
And fierce diseases wait around
To hurry mortals home,

and because of that many women do not dare to visit among the poor for fear of infection. They will not allow their daughters to do work among the poor, for the same reason. I want them to remember that, though science teaches us these things, it also teaches how to cure these fierce diseases and avoid these terrible dangers. I do plead in this matter for more self-sacrifice. I do not know what the note is on this side of the Atlantic; but I fear that in England the thought of self-sacrifice is not popular. We are continually being told, "You owe it to yourself to have the vote." That is all right. I agree with Miss Wallis. She knows I do. "You owe it to yourself to take care of your health." Don't let us utter that note. You dear people take care of us if necessary. If we do owe it to ourselves, let us pay the debt to husband, children, and Church, and in so doing pay in some degree the debt that we owe to our Lord and Master. But let others pay the debt that is owing to ourselves. Let us not trouble about that. Here I would say a word to husbands and sons who sometimes keep us from doing what in our inmost souls we know to be our duty, because they say we are not strong enough. Dear brothers, we are stronger than you think. Don't hinder us. We have to let you go out into the world to face all sorts of dangers. Let us do a little more for the sake of Him who said to us, "If any one will come after Me, let him deny himself and take up the cross daily and follow Me."

The Rev. EDWARD J. BRAILSFORD, of the British Wesleyan
Methodist Church:

I may attempt to speak on the cause that Miss WALLIS has already spoken on. If I can not have the honor of introducing the matter, I feel proud of being able to stand by her side and give some emphasis to her appeal. What I would like to say is that I rejoice with all my heart that women are coming into their place in Christendom; but I would beseech them to strengthen their position and increase their influence by joining with their sisters in Great Britain and so many other parts of the world who are trying to gain and use the citizenship to which they are entitled. I shall not plead for that on the mere abstract ground of justice, because it is apparent that if there is perfect equality between men and women, then the same rights should be given to the women that are given to the men on the same conditions.

But my plea is this, that Christendom can not do without the personal consecrated influence of womanhood. And when you think of it, of what legislation now is, becoming hands to the helpless and

feet to the lame, as well as looking through its eyes with tears of infinite compassion on the miserable, then we can see that woman has a place in the practical legislation of the twentieth century. The child is the pivot of modern legislation. And women must give hand and heart to the welfare of the child. If the home is looked at, its purity and environment, there women preside. There she is the ruling spirit. Then, there is disease in so many forms. Above all there are the thousands and thousands of women in our large centers who are groaning under the tyranny of the industrial system. For them women themselves should have a voice. Of course, you say that these women can speak through mediaries. My claim is that they are worthy to speak for themselves; and instead of holding out their hands and taking hold of the hands of husband or brother or friend, let them put their own hands upon the helm of State, and let them use their vote in the forces of legislation. But you say there are difficulties. Of course there are. "The home is the proper and almost bound-around sphere of woman." That is simply a lingering relic of Oriental despotism. Then you say, again, that the woman has no right to go and vote; for she can not take a rifle or draw a sword. I say it is a nobler thing to bear life and save life and sustain life than to take life. And the time is coming when we shall learn war no more. But you say women don't want it. Some don't, perhaps. Some of those slaves in the West Indies didn't want it; but they would not surrender it now. Don't say that women don't want it. There is a spirit in women seeking for enfranchisement. Last year there walked through the streets of London one of the noblest processions that has marched in a political movement. Some fifty thousand women of all ranks and grades and ages were there. I beg you, my sisters, to open your heart to the new age. Christ is coming again. Lazarus is still in the tomb. But if you and others are a-brinking and lingering, listen to his voice, "The Master has come and calleth for thee."

Mrs. MEDLOCK, of the British Wesleyan Methodist Church:

Women's work in the Church is so important and at the same time so complete that one finds it difficult to describe.

Undoubtedly much of woman's best work is done in the home, and I believe if every woman did her duty there, the Church would never lack workers.

The mother, with the love of Christ in her heart, can do great and glorious work. By teaching her children to love God's house, is she not training future workers?

By attending the services regularly herself, is she not setting an example to her household?

By her quiet and gentle influence her children are taught to look upon the Church as their Sabbath home.

How many great and good men, men who are the mainstay of our Churches to-day, will tell you they owe everything to the influence of a good mother? Then, coming to our own Methodist Church, was it not Susanna Wesley whose godly discipline and Methodist training helped to make and mold the characters of her beloved sons John and Charles Wesley?

This much we do know, if the mothers of the Church fall in their religious duty in the home, the Church will be the first to feel the loss. A good mother is a good Church worker.

But all women are not mothers, and the abilities of women are

not the same; they differ even as one star differeth from another star in glory. There are women who are doing splendid work in our Church as Sunday school teachers, class leaders, tract distributors; some of them working so quietly that what they do often goes unnoticed; but who can tell how far-reaching their influence is? It was a scornful critic who said, "Your churches are full of women;" and some one smartly retorted, "And your jails are full of men." This, of course, needs qualifying, but it is certainly true that women and *women workers* are not in the minority in our Churches. Good men and good women are both needed in the Church, and each has separate work to do; at the same time there are some things in which they can join forces successfully. How could the Church exist without women?

There are the wives of our ministers. Do we ever take into consideration the work they do? Often with a family of young children, and yet the minister's wife will find time to conduct a mothers' meeting, attend committees, work for hazards. Her work is never done; and in spite of it all she meets her husband with a cheerful face, encourages him when he is depressed, helps him in a dozen different ways by her tact and thoughtfulness. All honor to the wives of our ministers. We owe them a debt of gratitude.

It was Charles Kingsley who said, "If you want your neighbors to know what God is like, let them see what He can make you like." Nothing is so infectious as example. We women must be up and doing and show the world what God is like.

There are hurried hearts longing for some one to confide in; there are some things that can only be told to a woman and can only be met by womanly love and sympathy. A kind word, a shake of the hand, or even a smile, will sometimes work wonders.

It is woman's work to welcome the stranger, to visit the sick and the suffering, to sit with the lonely and the sad; and this is work that should not always be left to the deaconess or the sister. Much of this work can and ought to be done by the members of the Church; and remember, it is not what we take up, but what we give up that will make us rich.

We thank God for such noble women as our beloved Mrs. Wiseman, Mrs. Price Hughes, Mrs. Bramwell Booth, and others—women who are doing so much for the sad, sin-stained members of their own sex. We say, God bless them! and if we can not later take up their kind of work, there is other work for each one of us to do in our own little corner of the Church, no matter how small that work may be. There is so much to be done and so much that can only be done by women.

There is no excuse for laymen; let us go right forward and help to prepare the way for His Kingdom, which we daily pray may come.

Woman's work in the Church should be to bring into everything she does gentleness of spirit, sincerity of purpose, true humility, and a determination to do the best she can in the sphere in which God has placed her.

The Rev. JOSEPH JOHNSON, of the Primitive Methodist Church:

There is only one sense in which woman is inferior to man, and that is physically. I believe that intellectually—give her the same opportunity of education and culture—she is the equal of man. I am certain of this, from my lengthy experience, that some women

are superior to men. Recognizing that fact, it does become Methodism that we should utilize woman more than ever we have done. I belong to a Church—and I am proud to give expression to this idea—where a woman, if she has the ability, may become the president of a Conference. In the Primitive Methodist Church every official court is open to women; and there is no law on our statute book that would debar a woman from being elected to the presidency of the Church. From the manner in which this good lady has conducted the proceedings this afternoon, we have the assurance that she knows how to do it. If she will come over to England and join the Primitive Methodist Church the possibility is that she may some time become a president of the Church. We ought to remember what Mr. Bradfield pointed out so faithfully and earnestly, that some women are called to preach; and the pulpit door ought not to be closed to women. There are some men in the pulpit who would be better behind the plow or in an iron foundry than in the pulpit. The like may be said of some women. [Laughter.] (That reminds me of a gentleman speaking at a farewell meeting many years ago. Speaking of this minister who was leaving the circuit, he said, "Here is a gentleman, and his wife too.") There are women called to preach; and we ought to give them the opportunity. I have a woman belonging to my training home who is a convert from Roman Catholicism. She is twenty-three years old. Up to nineteen she was trained in the Roman Catholic Church. But that woman got converted. And for the encouragement of our local preachers I will say she got converted under a local preacher. You will be interested in knowing that that woman is a gifted preacher. She can see into the Word of God and she can interpret it in such way that she makes it effective. That woman rarely ever ministers in holy things from the pulpit, but she has the pleasure of leading men and women to Jesus Christ. We ought in Methodism to make it possible for any woman so gifted to fill the pulpit and preach the gospel.

Mrs. KATHERINE LENT STEVENSON, of the Methodist Episcopal Church:

If the selection of Scripture passages this afternoon had been left to my choice, I should have added to the two another: "I commend unto you Phœbe, our sister, who is a servant of the Church which is at Cenchres: that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many and of myself also." That is the message of the manhood of Methodism to this great Ecumenical Conference, that you assist her in "whatsoever business." We can not define this business of an individual woman. New occasions teach new duty. Anna was in the temple from the time of her widowhood. She was distinctly called to that ministry; but not every woman is. Let the vocation be determined by the voice of God and by the opportunities which come before the individual woman, and not settled by any more general principles. If there is anything in this world that I deplore, it is seeming for a moment to set the two sexes over against each other in opposition. Brethren, we have not chosen that. If we take that opposition it is because it is forced upon us by the exigencies of circumstances which others have put upon us. But I speak for the entire motherhood of Metho-

dism when I say that God created the dual human unit, man and woman; and that, as in the family so in the larger work of the State and the Church, each is necessary. Both are necessary to the advancement of the Kingdom of God. If it attempts to make one the servant of the other, the Church is not in harmony with the spirit of the gospel, which declares that in Christ Jesus there is neither male nor female. So my prayer and thought to you to-day is, as has been so well voiced by the brethren, Open up to us these larger opportunities. If I may be pardoned (for we have had some personal experience, and surely Methodism is based upon personal experience), I have never for a moment doubted that at the age of eighteen God called me to preach the gospel as definitely as he called my father and grandfather, both of whom were Methodist ministers from their youth to their death; God called me, and after a long struggle I obeyed, and fitted myself just as well as I knew how for the work. I stand a graduate of the Theological School of Boston University, in the same class with the husband of the president of this session. I did all I could in obedience to God's voice; but there came a time when the Church said: "Thus far shall you go, and no farther. You can fit yourself for this work, but you can not do the work." I have not any ground of complaint in the matter, for a great and effectual door has been opened unto me through the Woman's Christian Temperance Union of the World; and no bishop or district superintendent has been able to hinder me from entering it. But I know that the Methodist ministry was that to which I was called, and there are women just as truly called to the ministry. Not that all are. The ordinary work of woman is in the home, and the work of the larger part of womanhood will be in the home; but we have not in my part of the country discovered any method by which we can keep our children in the cradle. My youngest grandchild has been out of the cradle seven years. I can not possibly get my daughter back into the cradle. And why, when a woman's period of rocking the cradle has eternally ceased, she should be supposed to go on rocking it, I do not know. [Great applause.]

Secretary JAMES CHAPMAN: "I move that after Secretary SNAPE has given notice of a motion, which will be then referred to the Business Committee, this Conference adjourn."

Secretary SNAPE presented a notice of a motion on the desecration of the Sabbath, signed by JAMES E. INGRAM, JOHN F. GOUCHER, HUGH JOHNSTON, and JOHN W. R. SUMWALT.

After a moment of silent prayer on the part of the Conference, the presiding officer, Mrs. W. I. HAVEN, offered prayer.

Two verses of Hymn 117 were sung—

"Jesus, Lover of my soul;"

and the session closed at 4.30 P. M., with the benediction pronounced by the Rev. EZRA S. TIPPLE, D. D.

ELEVENTH DAY.

SATURDAY, OCTOBER 14TH.

FIRST SESSION.

TOPIC: TEMPERANCE REFORM.

MR. GEORGE CARR, of the Wesleyan Reform Union, presided. The devotional services were conducted by the Rev. E. BROMAGE, of the same Church.

Hymn 534 was announced and sung—

"O Thou, our Savior, Brother, Friend."

Mr. BROMAGE offered prayer, after reading Proverbs 23: 29-35; Deut. 4: 5-8.

A DELEGATE: "May I make a suggestion, that after the invited addresses and speeches are given, those who wish to contribute to the discussion should send up their names to you? Then the President could select from the names sent up to him, giving suitable representation to the several Churches."

Secretary CARROLL: "The Business Committee have considered the question and have decided that that shall not be the method."

The essay, on "Temperance Reform," was given by the Rev. GEO. R. WEDGWOOD, of the Irish Methodist Church:

This problem is slowly but surely reaching a solution. So much has been said about it since first the agitation started, that it can not reasonably be expected that I should say anything new. A distinguished lady advocate of temperance recently said, when asked for her views on the best methods of reform, "Keep pegging away." I have no new method to suggest. I can only emphasize; and it is by emphatic emphasis that we can to-day effectually impress Churches, legislatures, and the people. For one from little Ireland to attempt to instruct Canada and the United States on this subject seems audacious. All along the line of temperance reform

you are far ahead of us. I have learned that in the United States there are nine States from which the saloon has been banished; and that forty million citizens are living in "dry" territory; and, further, that at least two millions of employees are occupying positions to which no drinker would be appointed. And during the last few years you have made wonderful strides in Canada. At the present rate of progress you will very soon be a "dry" nation. You have local option in full swing in most of the Dominion, whilst in the United Kingdom it is still but a theory.

Temperance reformers may well be encouraged by the progress even of the last decade. I need not enumerate the legislative measures which have been enacted and put into operation in all the civilized nations of the world. Parliaments everywhere are awaking to the fact that they must interfere with the drink traffic, or the national life will sink into ruin. An immense work has been done in a variety of ways to educate public opinion on the enormity of this gigantic evil; with the result that drunkenness is much less common, and is regarded as a disgrace; also that the proportion of total-abstainers to the world's population is much larger than it ever was. In all ranks of life they are now to be found, from kings and queens to men-servants and maid-servants; and no one need be ashamed to be recognized as such to-day. There is a general consensus of public opinion in favor of the temperance movement. And throughout the world are found truer views regarding the value of intoxicating drink for health, work, and even pleasure. In Ireland to-day every Methodist minister, as far as I know, is both a total-abstainer and a non-smoker. And I think I am safe in saying that four-fifths of our people have ceased to be users of strong drink. In a small country town a stranger recently asked a policeman what he thought of a certain gentleman who is a Methodist local preacher—was he a sober man? His reply was, "Why, bless you, he would n't drink spring water out of a bottle." You see I am proud of our little Church, and surely not without reason. Everywhere we have reason to be encouraged. One of the most cheering forms of encouragement is that the medical profession has been largely won to our side. Fifty years ago physicians freely prescribed alcohol for their patients. To-day the majority of them denounce it. In one London infirmary the cost of alcohol seven years ago was over one thousand pounds, but last year it was scarcely forty pounds. In another, thirty-five years ago it was three hundred and seventy pounds, but last year only about two pounds. And this is the record from all quarters. Yes, thank God, with the medical profession alcohol, even as a medicine, is taking a back place. In my opinion this is one of the most wonderful strides which temperance reform has made in my day. Yst the progress must not slacken our work.

This "enemy of our race" is still with us, working everywhere its deadly havoc. The extent and power of the evil is undeniable, and still awfully alarming. The *London Times* said some years ago, "Drinking baffles us, confounds us, shames, and mocks us at every point." From myriads of hearts we hear the cry—Shall this continue? "How long, O Lord, how long?" But how to get rid of it is the problem we want to solve.

There is the almost universal craving for strong drink begotten of thousands of generations of tipplers. "The people love to have it so." There is the almost incorrigible ignorance of the people about the nature and effects of the poison they swallow. There is the fact that national governments find the drink traffic a prolific source of revenue. There is also the fact that the majority of the wealthy, powerful, and ruling classes believe that by maintaining the traffic they can best keep the working classes down. And then we have "The Trade"—as it impudently calls itself—more strongly entrenched than it ever was by the multiplication of syndicates and trusts, and the support they get from all sorts of story writers and degraded and degrading newspapers. It has been truly said, "The vested interests of the rich, and the ignorance and apathy of the poor are the chief obstacles to reform." Verily the difficulties are gigantic! You talk of all sorts of national perils—but this drink demon has its emissaries everywhere. Not a few of those who have been enriched by it have become philanthropists; but they have only increased the peril by their conspiracy of silence. Let me illustrate. Quite recently a little book was published bearing the title, "Towards a Social Policy: Being Suggestions for Constructive Reform." I thought I was going to sit at the feet of a Solon. The author dealt with town and country development, with a housing policy, with unemployment, with poor law, with trade unions, and some other similar subjects; but from beginning to end there is not one word about the drink. Some time ago a series of meetings was held in Ireland, under the most distinguished patronage, in regard to national health; and although three-fourths of the evils complained of were caused or increased by alcohol, not one word as to this fact was uttered at one of their meetings. About the same time another great philanthropy held its annual meeting in England, and was presided over by a celebrated countess, and the same thing happened. Now why was this? Simply lest the chief supporters of these philanthropies, whose wealth came from this vile business, should be offended. Thus is this awful problem trifled with. Surely it were better to do without their support, than thereby retard reform. I have only very briefly summarized some of our difficulties in dealing with this appalling problem. We must not underestimate them, or we shall lose the battle. We must survey the whole field, and then marshal our forces.

Someone has said, "The best way to do temperance work is to do it in many ways." This problem is so many-sided and has so many ramifications, that it takes the ingenuity of the most saintly, clever, and zealous spirits to deal with it. We are spreading the knowledge of the facts, and scattering broadcast scientific truth. We are educating and winning the young life of the nations to our side. We are providing almost numberless counter-attractions. We are infusing into the minds of the people higher and purer social ideals. Pulpit, press, and school are all being utilized in this work of temperance reform. What more can be done?

The legislative assemblies of the nations have still much to do in this matter. One is almost staggered by the amount they have tried to do. There are so many statutes on the British law book for the regulation and control of the drink traffic that one wonders it has not long since disappeared from the United Kingdom. Close observation for many years in large cities has convinced me that the best legislative enactments are futile if they are not enforced. In my country too much power in this matter is given to the magisterial bench which is often composed of men who are either directly or indirectly interested in the trade. And although there has doubtless been a great improvement in the constitution of legislative assemblies, it is still too true that many of them are largely controlled by the distillers and brewers and publicans. But even such senates have passed some excellent temperance laws, which, however, have frequently been partial or total failures through lack of honest administration. The trade that will poison the nation to satisfy its greed will not hesitate to cheat and thwart the nation's laws for the same end. Whilst, therefore, we are seeking for more legislation, we must insist upon more faithful administration. Why the regulation of this great social evil should be made a political party question has always been a great puzzle to me. It does look sometimes as if there were not anybody for the State. No matter how good a measure of reform is brought in by the existing government, it is strenuously opposed by the opposition, and not unfrequently defeated. That is neither good statesmanship nor a good national policy. On all the social problems government by party shows itself occasionally to be disastrous. This at least is a necessary reform on which all true patriots, of whatever hue, ought to unite; and if they can not give us a law which will satisfy all parties, let them give us the best which their united wisdom can devise. In the introduction to his valuable commentary on "Jeremiah," Professor Peake has said, "Every reformer discovers that he has to be content with less than the second best, and to work with men whose motives and aims are other than his own. For the sake of the supreme end, personal preferences have to be set aside, and measures accepted which have no attraction for him."

Everywhere we must compel such legislation as will lessen and if possible prevent temptation in the days to come. Many of us are conversant with the verdict of the last English Royal Commission on Licensing—"A gigantic evil remains to be remedied, and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation." It has been said that in dealing with it, all legislative methods can be divided into three classes—free trade in liquor, license, and no-license. None but a fool would now advocate the first; and the second has been a colossal disaster. "Deep and dismal failure is written over every chapter" of its history. As has been forcibly said, "The courthouse, the jail, and the scaffold; the hospital, the asylum, and the poorhouse; the slum, the inebriates' home, and the cemetery, all tell the same tale, and cry aloud the failure of license." Yet, until the public conscience has been fully awakened to the appalling curse, we must persistently appeal to our legislative assemblies to protect society from the multitudinous injuries which it inflicts. The recent multiplication of drinking clubs has become a great peril to our social life, and should be at once drastically dealt with. There should not be one law for the public-house and another for the club. Whatever makes either of these the rival of the home is for the ruin of the people.

In this reform social influences have an important place. I can not put this aspect of the question better than it has been put by Mr. Philip Snowden, M. P. He says, "There is no short cut to universal abstinence. The relation of the drink question to the whole social problem is now being recognized by reformers of all schools. In so far as we elevate the ideals of the people, lessen the strenuousness of commercial and industrial life, improve the surroundings of the poor, increase their leisure, and provide rational entertainment, so far shall we work most effectively for temperance reform." It is the imperative duty of governments, municipal corporations, and Churches to grapple with the social causes which make men drinkers. What are these social causes? Poverty, poor wages, wretched surroundings, love of conviviality, benefit society meetings in saloons, consciousness of the unjust inequalities of life, and in many a real disgust with life itself. How are these to be combated? They must not be pook-pooked. They are solemn facts which must be faced. More than once even brewery companies have accounted for the depression of their business by "the better housing of the working classes," "a change in the habits of the people, the increase in all forms of recreation and amusement, and the migration from densely crowded slums to healthier surroundings by means of improved methods of locomotion."

Such testimonies show that it would be well to begin with the home. Local authorities must think more of the comfort, health,

and happiness of the poor than of satisfying the greed of the rich. And when you have got better houses you must endeavor to better the inmates. With parents rests the bounden duty of teaching their children the benefits of sobriety. To-day, in many ways, honest efforts are being made to "teach the mothers." As Mr. John Burns, M. P., has said, "A nation that is suckled on alcohol is doomed." And as some one else has said, "Alcohol and ignorance are the two sharks which attend the cradles in slumdom and elsewhere." Yet it is thought by some philanthropists that the home life of the nations was never as sober and pure as it is at present. If that is so it only shows the necessity for keeping drink out of the home. Then let us banish it from the market and the fair; exclude it from all festivities and from all seasons of sorrow; and our social life will unspeakably gain in brightness and purity. We are informed by those who ought to know that there has been during the last few years a decrease of drinking amongst women. Let us hope that that is a fact, for if we can only win our sisters to the side of temperance reform, we shall soon see great changes in universal social life.

Only in recent years have educational authorities allowed the schools to be used for teaching the science of temperance. Now its text-books abound, and nearly all grades of teachers are compelled to instruct the children in the nature and effects of alcohol. In the evils of intemperance, and in the benefits of sobriety. As Sir Victor Horsley has said, "Alcohol has been found out." Yes, science has proved beyond all question that alcohol is not a food, nor a stimulant, nor a heat-producer, nor useful in hot climates; that it does not increase physical resistance to disease, does not increase mental activity, and does not add to the pleasures of life. Such is the verdict of science; and these changed views are resulting in a mighty educational movement which will strike at the very root of the social evil. As Mrs. Mary H. Hunt has said, "The star of hope of the temperance reform is over the schoolhouse." It is safe to assert that the decline of alcoholic drinking is largely due to the work done among the young by our Bands of Hope during the last forty or fifty years. And now the Band of Hope Union is seeking to obtain a million new pledges of children over seven years of age who do not belong to any Juvenile Temperance Society, and who must first obtain their parents' consent. This must be done before the end of 1911, and thus be the crowning event of King George's Coronation Year. And it will be done.

And further, modern industrialism has set a price upon total abstinence. Let this illustration suffice. Quite recently a public lecturer, speaking of the drinking young man, said, "The railroads don't want him, the ocean liners don't want him, the banks don't want him, the merchants don't want him." Then, referring to an

advertisement of a saloon-keeper for a bartender who does not drink, "The saloon-keeper does not want him." This is becoming truer every day. All the businesses of the day are recognizing the fact that industry demands sobriety. I need not say anything more about the work of the Church in this matter. Whatever may have been her record in the past, she is most assuredly setting herself now to stem the tide of intemperance, and to produce a sober people.

As to the press, one is sometimes inclined to think that its influence is against temperance reform. Not a few of the leading editors show that they are still under the spell of the brewer. Yet they are not all so bound, nor so blind, and in many of the most widely circulated newspapers the work of temperance reformers is loudly praised.

Thus all the social influences,—the home, the school, the business, the Church, and the press—are uniting their forces against the drink, and helping to deepen the conviction that our cause is full of hope.

And so it comes to pass that nothing plays so important a part in this reform as personal habit and example. This has been strikingly illustrated lately in Ireland by the establishment of the "Catch-my-pal" movement. A young Presbyterian minister in Armagh, the Rev. R. J. Patterson, adopted the plan of setting one pal to catch another. The story is too long to be narrated now. Suffice it to say that the Protestant Total Abstinence Union has grown into a great power in the country. The founder of the movement has called it "a drink quake." They have adopted as their motto,—
"We will see this thing through." No wonder that drink-sellers are getting alarmed. An Armagh priest recently said, "The day of the public-house in Ireland is nearly over. The trade is doomed in this country." And all this has come out of one man influencing another, and that one another. A distinguished Parisian doctor has said, "The best method of making temperance work effective is the example of abstinence. Those who refrain from this duty commit a social crime."

It is useless in these days to say that the Bible does not teach total abstinence. We reject at our peril the apostolic principle—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." And surely every Christian is bound to "abstain from every form of evil." It is not for you to say to the weak brother who falls, "Go and abstain." If you desire your advice to have real weight, you must say, "Come, and let us abstain together." This is the ruling principle of the Catch-my-pal movement. Self-preservation, the salvation of the children, the protection of the weak, the happiness and prosperity of the home, the moral and commercial welfare of the nation; all these

and many other reasons are powerful pleas for personal total abstinence. Then when we have got a sufficient number of such, they will see and demand that, if total abstinence is the only protection for the individual, total prohibition is the only safety for the State. Said a working man, "If the great folk want to keep us poor folk sober, they shov' 'shut the taps that catch us." Mr. Gladstone used to say, "Give me a sober nation and I can find money enough for everything." Then why not stop the taps, and burn the vats and the stills?

But this end will not be reached until the religion of Jesus Christ has possessed the hearts and swayed the lives of men. Bishop Westcott asked one of our best known labor leaders, "What will cure intemperance and gambling?" He replied at once, "Nothing but religion." You may deal with the confirmed and incorrigible drunkard by law, but that does not cure him. In his "Psychology of Alcoholism," Dr. Cutten says that conversion is practically the only cure that has been discovered. Neither patent medicines nor inebriate homes will do it. At a meeting of the New York Academy of Medicine in 1901, none of the specialists referred to drug or medicine. But Dr. Starr said, "The only reformed drunkards of whom he had knowledge were those who had been saved, not through medical, but through religious influence." And Dr. Cutten's argument is that conversion creates a real desire for reform, it changes the associations, it provides an emotional substitute, and thus becomes "the expulsive power of a new affection." O how true it is that the only force adequate to the cleansing of the soul thus possessed is that of the Holy One of God! For

"Many of whom all men said,

"They've fallen, never more to stand,"

Have risen, though they seemed as dead,

When Jesus took them by the hand."

In conclusion let me say that there is one end before us, and to reach it every honest means must be employed. Legislate? Yes! Educate? Yes! Convert? Yes! But ever bear in mind that in trumpet tones the call comes to enter into close conflict with this world-wide evil. Its forces are strong and united. We must unite our forces too, and recognize that our aim is one. Some battlements we have scaled, some coigns of vantage we have gained. There are others we shall have to carry before the summit of our aim is reached. In the name of the Lord of Hosts we must keep all at it and always at it. We must not listen to the craven cry—"Impossible!" "Regulate the drink traffic!" Ney, but that is the impossible task. All imaginable expedients have been tried, but "it passes the wit of man to devise any machinery by which

the common sale of intoxicating beverages can be made productive of more good than harm." That is the impossible task. "Uproot the evil." Yes, that we can do. "All things are possible with God." And "all things are possible to him that believeth."

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not; slack not. To-morrow comes the song."

"To this end the Son of God was manifested, that He might destroy the work of the devil." The world's great evil to-day is drink. If we are to have a saved humanity it must go. There is only one true solution of the problem; and by pulpit, platform, and press, we must let all peoples know that our grand ideal and aim is,—total abstinence for the individual and total prohibition for the State.

Following the essay, the Conference listened to the first invited address, on "Anti-Liquor Legislation," given by the Rev. P. A. BAKER, D. D., of the Methodist Episcopal Church:

Every civilized country on the globe is moving against the drink traffic: It may be the Gothenberg method in Norway and Sweden; or the appeal for moderation in England, Germany, and France; or the dispensary as tried and now being discarded in some of the Southern States; or high license; or local option; or State and national prohibition. No country or people are now advocating a greater, but a less use of intoxicating liquors. Legislation is changing—has changed from the extension to the restriction of the traffic. There are few legislative bodies in any country that are not facing the problem, and being compelled to answer to a constituency that is becoming daily more insistent in its demands that this monstrous evil shall be destroyed.

No aspect of this great reform has been so poorly conducted as the legislative: First, because of a class of legislators who, believing themselves to be more indebted to the liquor dealers than to the people, have striven to emasculate, weaken, and, whenever possible, destroy all proposed anti-liquor legislation which they could not entirely defeat; and secondly, because the temperance people have seldom been a unit as to the kind of legislation to be sought for. Here personal prejudice and petty ambition have held too large a place. As a result our statute books are burdened with much legislation on this subject that is not enforceable, and was known to be without merit by those who placed it there. We are beginning to show signs of adopting saner and more honest methods. The stock argument of our pro-saloon advocates against re-

strictive or prohibitive legislation is that you can not make men moral by law. This sort of reasoning would repeal everything from the ten commandments to the latest enactment on prevention of graft. From the beginning law has been a deterrent of evil doers, and a restraint to the evilly inclined. If men can not be made moral by law, we insist that they shall not be made drunken and immoral by the authority of law, or in spite of law. The evils of the drink traffic are so dangerous and destructive that it has been a subject of increasingly stringent legislation in exact ratio to the development of civilization. Already liquor selling has become disreputable. The next step is to make liquor drinking disreputable.

No evil has been the subject of as much puerile and partisan legislation as the liquor traffic. Much of it has had for its object the reforming of the traffic. This was found to be impossible, for it is incapable of repentance. Failing in this, we adopted a regulative policy only to find that you can no more regulate it than you can regulate the firing off of a cannon, for the liquor dealers interpreted the law and decided what that regulation should be. This has led to local prohibition in all but three of our States—Pennsylvania, New Jersey, and Nevada, and to State-wide prohibition in eight States. Other States have adopted this latter policy but have temporarily swung back to license.

In the States we have been greatly handicapped by the present construction of our Interstate Commerce law which permits the shipment of liquor from one State to a consignee in the "dry" territory of another State in defiance of the police regulations of the State into which it is shipped; which makes the Federal government the ally and backer of the illegal and clandestine liquor sellers. This has caused some prohibition States to return to license, and some local prohibition communities to permit the return of saloons. To correct this disgraceful condition is our immediate issue at Washington.

We have made some headway during the past few years in the matter of securing Federal legislation on this question. We have rapped the knuckles of "Uncle Sam" until he has let go of official liquor selling in the army, in the navy, in Government soldiers' homes, at immigrant stations and in our National Capitol. We purpose continuing to rap his knuckles until he lets go of it in the District of Columbia, and until it ceases to be a source of revenue with which to operate our Governmental machinery and break down our public conscience.

Legislation on the liquor question has revealed more hypocrites and heroes in public life than all other kinds of legislation combined in recent years. As an indication of the progress being made in anti-liquor legislation, only three state legislatures in five years

have enacted legislation favorable to the liquor traffic; while during that period three-fourths of the legislatures have enacted legislation inimical to the traffic, ranging from municipal local option up to state-wide prohibition.

Legislation on this subject records the prevailing standard of civilization. As, for example, Maryland, in 1642, enacted a law that made drunkenness punishable by a fine of one hundred pounds of tobacco, and if the offender be a servant and unable to pay the fee, he must be set in the stocks and be compelled to fast for twenty-four hours, or be imprisoned. Seventy-two years later, Maryland, still believing in the efficacy of tobacco as an article of atonement, enacted a law assessing a fine of five thousand pounds of tobacco for carrying liquor into Indian towns, and a fine of three thousand pounds of tobacco for selling to an Indian more than one gallon per day. This same brand of statesmanship is manifested to-day, not by demanding more pounds of tobacco, but more dollars in the license fee, under the ludicrous hallucination that an increase of dollars will effect a decrease of crime, misery and dishonorable poverty. "Woe to him that buildeth a town with blood and establisheth a city by iniquity." When God says woe, it is always time to stop.

The commonwealth of Pennsylvania, however, always true to her chief political asset—the rum traffic—in the earlier Colonial days gave promise of her future attachment by adopting the following: "The Court apprehending that it is not fit to deprive the Indians of any lawful comforts which God alloweth to all men by the use of wine, orders that it shall be lawful for all who are licensed to retail wines, to sell also to Indians."

This at a time when nearly every state and territory were legislating to protect the Indians from drink, points the reason why this state still refuses to its citizens the right to protect themselves against the encroachment of this traffic by any form of self-government. Virginia, in 1664, determined that the fountains of virtue should not be poisoned, enacted a law that "ministers shall not give themselves in excess in drinking or rioting or spending their time idly by day or night playing at dice, cards or any other unlawful game." A short backward glance through legislation on this subject reveals by striking contrast the pit from which we have been dug. We have spent much time and energy in securing the enactment of laws, local, state and national, that have had little value beyond demonstrating their utter ineffectiveness. Gothenberg systems; company schemes; dispensaries; license fees, high and low; minor and drunkard laws; Sunday and early-closing enactments, have been the infant diseases through which the great reform must pass on the way to a mighty typhoid—state and national prohibition—which is to revolutionize and purify our

entire body politic. It is becoming increasingly evident that a prohibitory law is much more easily enforced than a regulative law. The only successful part of any regulative enactment against the liquor traffic is its prohibitive feature. While we may not take our position out "upon the solitary peak of abortive righteousness," we must not accept the half-loaf theory as in any sense a solution of this difficult problem. The only solution of the saloon problem is no saloon.

The chief difficulty with the legislative end of this reform, until within recent years, has been that we have concentrated our efforts to secure the passage of laws that would abolish the traffic in a given state or community and have neglected to build up a system of legislation with it that would make prohibitory legislation effective. We have urged drastic legislation against the traffic, but failed in the necessary legislation to compel its enforcement. Prohibitory laws against vices of all kinds, because of the character of the men they are intended to restrain, must be supported by other laws that will make their enforcement swift and certain. Not only must they be made enforceable by supplementary legislation, but when enacted must be placed in the hands of friends of the law for execution, if they are to be effective. We must not overlook the fact that we confront a foe that has ill-gotten wealth without limit and no conscience in spending it. Love for country, human character, domestic happiness, personal reputation, have no place in its code of warfare. Bribery is amongst its mildest methods for accomplishing its purpose. It laughs at virtue; it mocks religion; it scoffs at common honesty; it defies every appeal of outraged womanhood and robs helpless childhood of a fair chance. It lowers public intelligence; it destroys public conscience; it forbids, wherever possible, right representation of public intelligence and public conscience in our law-making bodies and in the executive department of the Government as well. It is drunk with the blood of the millions it has slain. When laws are enacted, this treasurable institution tramples upon them with impunity; it refuses to be regulated; it is incapable of reformation; "it would rather die than obey law." There is nothing left but to abolish it from every foot of territory everywhere as speedily as an advancing civilization and a developing conscience will permit.

The second invited address of the morning had for its subject, "Substitutes for the Liquor Saloon," and was given by the Rev. J. ALFRED SHARP, of the Wesleyan Methodist Church:

The previous speaker has entered an eloquent plea on behalf of the destructive side of temperance reform. With that plea I am in thorough and hearty agreement. As an old-fashioned and

red-hot, teetotaler, it is impossible for me not to be a prohibitionist. The liquor trade is an evil thing and should be destroyed. It is a cancer eating into the very vitals of the body politic and therefore should be ruthlessly cut out. At the same time it will be well for us to face hard facts. At the present moment, at all events in England, we have not reached the position in which we can dare to hope for the immediate realization of this logical and heroic policy. The liquor trade still stands as a great and menacing power. The liquor saloon still holds with firm grip a large number of our fellow-creatures. They have to be weaned and won from this evil traffic. Hence the need for the constructive side of temperance reform. And in dealing with constructive temperance proposals it is impossible to ignore the question of substitutes for the saloon.

The cause which has pushed this subject into the forefront during recent years is to be found in the fact that the saloon meets a human need. The social instincts of humanity are among the strongest. Men crave for the company of their fellow-men, and, in so far as this craving is legitimately met, no ground for complaint can be laid. As temperance reformers we do not protest against houses of entertainment and social converse, but against the drink devil which defies and corrupts this social fellowship. In demanding then the displacement, we must also demand the replacement of the saloon. The social instinct must be recognized. Useless will it be to indulge in fiery declamation and bitter denunciation, unless at the same time we plead for something to take the place of that which we are seeking to destroy.

I do not think that I am exaggerating when I say that oftentimes the liquor habit is formed not for its own sake, but for that comradeship and recreation which, alas, some men find at the liquor bar. Surely, if this be so, there is a remedy for it, and this remedy means well-conducted and attractive temperance saloons.

I am not for one moment pleading for the greasy, grimy, gloomy "temperance tavern," with its dirty windows, sealed against God's fresh air, its counter and tables soiled and sticky, its atmosphere fetid, and its manager as unkempt as his house. There are too many of such places already, and each is a weakness and discredit to the cause of temperance. My plea is for clean, bright, cozy, attractive places, where men can resort for social converse, without being brought into contact with that which is always and ever the foe of good fellowship, viz., drink.

I am quite conscious that the real difficulty arises when the question is raised—Where is the money coming from to do this on a sufficiently large scale? Messrs. Rowntree and Sherwell estimate that in England an annual sum of not less than one thousand pounds for every ten thousand of the population would be required, and they propose to raise this by adopting the Scandinavian sys-

tem of disinterested management. Against such a proposal many of us would fight with all the strength we possess. Where the drink is there is danger. If you put a bishop behind the bar and he sells drink, it will do the same harm as it would if it were handed over the counter by the pot-man. But there is no need to resort to such a questionable proposal. It is not clear that anything like the sum mentioned by these gentlemen would be required. But if it were, a nation should easily find the sum, to save the people from the drink habit.

You will see that I do not regard it as the duty of the Church to provide such places. The work of the Church is the work of saving. The gospel it has to proclaim is the gospel of salvation. I am thankful for what the Church has done. The splendid institute established in Birmingham by Doctor Jowett, the new institute founded by Sir Jesse Boote in connection with our Nottingham Albert Hall Mission, the institutes established in connection with our soldiers and sailors' homes and great mission centers, all call forth my sympathy and admiration. In these places the Church has marked out the way for the state to follow. In educational matters the Church was the pioneer. But there came a time when the state had to take in hand what was obviously a state duty. So with this question of counter-attractions to the saloon, the Church has been pioneering. The state must now step in and bear its own burden. The providing of counter-attractions to the saloon is a state or civic duty, just as much as the providing of public baths, free libraries, and the like. I am thankful that many municipalities are recognizing this. I believe that in Glasgow elementary schools are being utilized for this purpose.

But, after all, the finest counter-attraction to the saloon is to be found in the old and sacred cry, "home, sweet home." We of the Churches must strive to create that spirit which regards home as the holiest and happiest place on earth. As the love of home deepens, the love of the saloon will die. Working then along these lines, we shall give a mighty impetus to the cause of Christian Temperance, and thus help to bring nearer the time when the world shall be rid of its greatest foe, alcohol.

We must put forth all our strength to create that love of home which will ever be the eternal foe of the drink trade.

The Rev. GEO. C. RANKIN, D. D., of the Methodist Episcopal Church, South, who was to have given the third invited address, was not able to appear. On short notice, the Rev. H. M. DuBOISE, D. D., of the same Church, took his place and spoke upon the appointed subject:

I have had but a few moments' notice that I am to speak now. I deeply regret that that splendid worker in this battle against

the saloon is not here to read his own paper to you, as he has had an experience in the Southern end of the great republic which is unique. The martial sound of the topic that I am to discuss appeals at once to every one who has iron in his blood and through whose gray matter aspires the flame of zeal and purpose. This is a battle, this contest of the Church with the saloon. It rages through the land, through the streets of every city, through the lane that winds through every countryside and every village, and, alas, down to every hearthstone of thousands upon thousands of homes in Christendom. The appearance of the problem of prohibition in the concrete form in which it now appears in all these lands, and particularly in the great republic from which I come, and from especially the Southern end of it, describes a matter that at once becomes a surprise. Particularly, a surprise to those of our brethren who, living across the sea, do not understand the conditions which have so long prevailed there; and it became a matter of profound surprise to ourselves when we realized how far we had advanced in so short a time after taking up the matter seriously. In the Southland in the old time the mint julep and the well-mixed drink of various kinds was the token of hospitality in those splendid old homes. There comes to me at this moment the remembrance of a bit of history that came to me from the state of Kentucky. A Presbyterian clergyman noticed in his congregation in those long years ago a certain Colonel, a gentleman of much wealth and influence in the country. The minister was much pleased when he saw him in constant attendance upon the services. He felt it his duty to address him on a most delicate matter. Said he, "Colonel, I think you ought to quit drinking." Said the Colonel, "Whoever heard of such a thing as that?" "Colonel, it would be good for your influence." "Doctor, there is no harm in that; I have no influence anyhow." "Well, it would be good for your health; it would lengthen your days." Said the Colonel, "Doctor, I believe that. I stopped drinking once for a whole day, and I pledge you my word it was the longest day of my life."

We have thrown down the gage and have entered on this warfare and shall not call off our forces until victory shall be achieved. Since the time is so short, I must speak in parables and will speak in a parable of the vernacular. I heard the story of a good old colored man in the region where I was once preacher and pastor. He was given to his cups, so that his humble home was reduced to a condition of penury, to a level even below that of his fellows. His wife and little child of seven or eight years were in want. Being strongly urged by his wife, he went one Sabbath evening to hear the elder preach at the colored Pine Light Tabernacle. The discussion concerned Pharaoh and his dream. Pharaoh saw seven fat kine and seven lean kine, and Joseph interpreted

his dream. Our colored friend went home and fell into slumber, still weighed down by the impressions left upon his mind; and he dreamed. He saw three black cats. One was a lean cat, one was a blind cat, and one was a fat cat. When he awoke he was disturbed. He appealed to his wife. "Mahala, I have had a dream, seeing a lean cat, and a fat cat, and a blind cat. Interpret my dream." She said, "I can not." He said, "You must." She said, "I can't." Little Toby, the little black urchin, said, "I can tell you what it means. Let me tell you." "I want your mama to tell me." "I can't." "Well," said Toby, "I can." "What is it?" "It is this way: The lean cat is me and mama; and, daddy, the blind cat is you; and, daddy, the fat cat is the saloon-keeper." Now, that is the whole problem. Certainly it is the industrial and social side of the problem as we in the Southland first saw it. It was primarily because of our concern for those great masses of our black population, perhaps primarily because they were our industrial population, our laboring population, and their efficiency was being destroyed by drink—it was primarily for them that we stood so persistently for prohibition. Then we were converted to it as a principle as deep and fundamental as life. I might in pursuance of the true indication of this topic briefly review the territory of prohibition in these cities in which it has been adopted in the great republic. There are three distinct centers of this movement; one in New England, of which Maine was the nucleus; one in the South, where we have five or six states under prohibition. In Oklahoma prohibition came in as a constitutional measure in the creation of the state. In Mississippi, which was one of the finest in this matter, it was an industrial question. I believe there is no state or community, perhaps on the continent, perhaps on the globe, in which the principle of prohibition is more effectually carried out and where its results are seen to be more beneficent than in that great, proud state. Tennessee, Georgia, North Carolina, Alabama, have had prohibition, but the battle has been more fiercely contested and is a more real one. But we shall not retreat from the position we have taken, but shall press our forces forward every day, with new purpose and determination. Speaking particularly of Alabama, which revoked to some degree the statutory prohibition which had been settled upon the people, I have this to say, that though by act of legislature the statute was revoked, the principle of prohibition still applies to the state as a whole. There are not more than four centers in the state where license has been voted in. In one of these, a very populous district containing two large towns, one large enough to be called a city, the question was put to the people, and by an overwhelming majority license was rejected. In North Carolina we are perhaps approaching ideal conditions. Not only is prohibition in force, but the amended laws

have put out of business the so-called "near-beer" saloons. In Georgia we are in a life and death grapple with the traffic. So in the state of Tennessee. Only the principle of prohibition is to be accepted; only that will be tolerated as a principle. And the principle of prohibition will at last, as we confidently believe, as we see as in a vision from the throne, be fully accepted and fully established.

On motion of Secretary CARROLL, the daily record for yesterday as printed, after certain corrections were made, was adopted. The Conference sang Hymn 921—

"We give thee hut thine own."

The Rev. L. HUDSON, of the Methodist Church of New Zealand:

Mr. President, the Conference will be interested to know the conditions of the temperance question in New Zealand. In those lands every man and woman has the opportunity of saying whether the traffic shall continue or not. The first local option poll was taken in 1894, when forty-eight thousand votes were recorded. The growth of interest on this subject is shown by the fact that in 1908, on the occasion of the last poll, 221,471 votes were recorded, with a majority of 33,331 in favor of no-license. Out of the sixty-eight electorates, only fifteen carried the vote in favor of the continuance of the liquor traffic. Six no-license electorates were increased to twelve. We are handicapped by the necessity of having a three-fifths majority. Otherwise thirty-five additional electorates would to-day be enjoying no license, if we had a bare majority vote.

For the first time in the history of New Zealand the people will be called upon next month to vote on the question of national prohibition. No one at the present time can be served with liquor under the age of twenty-one. There is no legalized traffic with regard to Sunday trading. Sir J. G. Findlay, our minister of justice, said that in a few years the liquor traffic in New Zealand will be entirely abolished. He also said that thousands in New Zealand who are not personally abstainers will vote for national prohibition, because they recognize that the use of drink is a constant source of danger to the individual and a menace to the State. No finer tribute has ever been paid to the social conscience. The secret of success? We have had men who have spent money liberally in circulating temperance literature.

And our Churches have stood squarely with reference to this question. I know of no single Methodist minister in New Zealand who is not a total abstainer, and who would not vote prohibition tomorrow if he had a chance. Not least, we are greatly indebted to woman's vote. For nineteen years women have had the franchise and the privilege of voting on this question right along. The evils prophesied therefrom have never come to pass. They will usually vote for men of moral character. They would rather have a moral Tory than an immoral Liberal. One of the greatest reformers has died since I left home. In New Zealand Tom Taylor is a name to conjure with. On his deathbed he said, "This year, 1911, is our

year of emancipation, if we are true to God and to ourselves." We vote prohibition because we know, from experience that no other method is going to succeed. Though perhaps the time is not yet when we may secure this desirable end, it is coming. There is not a spot on God's earth that presents such a favorable opportunity for experiment in this matter. People may tell us that prohibition has been a failure; but it has been a splendid success, so far as tried in New Zealand. This is the testimony of doctors, business men, and others who know. I have a dream that when prohibition comes to New Zealand we shall have men and women coming to New Zealand from all parts of the earth—north, south, east, and west—in order to get free from those fetters that are hindering them in other lands, and from which they can not get free there.

The Rev. JOSEPH H. BATESON, of the British Wesleyan Methodist Church:

I want to tell the Conference this morning of a wonderful victory, the greatest moral victory ever won by our British army. In 1880 the British army was described as a "national school for intemperance." Under the leadership of Lord Roberts the matter was taken up in India, and now we can claim that it is a national school for temperance. Beginning with an army in which every man was a drinker, and intemperance prevailed to a terrible degree in 1888, when I went to India, two years ago the result of our work was that out of 64,000 men wearing the king's uniform, 81,000 were total abstainers. This was brought about, first of all, by counter-attraction. Up to that time there was only one place for the men of the barracks, and that was the canteen. Lord Roberts is a genius. He is the soldier's friend. And he conceived the idea that wherever in Indian barracks there was a canteen with intoxicating liquor to be had, next door to it there should be placed a temperance room. He said that the canteen should be only barely furnished, but in the temperance room there might be every form of comfort and luxury to attract the men. And the very moment that was done, the power of the canteen was broken; and by that policy the army was won to temperance. It ought to be in the record of the proceedings of this Conference that in this matter our greatest generals were our leaders. The king made the "Army Temperance Association" the "Royal Army Temperance Association." King Edward also decreed that no officer should be required to drink his health in intoxicating liquors. And Sir George White, the hero of Ladysmith—I heard him say publicly that in Quetta—if he wanted a small striking force at ten o'clock at night, he would send to the temperance room for the men, because he knew that those men would be fit for duty. Lord Kitchener has done much for this cause, because he said that in war that man is the better soldier who has had perfect self-control in the barracks. And he let it be known that in selecting soldiers for actual service he would look to those regiments having the most temperance men. In one regiment of a thousand men there are seven hundred abstainers. In another regiment there are only seventeen drinkers. Thank God that while in India we are supposed to be keeping the British flag flying, we are not holding it down by the character of our soldiers. It means more than a temperance army, it means a testimony to the power of God working in the hearts of our men.

The Rev. J. S. Ross, D. D., of the Methodist Church of Canada:

A word about Canada. Here we have two leading laws on the subject, by which we can suppress the liquor traffic. The one is the Scott Act, originated by Senator Scott in the Senate, and passed by the Parliament of Canada many years ago. And one is the Local Option Law, which unfortunately is handicapped by the requiring of a three-fifths vote. Under the Scott Act we find in the Eastern part of the Dominion of Canada the whole Province of Prince Edward Island, including the city of Charlottetown, totally under prohibition. Then, when we get to New Brunswick, I understand that half or more is under the Scott Act. In Nova Scotia, I understand, every county outside Halifax is under prohibition, and provision has lately been made by which in course of time the temperance forces may be so rallied there as to have prohibition in Halifax. If so, then the whole Province of Nova Scotia will be under prohibition. Coming to the Province of Quebec, where there is such a large French population, it is gratifying to know that, largely through the influence of the priests in some municipalities, under a sort of local option method half the province is now under prohibition. In Ontario we have over eight hundred municipalities, and at this moment there is a majority of them already under local option. In Toronto we have a city recently called West Toronto, that for years was under prohibition, carried by the people after attempts had been made to break it down. We have large towns in Ontario under prohibition, and scores of villages and townships. Going further west, the law is not so fully in operation; but there are municipalities throughout Manitoba and Saskatchewan and Alberta, and probably some in British Columbia, where there is good temperance sentiment and where it is increasing. And shortly we expect, in a very few years at least, we shall see a great part of this Dominion under the rule and authority of prohibition, with a sober people, with clear brains, with strong constitutions, able to do our part in helping forward all good and great and glorious movements in the world.

The Rev. JAMES E. MASON, of the African Methodist Episcopal Zion Church:

I rise in this place to bear testimony to the fact that the Negro in this memorable struggle has not been an idle and indifferent spectator. The distinguished Dr. DuBose referred to North Carolina having reached the ideal of all the Southern States in the great temperance movement. In that connection I will say that it has been made possible by the enthusiastic and hearty co-operation of the brothers in black. Twenty-five years ago the late Wm. E. Dodge was asked to make his contribution to a series of temperance meetings in the State of North Carolina. His answer was, "I will send my brother in black;" and the most grandly eloquent Negro orator of the United States came forth, Dr. Joseph O. Price. He and ex-Governor Glenn went throughout the State and crystallized public sentiment; and the rich and gratifying fruitage of that campaign is now being enjoyed throughout the State. In Livingston College, which I have the honor in part to represent, we are emphasizing the fact that with our students and with all who come under their influence we are dealing with a gigantic evil, and therefore must have total abstinence in the individual, at least local op-

tion in the county and prohibition in the State. To this end we tell them that there are two hundred thousand brewers and distillers united in a great organization representing a capitalization of one billion two hundred million dollars. We tell them that municipal misrule is the great evil of American cities and that its root is in the liquor traffic. Years ago some one said in the study of social problems as related to the liquor traffic that the rapid growth of great cities would destroy the American Republic. You remember that Beaconsfield was accustomed to point his finger across the Atlantic and say there was not one great American city well governed by universal suffrage, nor ever would be. Wendell Phillips declared so long as rum rules the great cities universal suffrage is a farce. But we do not believe that universal suffrage is to be given up, and, as has been stated here this morning, just in proportion as the love of home is developed in the individual, the rum traffic will recede. Then we are attacking another side of it, that the Christian Church must take higher ground in this movement. We say to members: "You have a legal right to do many things that you have no moral right to do. You have a legal right to take strychnine or arsenic, but you have no moral right to commit self-destruction. You have a legal right to visit the most indecent theaters, whose pictures deface dead walls in our cities; but you have no moral right to step your foot inside such a place, not only on account of polluting your own memory, but because that place may be to many a young man and woman to-day the crimson gate of hell." So we are emphasizing more and more that the pathways of temperance and intemperance are like the letter "Y," commencing at the same point, but soon parting to the right and the left.

The Rev. JAMES LEWIS, of the British Wesleyan Methodist Church:

I am from Cambridge, England. I do not know much about the liquor traffic as it affects this continent. I know something about it as it affects England and Scotland, through living there. I have the express opinion that the hypocrisy of the Christian Church maintains the liquor traffic in England and Scotland to-day. The hypocrisy! It is a well-known fact that large numbers of persons in the Christian Church thrive on the liquor traffic. This is not merely true of the lay side of the Church; it is true of the ministerial section of the Churches in England to-day.

But in the second place, in the Christian Churches to-day there are a large number of people, and have been as long as ever I remember, who seem to think that something in the shape of defilement, or something in the shape of temptation that ought to be avoided, is necessarily connected with being mixed up with what you in this country call the primaries. They do not fling themselves into the municipal and national politics. They do not determine what men shall be chosen for positions in the municipalities and in the House of Commons, that are to deal with the question of this fearful traffic. They abstain from fulfilling serious duties in the State; and they do it on the ground of assumed piety!

Now, all this points to the fact that our people in England need profoundly to be educated in regard to this great matter. Who are the members of parliament? Are they the men that are outside the Churches of England? For the more part, not. Who are the members in the town councils? They are not young men for the most part. For the major part they are men beyond forty-five years of

age, men who have succeeded in business. Who are the men on the magistrate's bench? Are they outside the Churches or inside the Churches? I dare to say that, sir; and I do not ask to be excused, for I know the bitter, the horrible results of strong drink. I would to God you could take these men and place them in thousands of homes in old England to-day, where to-night the women will be hurled from one side to the other of the room, and the children will be squealing. The Churches in England—thank God it is not true of the Wesleyan Methodist Church! [A voice: "Nor of the Primitive Church."]—but the Churches of England are tangled up in this business, and there needs to be a wide and profound education, especially among the higher classes of the community. I come from Cambridge, and know what the sentiment of the university is. It is not the sentiment of the Wesleyan Methodist Church nor of the Methodist Episcopal Church in relation to the matter. Those from England know the general sentiment of Anglicanism in regard to this matter, with your deans and what-not holding shares in breweries. The aristocracy in England, the ruling classes in England, the higher and middle classes in England, look upon this temperance question as largely a fad. Until that sentiment is altered we shall not get what we want. I pray God that there may rise up among our higher classes in England some great leader who shall alter the sentiment there.

The Rev. W. HOBSON-SMITH, of the British Wesleyan Methodist Church:

One said just now that we need the power of enactment in so far as legislation bearing upon this subject is concerned. In England the need of the hour is perhaps to make the existing laws operative. Many years ago the city of Liverpool was popularly called "The Black Spot of the Mersey." The chief reason was that the existing law was practically a dead letter. What we need to do on a larger scale is to do what the Churches then did. They formed a solid phalanx of defence against the liquor traffic. It seems to me that if we could unite the Churches we would accomplish much. To an extent, what Mr. Lewis said is true; but I would be sorry for the impression to be made here that the Churches in England are as bad as he represented. I want now to give an illustration. We formed, sir, a ministers' conference. In that conference Father Nugent, of the Roman Catholic Church sat beside my honored superintendent, the best-loved man in British Methodism, the leader in temperance reform, Charles Garrett. The leading High Churchman sat beside the leading representative of the Unitarian Church. Every Church was represented. The first thing that conference did was to form a vigilance committee. The first result of the action of that committee was to remove the chairman of the Watch Committee, who was the legal adviser to the leading brewer of the city. The second result was, to close sixty to seventy public houses per year for a number of years. Third, to close in one year eight hundred houses in one protected area that shall be nameless. During those nine years of strenuous work of the late Charles Garrett the streets of Liverpool were swept by the combined action of the Churches of Liverpool. Further, they took into consideration the question of better housing, and they swept away hundreds of houses in the slums of that great city. What we need to do is to secure the intelligent union of the Churches; and that union would make the law as it stands operative; at any rate, in the old land.

The second thing I want to say is this: We need to make this subject educative, scientifically educative; in our Wesley Guild, in our Christian Endeavor, in our Epworth Leagues, to make this subject strictly and intelligently educative. We want to take the subject into our schools. The third point is, we must have some alternative from the saloons and from the public houses. In the old country we have fine chapels, magnificent schools, a large supply of vestries; and many of them from Sunday to Sunday are closed. Why should not our buildings be open for the purposes of social reform?

The Rev. W. B. LARK, of the United Methodist Church:

I want, if possible, to prevent the press from putting into circulation a wrong impression—a wrong impression from the sweeping statements of Mr. Lewis. Reference was made to large portions of the ministry of the Churches of England as reaping financial benefit from the liquor traffic. Let me say that in the "share lists" of the liquor traffic of our country not a single name of any Free Church minister of our country is to be found to-day. [Applause.]

The Rev. ROBERT FORBES, D.D., of the Methodist Episcopal Church:

I would rather you would not applaud me, but give me all the time. The liquor traffic is the giant evil of this age wherever it exists. No apology can be offered for it at any time or any place. It is the enemy of all that is good and true. It takes the light out of woman's eye; it takes the color out of her cheek; it takes the beauty out of her face and the happiness out of her heart, as she sees husband, brother, or son dragged down to a premature and dishonored grave, whose despair takes pity by the hand and leads her away to weep alone in a night that skirts eternal deserts.

I speak only for the Methodist Episcopal Church, but I think I may safely say that I am speaking for all the Methodist bodies in the country. We have sixteen or seventeen branches of Methodism. There are too many, but I am not responsible for that.

One agency which has been most efficient in developing the Anti-Saloon movement in the United States is the Woman's Christian Temperance Union—a band of noble women whose prayers have ascended to the throne, and God has heard and answered. The time is coming when American manhood will once again rise and pledge its life, its fortune, and its sacred honor, and swear by Him that sitteth on the throne that the saloon must go. I have nothing further to say. I have lamed my back in trying to get the floor for the last three days. [Laughter.]

Mr. WILLIAM J. DAVEY, of the British Wesleyan Methodist Church:

I desire to say that I entirely agree with everything that has been said this morning in regard to total abstinence for the individual and prohibition for the State. I want to make one or two suggestions with regard to Mr. SHARP's paper—counter attractions to the liquor saloon. I have been for thirty-five years working among the young men of England, and I have found that one of the greatest difficulties in connection with temperance reform is the non-provision of suitable places of recreation, and counter attractions to the saloon. I want to call the attention of this Con-

ference to a movement which is making headway in London and Manchester, and which even where prohibition reigns supreme may well be copied. A wealthy lady interested in temperance reform offered \$500,000 for the establishment of non-alcoholic billiard saloons in different parts of London and Manchester, and put that money in trust. They have erected during the last five or six years, in different parts of the suburbs of London, where the young men engaged in commercial houses largely reside, about fourteen of these establishments, each containing eight or ten billiard tables. These are all managed by a committee largely composed of non-conformist religious workers of the districts. Not only have they proved an immense boon to young men, as a counter attraction to the public houses, but they have become remunerative, so that the capital is practically intact now. The same thing has happened on a smaller scale in Manchester. And I would impress upon those working for young men the dire necessity of doing something in this direction, if we are to do something for our Churches. I have been taught here many things in regard to Methodism, and I shall go home a wiser, if a sadder man, in some respects. I believe that this new Dominion is far ahead of us in England in regard to temperance and reform. One other word, and that is in regard to the provision of suitable temperance hotels. My business carries me all over the country. I have been sadly disappointed in finding that in hardly a half dozen towns in my country is there a suitable temperance hotel.

The Rev. LEVI GILBERT, D. D., of the Methodist Episcopal Church:

I am an editor, and stand as an editor in behalf of the Christian principles constantly, every week, against the saloon forces. I think that we can advance this question and this reform through the denominational press quite as efficiently as by any other agency. And I make no apology for persistently pouring a fusillade each week into the saloon ranks. As an editor I read every week a number of the whisky papers for which we subscribe. Unfortunately, they won't put me on their exchange list. I see enough in every column of these papers each week to prove that the drink-traffickers realize that they are beaten, that they are under retreat, and that all they can do is to put up weak and lame defenses. In the second place, there is the utter incongruity in denouncing prohibition in one column and in the next advancing the claim that "more whisky is sold in proportion throughout the non-licensed territory than in the licensed territory." My third point is this, that the suffrage shall be granted to women. The saloon supporters know that as soon as that comes about the liquor traffic is doomed and eternally sealed. [Applause.] And I am glad to say that by the last accounts from California that State is now a woman suffrage State. I used to live up in Seattle, where the women once before held the ballot, but they were dispossessed through the influence of the saloons. I went there prejudiced against woman suffrage, but I was converted, and I have never associated with Christian women of a more interesting character. There was nothing of the "blue-stocking" order in them—nothing repellant. They felt that they had a stake in the country; that, as citizens, they must keep in touch with civic affairs and be able to discuss rationally all national problems. They were the leaders in every reform, and recently they were the chief helpers in dragging

out an immoral mayor from his chair because he stood not only behind the liquor interests, but in close alliance with the brothels in that city. And to-day I raise both hands to vote for the suffrage boon, to place women on an equality with men in the State, in the Nation, and throughout the world.

The Rev. CLAUDIUS B. SPENCER, D. D., of the Methodist Episcopal Church:

I feel like saying that as I speak from these tables (the press tables) the thought impresses me that the real audience of this Conference is not in these galleries or in this Conference or in this country, but in those remote congregations to which these men will speak, and in that company to whom and for whom these men are writing when the city is sleeping, these men who can speak to millions. It is not necessary for me to discuss the academic aspects of this question. The temper of this body is that what is morally wrong can not be legally right. I must also interpolate this remark, that in the State where I used to live I walked by my wife's side to the polls, and though I voted for John G. Woolley for President, my wife persisted in voting for William McKinley. I wish to stand here and bear my testimony concerning prohibition in Kansas. I am glad to do this. To-day there are following the plows of that agricultural and homogeneous State a company of men in whose veins is as good Plantagenet blood as you can find in England.

You ask if prohibition prohibits in Kansas. I can answer that in a statistical fashion. The population has increased from 990,000 in 1880 to 1,700,000 in 1910; and though that is the fact, the population almost doubling, the prison population has fallen from 734 to 668 in the same time. I am proud to bear witness also that but 17% of the population in the prisons in Kansas are natives of that State. In ninety-six out of 105 counties in Kansas there was not last year a single inebriate; in 57 of those 105 counties there is no one in the poorhouses, and the poorhouses have been let to the State to be experiment stations, and are now called "Prosperity Farms." [Applause.] There are tens of thousands of boys in Kansas who have grown to manhood who have never seen a saloon. The deposits in the banks have risen from \$69,000,000 to \$113,000,000 in the last ten years. When Mr. Bryan came to Kansas to lecture on "hard times," the farmers turned out in their automobiles to hear what he had to say. [Laughter and applause.] As a matter of fact, a gentleman in the automobile business did actually tell me that he sells sixteen automobiles to farmers to one that he sells in towns—"sixteen to one." It is a fact that prohibition does not always prohibit in Kansas. In that particular it bears some similarity to the Ten Commandments. But the prohibitory laws are as rigorously enforced in Kansas as any other laws.

The Rev. C. ENSOR WALTERS, of the British Wesleyan Methodist Church:

I want to bear a preliminary testimony to the growth of true temperance sentiment in the United Kingdom. I imagine from some words that have fallen that there may be some mistake as to the temperance position. It is almost impossible for some to realize the difficulties of the situation in England. My own grand-

father, who was one of the best of men that ever lived, was a brewer. Every Monday morning he used to have family prayers in the malt house with all the men who were employed in the breweries. He was neither a hypocrite nor a humbug; he was one of the best men who ever lived. But at that time the light had not dawned. I do not want any to imagine that I am a biased representative of brewers' profits; but I do want to say that in spite of the sentiment of England there is an extraordinary growth in the direction of temperance. Among the finest and noblest temperance workers in England are the clergy of the Church of England—that Church to which reference has been made this morning. Some years ago I stood as a municipal candidate against a saloon keeper. My two nominators were clergymen of the Church of England, one of whom is a distinguished bishop to-day. And I am bound to acknowledge that again and again, in my own enterprises, I have found no truer supporters than the clergy of the Established Church. At any rate, let us give honor where honor is due.

But there is one other word. This is a Methodist Conference, and from all that we have heard this morning one would imagine that you can bring the millennium by acts of Parliament. I am a Christian socialist. I believe in law, but I know that all your prohibition will not eradicate the demon of drink. We were told that we were to look upon Canada as a model of temperance. I quite admit that you are in advance of England. You have a glorious city. We go back thanking God for Canada. But you have drunkennes. I am not going to say that if you had prohibition in Toronto you would absolutely stop all drinking. In spite of all our laws, there is an awful population in the grip of drink. Neither signing a temperance pledge nor mere prohibition will save these. God has given me—I say it in all humility—wonderful power with the drunkard. I go into the open air and address drunkards. I have no faith in temperance meetings held for a few good people who could not get drunk if they tried. I was speaking in the open air, and a man in the crowd shouted out some insulting remark. I fixed him with my eye. I impressed him with my priestly look, and said, "You be quiet." In a moment that man was converted. The miracle of Sheffield to-day is a band of men who have been thoroughly revolutionized, not by signing a pledge, but by getting soundly converted. I want to emphasize in closing, that the only complete remedy for intemperance is in the gospel of Jesus Christ.

The Rev. K. A. JANSSON, D. D., of the Methodist Episcopal Church (Sweden):

It is not easy for me to speak in your language. My vocabulary is not rich enough. But I wish to say a few words about the temperance movement in Sweden. I do not know if in any country on the face of the globe the condition could be much worse than it was in Sweden a few years ago. Everybody had legal right in Sweden to distill whisky and sell whisky as much as he pleased. And the great majority of people in Sweden used strong drink. Strong drinks were given to the children in the cradle. The State Church ministers used strong drinks. Scarcely a baptism or marriage or funeral or anything of that kind could be performed without strong drinks. Ministers of the State Church used intoxicating

drinks in the vestry of the church, to get inspiration. I have seen, many times when I was a young man in college, intoxicated State Church ministers whom we had to carry to their homes because they were so intoxicated that they could not walk there themselves. But in God's providence a Wesleyan layman moved to Sweden and settled in Stockholm. In his home he organized the first total abstinence society ever organized in Sweden. From that time we have been trying to do all we could possibly do. To-day we have about 400,000 people in Sweden, as members of churches with total abstinence principles, and in the Good Templar lodges, blue-ribbon societies, or white-ribbon societies. We have about 150 members of our Parliament in Sweden who are total abstainers. In many places we have local option. We do not believe in the Gothenberg system as the ultimate solution of the liquor traffic question. When I was a young man I was appointed to a small village or town with 1,300 people and eleven saloons. Now there are only two such places in that town. We are pressing on against very many difficulties; but we are sure of victory. I hope to live to see the day when we shall have prohibition in Sweden.

Mr. LLEWELLYN E. CAMP, of the British Wesleyan Methodist Church:

We have been speaking too much in the minor key. If there is any class of people on the face of the earth to-day who ought to sing the doxology it is the temperance and religious people. When I want to encourage myself, I just look back and see what the temperance cause was and what it is to-day. The mere fact that I to-day, as an advanced temperance reformer, have found a seat upon the magisterial bench in London is a sign of the times. Because of my father-in-law's temperance principles, he was kept off for twenty years. But things are altering.

We have great cause to thank God for advance in temperance things. Take a fact or two. If you go to the National Liberal Club, of which there are several members here to-day, if you go through that large and magnificent dining-room, you will see probably only two or three men taking anything of an alcoholic nature. Even twenty years ago, if you had gone through a room of that description, you would have found only two or three that were not using a stimulant. Prevention is better than cure. It is far better to prevent than it is to pull a man out afterwards. No man is safe who takes a drink. That is the result of my experience of nearly fifty years. People can hardly believe I am so old, but because I have been a total abstainer and a non-smoker, I preserve my youth. I hope when I am a hundred I shall not look much older than now. Prevention is far better than cure. I have been told many a time by young people who started with me in life that I was fanatical—many of them are in dishonored graves through drink. My own class-leader, of years ago would not allow us to mention temperance, because he was a moderate drinker; but he lies in a drunkard's grave. I could give you many instances, and many I have met on this side. I have never met such generous hospitality as here from men whom I had never seen. One gentleman who was pointed out to me was a man who twenty-five years ago in New York had a tremendous amount of business all over the place. He gave way to drink and lost every copper he had. But he has

been reclaimed, and in leader of one of the great missions there. I have been entertained by a gentleman, born in one of the best homes in England. He had three homes and a shooting box in Scotland. When he went to Oxford his dear mother asked him to promise never to bring disgrace on the family name, but at Oxford he began to drink. He became a drunkard at Oxford. He went into the army. He went to India. There he was a confirmed drinker. But he served with some distinction in India. He was sent to every kind of a place to try to reform him, in England, France, Germany, New Zealand. Then they sent him to New York, and he started there on a fresh career.

On motion of Secretary CARROLL, it was voted that after the notices should be given, the Conference should stand adjourned.

The session closed with the benediction, pronounced by the presiding officer.

EVENING SESSION.

The evening session began at 7.30 o'clock, the Hon. J. C. DANCOY, LL. D., of the African Methodist Episcopal Zion Church, presiding. The Rev. A. J. BURT, of the Methodist Church of Australia, had charge of the devotional services. He read the First Psalm and offered prayer. Hymn 438 was sung—

"Listen, the Master beseecheth."

There were three Addresses, by Bishop E. E. Hoss, D. D., the Hon. J. FRANK HANLY, and the Rev. J. ALFRED SHARP.

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

Drunkenness is, of course, a great sin. That is a fact which the Christian Church must never forget. Not for one single day must we lay aside our appeal to the individual drunkard; not for one day must we cease our protest against drinking. But I come to speak to-night not so much of drunkenness, the individual sin, but of the whole question as a social and moral and economic question. I took occasion to say the other day, in a speech all the most brilliant parts of which were suppressed by the gavel, that as a general thing the Church should be very careful about laying its hand upon economic questions, for the reason that good and evil are entwined among them to such extent that it is not always possible to say, "This is good and to be approved, and this is evil and to be censured and condemned." But there are some things which are so essentially evil that the Church may speak out without a moment's hesitation concerning them.

One of them is the liquor traffic. I began my ministry some forty years ago by preaching a sermon on this subject, in which I laid down the broad, general doctrine, to which I adhere, by the grace of God, to this good night, that no man has a moral right to engage in the promiscuous sale of ardent spirits as long as he can make an honest living by stealing. It may have been that out of this statement a rumor arose that I am an Irishman. I was asked the question one hundred times in Ireland, and finally had to say, "If you ask me that question much oftener, I shall be unduly inflated with self-esteem." We are openly, avowedly, and everlastingly opposed to the open saloon. And this on many grounds—not on one merely, but on many. Of course, the fact that the open saloon is a drunkard factory is itself a sufficient reason for being opposed to it. Nine-tenths of all the drinking, in the United States, at any rate, is the drinking which either originates in, or else is kept up through, the social solicitation of the open saloon. When our Bishop, Atticus G. Haywood, twenty years ago, raised the cry, "Down with the saloons," he was going straight to the point. I venture the assertion that there is scarcely a man fifty years old in the United States of America that has not been hard hit by this liquor traffic, either in his own person or in the person of some dear friend. I have put the matter to test in many large companies of intelligent men and have rarely ever failed to verify that statement by their personal experience. We are opposed to it as a drunkard factory. The question is not simply whether a man has a personal right to drink whisky if he can get it. That is only a fragment or single aspect of it. The question is whether the Government ought to maintain a system under its shield and protection that makes it not merely possible but easy for men to procure the liquor and to drink it.

In the second place, we are opposed to the saloon, not merely because it is a drunkard factory. That is only one count in the indictment. In our country, at any rate, it is allied with every other form of evil. It puts the brothel and gambling hall under its protecting wing. It sticks its corrupt band into our politics. It bribes legislatures, intimidates governments, corrupts judges, and does not hesitate to commit murder. There have been martyrs to the cause of temperance in America, who have died because they dared to antagonize this iniquity. The blood of young Gamhrell cries out from the earth. The murder of Haddock is not forgotten. And long will be the day before we cease to cherish with affectionate regard the name of Edward Carmack, gentleman and orator, senator of the United States, whose blood ran red in the capital city of my native state. I went to see his wife the next morning. I knew I must see her. There were five hundred people in the house and on the grounds, who had come to sym-

pathize with her. When I sent her my card, she asked me to come up to her room. I took her hand and sat down with her for ten minutes without saying a word. Finally I said to her, "Mrs. Carmack, it is almost a profanation to use words on such an occasion as this. There is only one thing I can say to you, and that is that there is only one place to which you can go for help now, leaning hard on Almighty God." She said, "O, Bishop, I have known the way to that place for a long time."

There is absolutely nothing that the liquor devil will not do. It is opposed to all law. It rebels against even the statutes under which it is licensed. It defrauds the Government. It sells to minors. It keeps open on Sundays and election days, and flaunts itself in the face of decent public opinion all over the United States of America. Bishop McTyeire said twenty-five years ago, "We must put it down, or it will put us down." That is in very brief form the indictment which we bring against it, and these are the grounds on which we are so unalterably opposed to it.

What do we propose to do about it? Well, everything that can be done. What is the best method of dealing with it? Every method is the best method that limits it or restricts it or regulates it. But the one and the only aim to which we look as final is the absolute extermination of it. License itself, and segregation, were originally intended as temperance measures. Before license came, everybody was free to sell without restriction or limitation whatever. But we very soon discovered that that was a most feeble and ineffectual way of restricting and limiting it. Local option, which some of our brethren in some of our states are pursuing very diligently just now, is a very good thing as an initial measure and first step—but is nothing else. Local option as we have it in America is too often a substitute for downright prohibition. The whisky business is as much opposed to local option, where it is possible to oppose it effectually, as it is to actual prohibition; but where we are strong enough to plead for state-wide prohibition, every man in the business forthwith becomes a local optionist and a strong believer in the right of local self-government. Local option is very much of a fraud in very many of our American communities. For example, a certain community or a certain county votes out the saloon. Local self-government means that people have a right to keep the saloon out. But under our very remarkable laws, a wholesaler's whisky concern in a distant city has the right to take express orders or mail orders and ship the whisky in, without any restriction whatever. In my state of Tennessee they cried long and lustily for the privilege of having local option for Memphis, Chattanooga and one other place. I said, "If you will keep your whisky within your own limits, there might be some rationality in your plea; but when you propose to ship it all over the state, in

defiance of public sentiment that has voted it out, it is a piece of impudence to put forward any such plea." The only rational thing to do with a thing essentially evil is to fight it to the death, to make no quarter with it and no compromise, to give everybody to understand that while we are going only as far as we can go, we are going right on to the end and do not intend to stop until we get there. No matter what temporary hecksets there may be, or reactions that inevitably come in the course of every great reform movement, we are not going to stay our hand or cease our efforts for a single day. That is what we propose to do.

Now, what are the forces that we have at work in this movement? I have heard several statements in regard to that on the floor of the Conference. I desire to say most unhesitatingly that, as far as that section of the United States is concerned from which in the good providence of God I come, the chief force is the Christian Church. We have not left it to anybody else to do this work for us. In the Christian Church, and especially in this particular fight the Methodist Church, has been the Tenth Legion. I wrote some time ago a series of articles in Collier's, giving an account of the prohibition movement in Mississippi and other Southern states, in which I said that the Methodist circuit rider is the responsible author of most of it. He not only preaches against it, but goes home with the class leader and sits on the porch during the afternoon and discusses the matter, and leaves a convinced prohibitionist behind him. All the Methodist Churches have been a unit on this subject. Somehow or other my brethren of the Methodist Episcopal Church also have a conference in Tennessee. That is neither here nor there. We have had our differences in the past, but in the last great fight we lined up elbow to elbow, shoulder to shoulder, and there was absolutely no distinction between us. But the Baptist Churches have been quite as forward as we have. Fifty years ago that was not true. There is a tradition that fifty years ago nothing helped an old-fashioned herd-shell Baptist meeting in the mountains of North Carolina as much as a five-gallon jug of whisky. But to-day, in that Southern country populated by those people petronizingly called the "American Highlanders," there is the cleanest population to be found in these United States—I beg pardon, I forgot I was in Canada. The Baptist Church have gone side by side with us. They are the two great Churches of the people—the democratic Churches. Dr. John A. Broadus, the foremost theological teacher in America, said that a minister of another Church asked him, "Have you not many poor and ignorant people in your Baptist Churches?" And Doctor Broadus replied, "Yes; and what in the name of God have you been doing that you have not got them?" When these Churches take a stand together, something is likely to happen. And I wish

to pay a tribute to the various colored Churches of the Southern states. I can not go so far as my friend, Professor Mason, who said that temperance legislation in North Carolina was due to the colored vote. He spoke with undue emphasis when he said that, for the white Churches had the lead in that matter. But I do not know one colored Methodist minister who has not been on the right side on these issues in these states. It is true we have many very ignorant colored people down there. Ninety per cent are doing well. It is the other ten per cent, with evil white men, that makes the trouble. I do not want to be held responsible for what any evil white man may do, and I do not hold any decent colored man responsible for what any evil-minded colored men does.

The Presbyterians are the Gibraltar of our modern Protestantism. They move a little slowly, but steadily; and they tell the truth all the way from Scotland to the Day of Judgment. And the most of the ministers of the Protestant Episcopal Church have been with us. Some of them are not, and some of the bishops of that Church have come out openly against prohibition, and denounced those in favor of it as hypocrites. So much for the Churches.

The Woman's Christian Temperance Union has been a great help to us. I have never been quite able to except all the reforms that our dear sisters have proposed. My powers of deglutition and digestion are limited. I have sometimes thought that a narrower program would be a more effective one. But in a thousand ways the Woman's Christian Temperance Union has contributed to our victories, especially in the Southern states.

We have a Prohibition party. I never belonged to it, because I have always thought that it is better to get men of all political parties into this work without reference to political divisions on this subject. Mr. President, of our Southern Methodist ministry in the state of Tennessee—perhaps I had better qualify what I was going to say about that—ninety-five per cent of the Methodist ministers in the state of Tennessee at the last election voted for the Republican candidate for governor because he was a decent man; and they did it against the most popular Democrat in Tennessee, Bob Taylor. And the bulk of them will cross any party line on earth if it interferes with the progress of this reform. When we had our last great fight in the legislature of Tennessee, it was a magnificent spectacle—seventy-six members were lined up in a solid column that could not be broken. The whisky men said, "We have plenty of money, but there is not a man for sale." There was an old man, Mr. Sevier, under the shadow of the Smoky Mountains. He was a Republican, too. He came into an assemblage of men and said, "Men, I have something to tell you. I would rather die than tell you, but I think I ought to. I have a boy in the pen-

penitentiary." He broke down and sobbed. "I have had eight children, and that is the best one of all. There never was anything the matter with him except the love of strong drink. Once he was drinking with a companion, and got into an altercation with him and killed him. He is in the penitentiary for a long term of years. Two days ago two men came and told me that they were authorized to speak for the executive authorities—the executive authorities were fighting us at that time—and said, 'If you will change your vote on this subject, we will secure the release of your son.' O, men, I had an awful night; I did not sleep a wink; I got up early in the morning and went out to the penitentiary and sat down by my boy and told him the situation, and said, 'What shall I do?' He said, 'Father, you know I am in here for a long time. I want very much to get out. But whisky has brought all the trouble that ever came into the family. You go back and do your duty, and I will stay here.'" I have not been able to see the Governor yet, but when I do, I am going to tell him that there is a better place than the penitentiary for that boy.

It is surely better to get the support of all good men of all parties, than to antagonize the old parties by denouncing them because they won't go with you into the third party.

And then business has helped us. The Nashville, Chattanooga and St. Louis Railroad has seventeen thousand men in its employ, and they will not tolerate a man anywhere in their employment that is even suspected of taking a drink. They say that if he takes a drink at all he may take it when his hand is on the throttle. It is another illustration of the fact that "the earth is helping the woman." Over and above all this, I am quite sure that the providence of God has been with us. One word as to the resolutions, and then I will quit. Bishop Candler said the other day that in the territory covered by the Methodist Episcopal Church South we have more Methodists and fewer saloons than in any other similar territory under the sun. In the sixteen Southern States there are three and one-half million Methodists of varying colors; and there are just about that many in the other thirty-four States and territories. The State of Mississippi was the first to lead off with a statute for absolute prohibition. And it led off under the inspiring guidance of Charles B. Galloway, the matchless orator in all Methodism and the foremost citizen of his State, whose voice counted more on all public questions than that of any mere politician. We haven't had much help from them. They are much like the story told by Governor Colquitt of Georgia. He said that those politicians reminded him of the boy in Georgia whose mother made his trousers, and when he was a hundred yards away you could not tell whether he was coming or going from you. The best thing ever done for the crowded negroes of the congested districts of the Mississippi delta was the closing of the saloon. Georgia fol-

lowed, and our good friend, whom you have heard with pleasure here, was a tremendous factor in his native State. There is not a whisky advocate in that State or anywhere else that you can get within twenty miles of an open debate with Bishop Candler on this subject.

North Carolina—dear old Rip Van Winkle—I suppose to be the slowest of the States, the most pure Anglo-Saxon community in the States, where the English common law has had a purer development than anywhere else in the world—North Carolina came up with her Presbyterian Governor Glenn leading the host, and there is not any denger of reaction there. Alabama followed. There has been a temporary reaction in Alabama, but only temporary. It was caused by the injudicious action of our own friends. Then we had it heated and hot in Tennessee. We have not quite won out yet. We have had for twenty years the "four mile law," which is the most beautiful law on the face of the earth. They began by passing a law in the interests of a university of the Protestant Episcopal Church. The constitution prohibits passing a special enactment, and so they passed a general enactment (which, however, only covered that particular case), forbidding the sale of liquor within four miles of a school or within four miles of any incorporated town or city. It worked so well that we extended it, until it now prohibits the establishing of a liquor saloon anywhere within four miles of a schoolhouse in the State of Tennessee; and there is no place in the State that that does not cover.

English-speaking people do not always adopt precisely the same methods; they change their methods to suit the conditions. Twenty years ago they undertook to secure prohibition in Texas. A certain member here the other day was deeply distressed about the problem of Texas. Why, there are more Methodists in Texas than in any other State in America. There are four hundred thousand of them. I think the Texans will be inclined to consider the problem of New York and Pennsylvania next! Ten or fifteen years ago prohibition was defeated in that state by a hundred and twenty thousand majority. A few weeks ago, what came to pass? The good citizenship of that State polled two hundred and seventy-five thousand votes in favor of prohibition, lacking only five thousand votes of making it effective throughout that State. But for some colored men who were not like the colored men in this Conference, and some Mexicans, we should have carried it by forty thousand. The liquor men in Texas know they are defeated. By and by they will fold their tents and silently steal away. Amen and Amen! Already that state has 234 counties. It has 257,000 square miles of territory; each one of those counties on an average has a thousand square miles of territory, and in 157 of them now there is not a liquor saloon open.

You take the State of Kentucky, and even Bourbon County is

a prohibition county. The English brethren don't see the point of that, but everybody in America understands it. That is the county where the best liquor is supposed to be made. Three-fourths of the counties in Kentucky are prohibition territory.

In old Virginia, "mother of presidents," as they used to call it, the prohibition sentiment is steadily rising, and county after county, city after city, many of them of fifty thousand inhabitants, have been voting out the liquor saloons. That is the state of affairs in the South; and don't you believe anybody that says prohibition is not prohibiting in the South. Of course, it has not closed all blind tigers. We don't expect that. We know the devil will never fight a pitched battle if he can avoid it. We know that this battle is long and hard, and that after we have won it we have got to fight in order to keep it. But we are sure that sooner or later we are going to win out. And we believe that by the grace of God the time is coming when civilized people will be amazed to know that such a thing as the indiscriminate sale of intoxicating liquors was ever tolerated by any decent State. I am happy that you have so many able speakers. I am very full of matter on this subject, but I leave many of the best things unsaid—especially as this is Saturday night, and you are all tired, and so am I.

The PRESIDENT: "Bishop Hoss had considerable to say about North Carolina. I think he told one or two jokes about that State. I guess I had better give him the benefit of one. They were trying a man down there in western North Carolina for moonshining. The fellow was brought up in court, and the judge asked him his name. "My name? It is Joshua." "Are you the Joshua that caused the sun to stand still?" "No, sir, not that one. I am the one that made the moon shine." We have as the next speaker a man who has been very prominent in the United States as a leader in the temperance cause. In his State he has never hesitated to keep that question foremost before the citizens of that State. He was, during his time of office, one of the best governors that the State of Indiana ever had. That fact is recognized. He had opinions and convictions and he did not hesitate to stand up and defend them. He is a man who has always believed that where principle is involved compromise is destructive—Ex-Governor J. FRANK HANLY, of Indiana."

The Hon. J. FRANK HANLY, of the Methodist Episcopal Church:

A world Conference, representing a world Church, is a fitting place for a debate and consideration of world problems. I am conscious, from what I heard in this morning's session of this Conference, that there is no need of a call to repentance upon this body of men and women on the temperance question. You seem to be all of one mind upon the proposition that a licensed liquor traffic is a world-wide racial evil. So I am not much inclined to argue the question; and I do not propose to call you to repentance concerning it. But I do speak to you in a call to consecration concerning your conviction. I want world-wide Methodism to become a world-wide militant power in this conflict for the suppression of this racial evil. The need in my country, and I have no doubt in yours, is for a consecrated Christian Church on this question. I plead for a militant Church, possessed of profound conviction in this behalf. A negative Church, composed of negative men and women, never will do the part the Christian Church should do in the suppression of this traffic. Only a consecrated people can do that. There are in the ranks of the Christian Churches of the world to-day too many men and women who are only negatively opposed to this traffic, too many men and women who are unwilling to bear arms against it and make sacrifice in the fight against it, too many fair weather efforts, too many tin soldiers in the ranks. So, if I could, I would stir the heart of Methodism on this great question, until every man and woman would go back home and back to the land where he or she lives, a flaming sword in the conflict to suppress this traffic. If I could only do that! There has been much said of the progress made. It brings joy to my heart to hear the story. But let us not deceive ourselves. The hour of jubilee has not yet come. We are engaged in a terrible struggle and the end is not yet. But hear me! The time is coming in this great world-wide movement when it can be furthered only by sacrifice. Sacrifice of wealth? Yes! Sacrifice of means? Yes! Sacrifice of party affiliations? Yes! And it may be for some a sacrifice of life itself. The easy battle has been fought. The outposts have been taken. The foe, organized and aggressive, is prepared now to fight as it has never fought for the retention of what it now holds and for the recapture of what it has lost. It will only be through the consecration of the Christian manhood and womanhood of the world that the battle can be progressed to victory. Let us not misunderstand the contest that lies before us. And yet, great as it is, difficult as it is, costly as it will be, my belief in the evolution of the race and in the providence of Almighty God stirs within me the hope that some way, somehow, these prob-

lems will be solved. When or how I do not know. My way or your way is not always God's way. Sometimes we are not patient and will not wait. Sometimes we forget that in the long fight stretching through the centuries His army is the strongest. But in the providence of Almighty God it must be that a great evolutionary cause like this, a cause that lifts the race, a cause that succors childhood, a cause that ennobles manhood and risks and protects womanhood, ultimately will receive the crown of His benediction and His approval.

Looking back through the cycia glass of the years, I behold the centuries red with blood; some of them a sigh, a sob, convulsing time itself with grief. And my heart grows faint with fear. Then, looking again through the cycle glass of the years, I see how through all evolution of the race man's need has been God's opportunity; and my soul laughs again with hope and faith and confidence. There has been no great moral question in the history of the race that has not found the hour when its progress could not be furthered save through sacrifice. But, looking back upon that history, we find that when this hour has come and the clock of time has tolled the need, men have come who are willing to make the sacrifice. The need, the man, and the hour, have met; and the result has always been a mountain peak in human history. And so with this great cause—somewhere, sometime, somehow, the man will come, the sacrifice will be made, time and need and man will meet again, and again the result will be a mountain peak in human history. It will be a sober race, a saloonless earth. Hear me, men! You have been deliberating for weeks upon great problems; and the problems of the world are many and diversified. But the evolution of the race has brought to our doors two causes that are supreme, and beyond all others we may know it. And these two causes can be named in a single sentence—world-wide disarmament and universal peace, and a saloonless earth and a sober race. These are the two problems in which the Christian Church of the world, if it meets its obligations, must lead the civilization of the world. And in that leadership Methodism ought to bear the banner in the advance guard. Of all the Churches the world knows, it is the Church of the people, the Church of the Master. And it ought to fight the battle of the Master in this behalf. I know what some men say about these two great causes. I am quite conscious that there are materialists among us who sincerely believe that a world disarmed and a race at peace is an iridescent dream. I am conscious that there are men among us, materialists, who sincerely believe that a saloonless earth and a sober people is a barren idealty. I know that they urge constantly that war is a racial evil, that intemperance is a racial evil, that both always have been and always will be; that they are so

enslaved in the physical and mental manhood of the race and in the womanhood of the race as to be ineradicable until, as they say, we change human nature. And then they tell us in the next breath, You can not change human nature. Pessimists every one, believing neither in man nor in God! Blind to the wondrous pathway over which God has led mankind! Can not change human nature! We have already changed human nature; and, please God, we will yet change it more. If we had not changed human nature, do you think this assemblage would be possible? Think a little of the history of the evolution of the race that had to precede a world-wide convention such as this. Can not change human nature! Why, men, the time was, you know, when throughout the world good men believed they had a divine right to own the flesh and blood of others and sell them as property at will. The time was when men believed that earth was peopled with imaginary goblins, born of superstition and fear. The time was when men found in wooden images throughout the world idols to be worshipped and bowed down to. The time was when might and power were the only admeasurement of right. And the time was when nowhere beneath the circle of the sun could be found a representative form of government. But since then we have changed human nature. The evil of ignorance has largely gone. Superstition and idolatry have gone. The race has risen above it. Man-made gods of wood and stone will no longer do in this glad morning of the twentieth century. Man throughout the world is rising out of the evil of human slavery and out of the tyranny of the past, and is demanding everywhere the right to administer government for himself. Aye, and because of all that, there burns in my soul to-night the hope that in the further evolution of the race the time will come when men will rise out of the evils of war and intemperance, and stand like an angel in the sunlight, stripped of the sins that beset his kind. Aye, think a minute! The time was when a great reformation was a forlorn hope. That is what some say this dream of mine is—a forlorn hope. The time was when religious freedom throughout the world was a forlorn hope, and civil liberty everywhere was a forlorn hope. Aye, and the time was when representative government throughout the world was a forlorn hope. And the time was when the abolition of human slavery was a forlorn hope in every land beneath the sun. Aye, and the time, too, when the Christian religion itself to a multitude of minds was a forlorn hope, its manger-born Christ hanging in an agony upon the cross, the world dark. There was no star in all the sky, and hope was dead. Aye, but Martin Luther, Savonarola, John Wesley, Wilberforce, Garibaldi, George Washington, Wendell Phillips, Abraham Lincoln, and Jesus the Christ touched these forlorn hopes with the fire of their sacred genius, and they



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became living evolutionary forces lifting the race into living freedom. And do you think that the providence that led the race thus far will fail to lead on still? About that I am not concerned. I know that, sometime, somehow, that will come. But I am profoundly concerned that in my time, in my brief hour, I may do a man's full share in bringing about the time and hastening the hour. That is the appeal I make to you to-night, that Methodism in every land, in every clime, under whatever form of government, or amid whatever class—that Methodism may become a sacred inspirational power to men, lifting them in this great cause into a greater birth of freedom than the race has ever known. I know there are those who insist constantly that this method or that method is the only one that can bring the desired end. But I agree with the good bishop who has just spoken, that any way that limits the sale, any way that puts a burden upon the traffic, is a proper way. I am quite agreed, my friends, so far as I am concerned, that in every State, where that is the best that can be gotten, men may have municipal option or county option. I fought for municipal option in my State, because I knew I went to the verge of practicability; and I asked my people to follow me there. Later I fought for county option, because I believed my people were then willing to follow me in this larger step. And to-day I plead with my people for state-wide prohibition of the traffic, because I believe through these five years of education and appeal they are reaching the point where they will be willing to put their hands on this traffic and destroy it in my time. But it will not do to win the county or the State. We must win nations and peoples and governments and worlds to this conclusion. It is indeed a world-wide problem.

I know what some of them say about prohibition. They said in my State that county local option could not be enforced. The governor of the State said the law ought to be repealed because it could not be enforced. My answer to that was that such words ought to find no place on the lips of any American executive, sworn to enforce the law. There is not any law in my state that could not be enforced. But they repealed it and passed a "Model License Law" last winter. And, that it might not be wrong in any of its provisions, they referred it for the writing to the brewers' association! And the brewers wrote the law. When it was reported to the legislature it was said, "Here is a law that we wrote ourselves. Here is a law that we will be satisfied with. Pass this law and we will obey it." And the newspapers of my city echoed that cry. The law came heralded with many prenatal promises of good behavior. Our people passed the law. That was some seven months ago, and I want to read briefly from the same newspapers who then promised obedience to the law, a little testimony

as to bow the traffic kept its promise. Said the Indianapolis News a little time ago, "There is nothing new, nor, we are sorry to say, strange, in the evidence presented by Mr. Shumaker as to the open Sunday saloon. The lack of strangeness comes from what seems to be a quality inherent in the traffic—it simply will not obey the law." Some of us knew that in advance and told them so. No change of circumstance or condition works any change of character. We have now the new Proctor Law. Under it the saloons are allowed an hour longer each night, closing at midnight. The usual Sunday hours were maintained and the high license was laid, thus driving from the traffic the bad men that persisted in bringing odium on it by their lawlessness. This was the talk of the pledge, so that under this new regime we were to have a business conducted as a decent business is conducted. Yet the law is flouted as of yore—and the police can not see it, as usual, which is to say that those who control the police can not see it. But what are we to think of a traffic that with all of its fine promises performs thus? It is bent on angering the whole body of society so that those who do not oppose the saloon in the abstract shall reach a point of irritation when they will decree its utter banishment, simply because of its impudent and arrogant lordship in lawlessness, its power to hypnotize the authorities and to disregard all decrees and demands of law as it disregards its own promises. Think of this impudent traffic, defying the State of Indiana, flouting its laws as if they were child's babble, while it does as it will with all the authority of this great city, presenting daily and nightly the spectacle of official blindness in the face of lawlessness—for this one traffic; the one and only exception held up for us, a constant object-lesson as being able alone to override the law. All other law defiance must be at its peril. But this king of anarchy can take its ease and riot at pleasure. It will not always be so. Nobody is stronger than everybody. If it was just ground for the repeal of the county option law that the law was not enforced, what shall be said of a law under which that condition prevails—a law written by themselves! It comes to this, that in my State, under this law, the State has created a thing that disputes with it its own sovereignty and disputes the State's power to be sovereign in the enforcement of its law. And it is bringing men to see that truth in a new light, the great truth that a traffic that will not obey must be destroyed.

Be not dismayed. Wherever you go, preach the gospel, if you will, of restriction and regulation. Preach the gospel, if you will, of local option, where the larger thing can not be attained. But do not deceive yourselves or your people. Understand that the conflict is irrepressible, and that nothing short of extermination on one side or the other will ever settle this great question. I would

to God Methodism could lead in the fight for its utter annihilation and abolition!

The PRESIDENT: "We have had the two sections of the American people represented in the speeches to-night. Now we cross over to the dominion of Great Britain. The temperance cause had an early sympathizer and supporter in England. The Bard of Avon said, 'O thou invisible spirit of wine, if thou hast no other name to be known by, let us call thee devil.' I take pleasure in introducing to you the Rev. J. ALFRED SHARP, of the Wesleyan Methodist Church."

The Rev. J. ALFRED SHARP:

We are told in some of the books on elocution that there are three points to be observed by those who desire to become effective public speakers. These points are, have something to say, say it, and when you have said it sit down. They are three admirable points for all public speaking. I will try to carry them into effect. I hope I have something to say, I will try to say it, but that is not always the easiest thing. And I promise you that when I have said it I will sit down, though, of course, you know that to start a Methodist parson off is one thing and it is another to get him stopped. I heard of a good old minister who was asked to preach a sermon on some special occasion. A little later a friend inquired how he had got on. He said, "I had a splendid time. I preached about three hours and a half." "But didn't you feel tired?" "No, I didn't feel tired in the least. But it would have done your heart good to see how tired the people were." I must not follow in the footsteps of this good old brother, but say what I have to say in as few words as possible, remembering the beatitude which we ministers of England often quote but little practice, "Blessed are those who, when they speak, speak briefly, for they shall be asked to speak again."

I want to strike a note of praise to God for the tremendous advance that the temperance cause has made in England and in the lands beyond the sea. Sometimes we are told that the temperance movement has been a great and ghastly failure. If it be an example of a great and ghastly failure, we can stand a few more in the world's life. I do not know of any cause which has gone further, accomplished more, succeeded in winning more victories in so short a time, than the cause of organized temperance has succeeded in accomplishing. There are certain things that we have done in England. I may say, and it has struck me very much to-day, that the emphasis in my own country has been put in another place from the emphasis in the United States and Can-

ada. So far as I can gather, you have put the emphasis in temperance reform largely upon legislation. We have put it largely upon education. We hold that our movement is where it is in our country, because we have brought the best thought of men to bear upon the training of the young. I thank God that week by week in the little country whence I come there are at least four million children receiving instruction in the great cause of total abstinence. We are not afraid of meeting the brewers. We have met them. We have fought them in the past. Sometimes we have thrashed them; at other times they have thrashed us. But we are ready to meet them again, and all the signs of the times seem to indicate that we shall soon have another battle.

Three years ago we met them in that great conflict around the licensing bill. As the temperance secretary of the Wesleyan Methodist Church, I had the honor of leading the hosts of Israel in that battle. I was never so proud of the Methodist Churches of Great Britain as when I discovered that from the Primitive Methodist Church, the Wesleyan Methodist Church, and the other Methodist Churches, were sent three-fourths of the signatures in behalf of that measure to the House of Commons. I took in a petition containing 620,000 signatures on behalf of that measure. Canon Wilberforce came to me, examined it, came back again and said, "Mr. Sharp, it is splendid. I wish we could send it into the other place." You will not understand that, because you have not been burdened in the United States and Canada by that horrible excess known as the House of Lords. It was to that that Canon Wilberforce referred. When that licensing bill received its deathblow, that blow came from the representatives, not of the people, but of the beer barrel, from a great many of those noble lords who direct and defend and have a financial interest in the liquor trade. We published the names of these gentlemen. I should hope that they will remember it next time. I was in the House of Lords when the bill received its deathblow. I was there when Mr. Halsbury made that astounding statement that a man earning a sovereign a week, and having a wife and four children to keep, was perfectly justified in spending sixpence a day upon his own beer, because, said Lord Halsbury, "that expenditure represents an expenditure upon food and upon one of the most necessary articles of food for the workingman." I was up among the gods in the gallery. But, as I looked down upon the noble lord, I thought vigorously and somewhat viciously. I would not better tell this respectable Ecumenical Conference what I thought. As a matter of fact, I looked down at him and thought, "You wicked old sinner, if I had my way, I'd give you a wife and four children to keep, with a sovereign a week to do it, and then see whether you could afford to spend sixpence a day out of that sovereign without cheating the wife and children

out of food and clothing." Soon another lord arose. He had a lovely musical voice. He began by saying, "My lords, I will quote you a poem." I said quite audibly up in the gallery, "Thank God for that." For we had had much prose. I began to wonder what poetry he was going to quote. I could not think of anything. If ever I am in doubt, I work to Whittier. But he did not quote from him. He quoted from an old friend of mine, the only difference being that I would not term it a poem. He said, "My lords, the poem that I will quote is this:

"There is a little public house that every body knows,
There is a little public house that every one may close;
It is the little public house that lies beneath his nose."

If I had had the courage of a suffragette, I should have jumped up on the bench and called to this man, "I hope you will close the little public house that lies beneath your nose." I can assure the friends here to-night that when these gentlemen do close their mouths against intoxicating drink, and their pockets against the income from intoxicating drink, we shall be much better off in the homeland.

We are not a bit depressed at having received that setback. We are ready to fight next week. There is a trained infirmity in the young life of our country that will ultimately mean the destruction of the evil liquor trade. I was born in the same town, trained in the same temperance society, converted in the same chapel, with Mr. Charles Garrett, and converted to temperance there. When he was fighting the life and death struggle in Liverpool against the drink, and when the temperance forces had been defeated, Garrett was getting into a cab, very much depressed, but a little lad came running up to the carriage door and said, "Never mind, Mr. Garrett; we boys will soon be men and then we will work and vote for you." That is where our hope lies. We are training the young. The process of education must mean the destruction of the liquor trade. Let it be distinctly understood that in the ideal commonwealth there will be no room for the legalized drink trade.

I trust the Churches of Methodism will respond to the appeal that has just been made. I hold very strongly that the time must come when the Methodist Church, and all the Christian Churches, will have to cut straight off altogether from any relation with, or any incubus from, the drink. Because there is nothing more clear to us in the Old Country than this, that the great foe of the Church and the Sunday school and the Guild is the legalized drink trade. I believe that in the coming years the forces of Christian opinion will be so manifest that the drink trade will be swept away, and the countries over the sea will be saved from the debauching, degrading effect of that traffic. As I look out into the future, I

have my dream. And I am as certain as that I am upon this platform, that the time will come when the drink trade will be destroyed, and the sin and intemperance that now hang over the world's life will be swept away. When that time comes, so far as my own dear homeland, the little island in the seas yonder, is concerned, then and then only, England will be the first flower of the earth, the first gem of the sea.

The session closed with the doxology and the benediction.

TWELFTH DAY.

SUNDAY, OCTOBER 15TH.

MORNING SERVICE.

THE Rev. W. L. ARMSTRONG, D. D., pastor of the Metropolitan Church, conducted the devotional exercises. He announced, and the congregation sang, the first hymn—

"O for a thousand tongues to sing."

Prayer was offered by the Rev. G. H. BRIDGMAN, D. D. of the Methodist Episcopal Church. The second hymn, sung heartily by the great congregation, was No. 110—

"Jesus, the very thought of Thee."

The sermon of the morning was by Bishop W. A. CANDLER, D. D., of the Methodist Episcopal Church, South:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all."—Eph. 1:15-23.

It is a striking characteristic of our holy religion that among its sacred books are letters. It thus stands firm in history, far beyond any region of myth. For letters require persons to write

them and persons to receive and read them, and occasions to give rise to them. Almost all these letters have been generally, and, as I think, correctly, attributed to one man, the apostle to the Gentiles. Some of his letters gather about great controversies. Paul was not one of those blind optimists who would not be optimists at all, except they were blind, who fancy that because truth will triumph in time it may triumph by mere ongoing of time. He understood that the truth is to triumph by truth-loving men standing for it. And he contended very earnestly for the truth as it is in Jesus. Against the enslaving body of tenets of the Judaizers he threw himself with infinite intenseness, claiming his apostolic authority for beyond any human source, from God the Father and Jesus Christ whom He had sent, and from that apostolic authority declaring against any other system in the interest of freedom and faith—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And so, as against the incipient doctrines and principles of Gnosticism, which would have reduced the humanity of our Lord to a phantom, which repudiated the incarnation and denied the resurrection, he threw the weight of all his apostolic authority. The apostle is concerned in setting forth the place of Christ in the universe, the Incarnate One, declaring that in Him dwells all the fullness of the Godhead bodily. He can not well dwell on the glories of the Son of God, the Bridegroom, without thinking of the position and power of the Church, the Bride. So in the Ephesian letter, written about the same time, he speaks of Christ and the Church. When Jesus elicited from Peter that remarkable confession, "Thou art the Christ, the Son of the living God," a confession which he declared was not run out by the processes of flesh and blood, but revealed by the Father in heaven, after the Master has warmly approved that confession instantly he goes forward to declare, "And upon this rock I will build my Church, and the gates of hell shall not prevail against it."

The Colossian Epistle in some sense might be said to be an expansion of Peter's confession, and the Ephesian Epistle the expansion of the Master's words of approval of Peter's confession. That Epistle, thinking of the infinite resources of grace exerted on behalf of the Church, has not a hint of controversy in it. It is full of serene peace. The apostle breaks forth in prayer and thanksgiving and adoration. His words seem to fall upon us from out the upper world, from out the heavenlies of which he spoke so frequently. It is remarkable that it should be so. He was a prisoner. He was looking out upon that hard, heathen world, intellectually wearied to faintness, morally languid, spiritually filled with despair. All sorts of questions and situations, to use modern

phrases, confronted him. Yet none of these things dim his joy or cloud his confidence. He has great hope in the Church. He sends out some letters that would not have been worth a reception by the civil authorities if they had cared to pay any attention to them. He sent them to little groups of men called churches, and yet in exemplification of the very power he is speaking of, those letters have had a power over men such as imperial decrees did not exert. Some years ago an impatient Frenchman said that these letters of a wandering Jew had had more effect upon mankind than all the elegant epistles of Seneca and Cicero, and he was very much disturbed by the fact. Nevertheless, it is a fact. They have changed the face of the world, and continue to change the face of the world. Yet the serene confidence in which the apostle wrote he would not monopolize. He proposes to share it with the companies of believers. So he, recognizing the faith and the experience into which they have entered, nevertheless makes mention of them in his prayers, that God would reveal to them by His Spirit the hope of His glory and the riches of His clear inheritance in the saints, and the exceeding greatness of His power to them who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand. Paul knew well, as he said in the letter to the Corinthians, that these high things may not be compassed by any carnal process of knowledge—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

I have thought that as we have come to the last Sunday morning of our Ecumenical Conference, it could be good for us to pray one for another that God would open to us the same vision which stirred the imprisoned apostle, and show us also the hope of our calling and the riches of His inheritance in the saints to-day, and the mighty power with which He continues to work, even the mighty power which was wrought in Christ, when He raised Him from the dead and set Him at His own right hand. There is a very prevalent disposition in our day to hold the Church of God cheap. A conscience-stricken world, undertaking to resent the awakening of the Church's presence in the earth, condemns it oftentimes and undertakes to lecture it. Unfortunately, some on the inside fancy that they are making fair weather with the world, or exhibiting broadmindedness, and are frequently too ready to join the clamor, to make some sort of concessions. But when you have made every allowance for the blemishes and imperfections of the Church, let it be asserted with all authority that the Church of God is somewhat yet. It is absolutely solitary among the bodies of men, as Jesus was without a peer among the sons of

men. Its nature is supernatural. Its processes and resources are the earth earthy. Its origin is far back in the counsels of God's destinies in that great future wherein the apostle dares to instruct the heavenly hierarchies. The Church is somewhat. But what is the hope of its calling? Nothing short of being the body of the sons of God. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavens in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Breathing an atmosphere of impatience with the supernatural, we are likely to empty the words of their meaning and to count sonship in God as either a dream, a fanaticism, or a mere figure of speech. It lies back of all creation, and persists through all providence and through every dispensation of grace.

The question of the old Presbyterian Catechism, "What is the chief end of man?" is answered, "To glorify God and enjoy Him forever." A great answer, too, if you will hold the word "glorify" to the weight of its meaning in the Scriptures. But as most men take the words, I very much fear, a poor answer. It were rather better to say that the chief end of man is to be God's child and to glorify Him forever. This is what He designed in Adam at creation. He made him in His own image and likeness. This was His purpose in the call of Abraham and the development of the Hebrew nation as a commonwealth of a supernatural sort. The call of Abraham was to the sonship of absolute dependence upon God. It is the terms of discipleship, proclaimed at a later day—Get thee out from thy kindred and country and thy father's house. A very wrenching sort of call. God calls him away from caution and every earthly source of light and power. Then He added, "To the land that I shall give thee"—respond to My direction as an obedient and sensitive son, sensitive to the father's purpose. When He comes to Isaac, he is not a natural born son of Abraham. He is a supernatural son, with the supernatural mark made upon this nation always. So all through its history, dealing with Jacob and the subsequent leaders of Israel, He is constantly pressing them back to the thought, You are dependent upon Me; you are My children. It was a very difficult lesson for Jacob to learn. He had a high reverence for high spiritual things, but a worldly way of attaining them. An old preacher said once that Jacob was a very pious man, but Esau was the more religious.

By and by, after a long absence from his native land, he came back to his father. He said, "I will take possession of this land, I will take it on a quit-claim deed from Esau." When he put his foot on the frontier of that part of the land, God gives him to understand, "Not an inch of it by a quit-claim; from Me, or not at all." He wrestles with Him all night. But finally he forgets the land and everything else in the one thought, "My supreme need is not the land of promise, but the Promiser of the land." "Tell me Thy name." He had come to know God. He came to enter into the fellowship of sonship with the Invisible. And God blessed him there. The ancient Israelitish host was a company of saints who arranged their tents about the tabernacle. They did not move when they thought it wise to do so; they followed the movement of the cloud. God was at the center of the nation. And that tabernacle became a symbol of the Messiah yet to be, in whom God should be manifest. The temple afterward fulfilled the same purpose. All through that history is this persistent purpose, that men become the sons of God. Jacob is called, being a patriarch of the kingdom, springing from supernatural birth, God's inheritance.

Now the Church, widened by the coming of Christ, the perfect fulfillment of sonship in the days of His humiliation, and by the triumph and the glorification of His Sonship through the resurrection—His Church—is called God's "inheritance in the saints." Wider than the inheritance of Jacob is that of which God spoke when He said: "Thou art My Son, this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession."

The making of the sons of God is not an easy process. It is not an easy thing to achieve. It is not wonderful that such a man as Nicodemus should have said in the presence of the Man who declared to him the need of the new birth, "How can these things be?" Men are still trying to answer this question by bringing some sort of natural method to make sons of God, and they talk to us about "Natural law in the spiritual world." God forbid! What we are after is spiritual law in the natural world, that shall set aside all natural, and lift us up to the heavens in Christ Jesus, and nullify all these degrading forces of the earth earthy, and bring us into the liberty and life of the children of God. It is done by a tremendous power—"The greatness of the power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in heavenly places." What was this power in Christ? In the days of His humiliation He perfectly fulfilled in His humanity the part of a Son, not making Himself an exception to the rest, taking His place with us, beset by all the sins and infirmities of humanity. Surrounded by its

difficulties, subject to the condition of mortality. He nevertheless shows faith and sonship. We may see it constantly on its ethical side, in His own manner of life. When He comes into the temptation it is an assault upon His sonship. "You are a Son of God. You are hungry. Exert your power to feed yourself. You can make stones into bread." So He could; He fed the multitude in the wilderness by multiplying loaves and fishes. But He fed them by the will of God; and there had been no impulse of the divine will upon His heart that He was to exert that power now for Himself. So, standing as a hungry Son of God holding to His sonship above all things else, He replies, "The Son of God shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is infinitely better to be a hungry son of God than a man who has taken his life into his own hands. His idea of His sonship runs counter to one of our maxims. We are constantly telling ourselves, by way of salving our conscience for violating our sonship, that "necessity knows no law." But Jesus Christ held that law knows no necessity. It is God's law that we should not break that. Satan says to Jesus: "I will give thee the glory of the world and You can use it. You are protected as a Son is who should travel to the uttermost parts of the earth. Bow down and serve me"—stoop to conquer. "I will not conquer as the Son of God by the process of stooping, but by the persistence of sonship." So He declares always, "I do always the will of Him that sent Me." And again, "The Son can do nothing of Himself, but what He seeth the Father do." He follows that Father's will down through the supreme tragedy of life, Gethsemane and Calvary. And when the clouds come down between Him and the Father's face, He cries to Him still, unable to see and unable to touch Him, still, "You are Mine, My God"—"My God, why hast Thou forsaken Me?" So that from beginning to end there is not a break in the life of sonship, no activity that He exhibits otherwise than by an unfaltering and persistent filialness. He comes down to death as a Man who has exemplified sonship.

We talk about the difficulty of believing in the resurrection. A good many years ago some talked about the impossibility of it. At Pentecost, Peter looked at it in a very different way. He thought not so much of the impossibility of the resurrection, but of the inevitability. He could not be held by death. He was bound to get up. And in rising from the death, several things were achieved. First of all, He rises to deathlessness; it was the conquering of death. Death was the consummation of all the forces that could binder a man's perfection; and He has come to bring forth a perfect humanity. So He rises to deathlessness, strictly speaking. It may be doubted if yet anybody except Christ has been raised thus. There have been resurrections to life. The

Master restored the daughter of Jairus, and the son of the widow of Nain, and His beloved friend Lazarus; but He raised them to the same quality and type of life that they had before, and they died a second time. Perhaps again, when He was out of sight, Mary and Martha repeated the words, "Lord, if Thou hadst been here my brother had not died." But when Jesus Christ rose from the dead He rose into deathlessness. His human life was at every point perfect, so that St. Paul, in his argument in Antioch of Pisidia, does not count the fulfilment of the words, "Thou art My Son, this day have I begotten Thee," as being in the event of Bethlehem, but when He was begotten again from the dead—the resurrection. In Romans he declares that Jesus was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Designated and pointed out; yet far more than a mere designation. The perfection of humanity came to immortal life with His human nature perfected in every part, the spiritual and the bodily; but the glorified body adjusted to the heavens in the sphere of which it is to move, rather more than to the sphere in which hitherto He has moved in the earth. When He rises He appears to His disciples, but not as aforesaid. "Tell My disciples that I go before them into Galilee"—but not that He is going to walk in front of them, but "I will be there in advance. I will meet them there." There is no more journeying along the way after the former things. He belongs to that spiritual world, and seems to have its impression upon Him.

Some think that He has come to be the Head of the race and of the new humanity. I do not know that we can use a better term than that of the old theologians—federal headship. He has spiritual forces in His humanity that He can transmit by the power of the Spirit to them that are descended from Him, though a type of life all His own. He was not a "quickenings Spirit" by the birth at Bethlehem, but by the resurrection from the dead; and made it possible that by the power of the Spirit sons and daughters of the Lord Almighty should be born to Him and akin to Him. He is restrained in the days of His humiliation. For the supreme thing He had to give was His own—Himself; for He goes without rest that His people undergo. But now He has come to the altitude of a perfect humanity that never can be marred; and so, while before His resurrection He does nothing except by the Spirit, after His resurrection the Spirit does nothing but by Him. "He shall take of the things of Mine and show them unto you." And so there falls upon the heart that receives Him no mere rhetorically described birth, but a real, genuine birth—"Being born again by the power of life that was wrought in Him when He was raised from the dead and sat at God's right hand of authority and power."

It makes our lives of an unearthly type. It is not all that is wanted when we are merely content to restrict the old elements of life by some sort of moral arrangement—the qualifications wanted to make up a sort of mosaic of a negative kind. That is not the type of life which Paul would have approved of. These are elements of the earth. "But if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God;" "Ye are dead and your life is hid with Christ in God;" "When He shall appear, we also shall appear with Him."

We have in our time men talking about "His footsteps," about a Christian life that comes from copying them and copying the historical Christ. I do not care where that idea has ever been attempted, it has always led to morbidness. Thomas à Kempis himself could not escape it; and less, far less, men now who give us little books about "In His Steps." Our life is not a mimicry, not even a mimicry of the historic Son of God. It is not a copying, it is not undertaking to imagine His situation and fancying we are in it. It is a participation in His heavenly life. I thank God our spiritual life does not issue from the days of humiliation. Great and glorious as was His life as the Man of Sorrows, that is not the life in which our hope is. We never shall get rid of it. We do not undervalue it. We pore over the record of it with hearts weighted by the story of the depth of His humiliation. But the humiliation of Jesus Christ no more measures the descent of the divine life to reach us than the height of divine life to which He has lifted us. We are to partake of the divine nature and come into a sphere or level of life that you can hardly state in terms, where we dwell with Him in the heavens. We do not belong to this order. Neither can you gain the Kingdom of God, which is a kingdom of new-born souls, by merely reconstructing earthly arrangements. How often people say "Lo here!" or "Lo there!" But this machinery does not seem to work. You can not expect to go out with any system of reversed pulleys and lift up a world. We are not commissioned to that. We are to go out like the Son of God, with quickening influences, ourselves saved, seeking to save the lost. You may think that this program is not quite large enough, that it ought to have more ambitious pretensions, and all that. But I give you witness that when a son of God is born in this world it is an event that stirs the other world. When Jesus was born in a manger the angels broke out singing "Glory to God in the highest;" and there has not been born a solitary sinner by way of faith and penitence that has not brought the same rejoicing over a son of God come into the Kingdom. That is the one thing that the Scriptures give us to believe makes any stir in heaven. You can start movements—and we have a fresh one almost every day—but that is not the source of mighty

power. However skillful our arrangements may be, they fall short of producing a child of God and thereby enlarging the kingdom of new-born souls, except as those plans of God bring home upon the hearts of men the life-giving power of the Son of God.

We have been here talking of situations. I suppose we ought to have done so. But I notice that when I look too much on situations and the difficulty of doing here or there, I get very discouraged. I can think of more things that ought to be but are not, and more things that are but ought not to be, than the strength of my natural hope can carry. But when I think of Jesus Christ, raised from the dead for no other reason but to perfect our humanity and become the Dispenser of spiritual gifts, Himself the Son of God, I care not how complicated the situation or how difficult the conditions are, I have hope in Him. By this process He was to make all things new. I see before me some missionaries with whom I have stood in foreign lands where everything seemed hopeless and we were just a very small band, as small and insignificant as this Ephesian Church in that great city was. If you will let me speak a word to my old comrades, I will stop long enough to say: Don't be afraid; Jesus the risen Lord is going before you, working down beneath all human excitements and forces or passions, the mighty work of making sons and daughters of the Lord Almighty. And because He has risen from the dead we shall not labor in vain. You have reform schemes, and they won't work out; they never have worked out. They bring as much trouble as they remove. But making sons and daughters of the Lord Almighty assures the renewing of the earth in righteousness and true holiness. We Methodists, of all people, ought to remember that. You remember what Wesley sung when his followers were only thirty thousand—yet he began to sing:

“O the wonderful love that has deigned to approve
 And prosper the work of my hands!
 With my pastoral crook I went over the brook,
 And lo! I am broken in bands.
 Who, I ask in amaze, has begotten me these?
 And inquire from what quarter they came.
 My glad heart replies, They were born from the skies,
 And gives glory to God and the Lamb.”

The birthplace of Methodism was not Aldersgate Street, but the council chamber of the risen Son of God. I care not what the complications may be to-day, they are no worse than those that Paul looked upon. You think that the twentieth century is crowded with devilments of every sort; but Paul looked upon the heasts at Ephesus. You do not look out upon any a worse century than the one that Wesley looked on. And we have no less power, if we

will only come very close to Him, to have that power and share its life and become dispensers of it. If we will, we can be life-giving spirits in the sense that there are quickening influences that go from the Church. As was said in the paper by one of the brethren from England, we are the salt of the earth; and a little downright good salt will go a long way. In another sense, we are the light of the world. And if we are a light from this supernatural source, more and more we shall transform the nations that we touch, and contribute to the furtherance of that divine event when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ.

Let me say another thing. It will relieve us of a good deal of despair, as I have already intimated. We talk much of heredity and environment. There may be much in it. It is a fearful thing to have a bad heredity, and there is scarcely any on earth that is not somewhat doubtful, even the best. It won't do to hunt your heredity too far. You will at last land at Adam. I am ready to recognize whatever is in heredity and environment; and if we had only a natural force with which to combat these, we might as well have the world wound up and go into the hands of a receiver, if anybody could be found to receive it. It is absolutely bankrupt. But when we remember that we have the power which was in Him, when God raised Him from the dead and set Him at His own right hand in the heavenly places and gave Him superiority above every force, whether hostile or indifferent or friendly, for the renewal of the earth, your processes of heredity and environment can not withstand that. Our gospel is able to work in what the miners call "mighty low-grade ore"—refractory ores. And think of one of those tragic figures, a woman on the streets, whose name has been so smirched by shame and disgrace that the inspired evangelist does not seek to recall her name, and only calls her by that pathetic word, "A woman of the city"—He could touch her with life-giving power and set her before the view of the Jews as the exemplification of redeeming power. He could gather a thieving tax collector into the college of the apostles, and salvation came to another when he had heard only so much gospel as he could hear from the top of a fig-tree. We have been working in low-grade ores for a long time. I have been surprised at the surprise of the Christian world over the book "Twice-born Men." If you will go to Wesley's old *Arminian Magazine*, you will find more tales of that sort than Mr. Begbie ever knew. It has been going on all these years. I could tell from my ministry some stories of twice-born men and women that came up from depths where everybody had given them up, and became beautiful, blameless, holy sons and daughters of the Lord Almighty. May I tell you one? I went to a neglected part of the city where

I was pastor once, and stretched a tent. Never put up a tent where you have a church, but only where you have no church—I don't propose to use a spectacle to draw people to Christ. So we put up a tent, and the people came. One night a woman came, heavily draped in black. I was talking with her when one came and said: "I want to speak to you. Do you know to whom you are talking?" "I have not the slightest idea in the world." "That is one of the most shameful women of the city." I never did know how either he or some others had such particular information! I said, "I have no time to talk with you, then. She needs the gospel." So I talked with her as best I could. It seemed to me that if some godly woman should counsel her and pray with her better results might be achieved. So I looked over the large audience and saw one woman who, I thought, would dare to do it. She did dare it. And presently that poor mortal lifted the veil that had been hiding her shame, and her face was full of glory and of light. On the following Sabbath when, after talking with her and finding how genuine her experience was, I took her into the Church, men wondered. I will never forget her baptism. There were scores around the rail, and we went from one to another. The little children could give their names. Hardened, old, disgraced men could give theirs. Eventually I came to her and said, "Your name?" There was a hard case. Should she give the name of her childhood, and let the world know the shame of her family? Should she give the fraudulent name that would discredit her baptism and sincerity before her Lord? Then in a voice which was almost a whisper she uttered the name that her mother had given her before the name of shame was spoken. And with that name I laid her back in her Father's arms, a new-born soul. Yet some said, "What will you do with her?" "Do with her! Love her like a sister, because she is a sister—not a sister by mere relation of flesh and blood, but a sister by relation of a common kinship to Jesus Christ, our risen Lord. To this day she is walking worthily of the vocation wherewith she is called. I am glad we have got a gospel that will work among people of that sort, a gospel that can defy all your heredity and environment and difficult situations, and live like Daniel, fragrant and faultless, there in Babylon. We talk about engemics. I suppose there is something in that; but I have more faith in regenics. Regeneration by the power of the Son of God comes down upon us like the cloud above the tabernacle, and we feel His presence near and meet the Lord in renewals of life and true holiness.

It is getting on towards time to quit. I have just one other thing to say—many other things, but I will omit them—to say one thing in conclusion. When this spiritual life that has come out from heaven is in us, it becomes the best—I will not say argument, but the best—assurance of a future life. It is "Christ in us

the hope of glory." Wherefore, says the apostle, "He is the earnest of our inheritance, until we come into that life." Remember the story of Joseph in Egypt when he lay dying. Four hundred years stretched between him and the exodus. No priest is there, no written Scripture of which we have knowledge. And yet, foreseeing by faith, he gives commandment concerning his bones. The Canaan begun within one may be a cheerful prophecy of the Canaan to come. In Wesley's day we find the song—

"But this I do find, we two are so joined,
He'll not live in glory and leave me behind."

There is not one place where a son of God can go—"Because I live, ye shall live also." God is never the God of the dead, He is the God of the living. He is not going to have any sons that He will slay or let another slay. So it is not only true that Jesus Christ, the first begotten from the dead, was one who could not be holden of death, but every son of God comes to his perfection by the same process, and can not be holden of death. If we are asked, "With what body do they come?" we shall answer, not simply with the words of the apostle, "Thou foolish one," but rather with the words of the Master to the Sadducees, "Ye do greatly err, not knowing the Scriptures or the power of God." The power of life within us at the source of being gives assurance of the world to come. I do not know any illustration that would exactly express it. Perhaps there is a little parallel in that story of Columbus sailing over these Western seas, trying to find a land out of sight. His companions were beginning to be mutinous and distrustful of his enterprise. Standing on the deck one morning in the light of the dawn, while as yet he could not descry the shore line, he saw the birds come sailing from the land, and the fruits floating on the bosom of the deep, and then the cry was raised, "There is land ahead!" And so, coming up across the unknown sea that lies before us as men, for every man has to go over an uncharted sea, some of us with many fears, again seeing the fruit borne to us on the waves, in the midst of all our fears we cry out, "There is land ahead." And there is!

The service closed with the benediction.

AFTERNOON MEETING.

The afternoon session opened at three o'clock, under the presidency of Bishop C. W. SMITH, D. D., of the Methodist Episcopal Church.

The Rev. C. B. MITCHELL, D. D., of the same Church, had charge of the devotional exercises.

Hymn 653 was sung—

"O, day of rest and gladness."

The Scripture selection was Mark 2: 23-28, and Dr. MITCHELL offered prayer.

Addresses were delivered on "The Observance of the Lord's Day" by the Rev. W. J. YOUNG, D. D., of the Methodist Episcopal Church, South, and the Rev. A. J. COULTAS, D. D., of the Methodist Episcopal Church.

The Rev. J. A. James, of the United Methodist Church, who was to have given one of the addresses, was prevented from so doing by a somewhat serious accident which confined him to his bed. His place was taken by the Rev. W. J. Young, D. D., of the Methodist Episcopal Church, South.

He said that the subject was too large to be fully discussed on such an occasion. The treatment of it would depend largely upon one's point of view, and upon the section of country from which he comes. Into many places is creeping a larger and larger tendency to violate the Sabbath.

I suspect that those who formulated this subject had in view in referring to past observance of the Sabbath the conditions that prevailed in most of our Christian homes, when preparation was made on the Saturday so that all save absolutely necessary work on Sunday was avoided. Sometimes we speak of the "Puritanic Sabbath" with a sneer. But it was vastly preferable to the manner of spending the Sabbath which is prevalent in many places. We have come to a time when men glory in a growing sense of the sacredness of all days, and offer that as an atonement for absenting themselves from God's house on the Sabbath. If we need to sound a different note and insist upon the importance of the divine origin and nature of the Church of God and upon the importance of observing the Lord's Day.

Whatever we may think as to the origin of the Sabbath law, a necessity for Sabbath observance remains in our own natures and in the constitution of things around us. The hearts of men, though they may not know it, cry out for things unseen. What a demand for rest; what a demand for fellowship with God!

When we gather together on the Sabbath we have an Easter. Upon the Lord's day, in the place of prayer, there comes a vision of the heavenly life. It is they who have come together for worship on the Lord's Day, and have found their minds and hearts going out into the heavenly life so that heaven has come down their souls to greet—it is these who have a vision of heaven upon their mountain tops and on the ocean and in the vales they tread.

Not always have we been wise in our observance of the day. Sometimes it has been unattractive. Often there is a demand for recreation. Men who are tired sometimes contend that it is better for them to go out and commune with nature than to go to God's house. And there has been an unsettling of faith in various directions. And foreigners unused to Sabbath observance have come into our lands. Now, is there anything that can be done? Yes! The State can do something. It can at least make it possible for men to abstain from all except absolutely necessary labor. It can pass laws against violation of the Sabbath. It can make it possible to worship in quietness. It can put into power men who will enforce good laws.

The Church can do much. It can make the Sabbath attractive. It can help to break the hold that material things have on men. It can, itself, be more spiritual, valuing spirituality above beautiful houses of worship and fine music. Much can be done by the home. Here is the citadel of the Church's life, and of the nation's welfare. In nine out of ten cases of violation of the Sabbath the trouble is in the home.

I call to mind my own childhood home, when on Saturday every preparation to keep the Sabbath holy was made beforehand. And the Sabbath was to us the most attractive of all days. What our land needs is a revival of religion that shall stir the depths of the nation's heart.

The Rev. A. J. COULTAS, D. D., of the Methodist Episcopal Church:

The Sabbath is deeply founded in the will of God and in the needs of society.

Whatever may have been its origin, it stands in the Decalogue as the fourth commandment, coequal in authority with, and as binding as the first or fifth or any one of the ten.

It has been held to be a derived institution, brought over to the Hebrew nation from more ancient peoples. There is no ques-

tioned proof of this, but even if there were, the Hebrew Sabbath stands out clear and distinct in principle and practice from all other appointed days.

The important question is not, How ancient is the Sabbath? but, What authority has it over life and conduct?

There can be but one answer to that question, for the fourth commandment ranks with the other nine in the tables that were written in stons, and which were afterwards to be written on man's hearts. And if the other commandments are divine, so is this.

There are certain fundamental and eternal principles underlying all the commandments. The underlying principle of the fourth commandment is physical rest and spiritual culture. The commandment is economic and ethical.

There may be differences of opinion as to the origin of the Sabbath, and there may be differences of opinion as to how it should be observed, but there can be no difference of opinion regarding its benefits to the morals, the health, and the progress of a people. The Sabbath can not be profaned without a loss to body, soul, and mind. A corrupt Sabbath means corrupt morals. The lowering of the standards of Sabbath observance means a blunting of the conscience and a weakening of moral fiber. To deny the soul the spiritual culture which it should receive upon the Lord's Day impoverishes and dwarfs man's highest nature.

Medical science and political economy attest the value of the rest of one day in seven. The Sabbath is a day of compensation, making up in the poise and strength of mind and body what the ordinary rest fails to bestow. The Sabbath is as much physiological as it is theological. It stands for renewed vigor of mind and body. The laboring world can not be without it. Lord Macaulay said, and well said, "While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is being performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, and with renewed corporeal vigor."

It has been stated by those who have made a study of the question that the life of the laborer who works seven days a week, year after year, is limited to twelve years.

These are among the considerations that establish the reasonableness and necessity for the Lord's Day.

Now the fourth commandment simply states a principle, a fundamental precept or law. The details for carrying it out are not indicated.

In its interpretation men go to extremes. At one extreme we have the Puritan Sabbath, at the other the Continental. The Jews,

in their final application of the law, went to an extreme, and the Sabbath or Judaism, especially the Sabbath of the scribes, became, by its restrictions, an intolerable burden. The scribes prohibited no less than thirty-nine different kinds of work. Some of their refinements were petty and ridiculous; as, for example, the tying or the untying of a knot was counted a violation of the Sabbath. They made this rule more ridiculous by the exception which they allowed, namely, that if the knot were tied or untied with the right hand, it was lawful. Thus the Sabbath was turned into a day of unbearable refinements and of mere externals of observance.

It was against this perversion of the Sabbath that Christ set Himself, when He gave us the New Testament interpretation of the principle of Sabbath observance, which must ever be our guide in deterring human conduct. "The Sabbath was made for men and not man for the Sabbath: so that the Son of man is Lord even of the Sabbath."—Mark 2:27, 28; R. V.

Two truths are imbedded in this statement:

First, the Sabbath is a humane institution; it is for the benefit of man.

Second, Christ is Lord of the day; to Him, on that day, allegiance is especially due.

Then, if we study the conduct of Christ and His disciples on the Sabbath day—how, on that day, they plucked the ears of corn because they were hungry; how the impotent man at the Pool of Bethesda was healed; how, on that day, other miracles were performed, we learn that the law in His mind had its qualifications, and that the mere ordinance must sometimes give way to the law of necessity or mercy. The day, in Christ's interpretation of it, was clearly meant for man's highest good, physical, intellectual, spiritual, moral, and may be, and must be, so used.

Nevertheless, let us not forget what is so often not emphasized in quoting the above passage of Scripture, that Christ is Lord also of the Sabbath—that it is His day, that He claimed ownership and lordship of the day, that to Him, on that day more perhaps than on any other day, we must surrender our time, our talents; that He, on that day, has a right to our thoughts, our plans, our prayers, our devotions; that He is Lord of the day, and must hold sway over body, mind, and soul.

It is well known that the Sabbath in our own day has swung to the other extreme of reckless liberalism. Puritan New England, from whence I come, is no longer Puritan, but Continental. Everywhere there is great disregard of the Sabbath. In the cities there are the open theater, the vaudeville, the moving picture show, and the so-called sacred concert. Everywhere the people are thronging; the trolleys, steam cars, and excursion boats are crowded.

The summer resorts are filled with frivolous and often disorderly people. The automobile speeds over all roads. By actual count on a certain Sabbath, four hundred automobiles passed by a given spot on the road leading to New England's famous Cape Cod. And all this is true not only of New England, but in the United States generally. The Continental Sabbath, with its freedom, its license, is here; but those who desecrate the day are not all from Continental Europe.

Two things, among others, can be done to reclaim and preserve the day.

1. There is the power of personal persuasion and example. Let every Christian be faithful to the higher purposes of the day. The observance of the day will rise no higher than the standard set by our leading Christian men. The employer must not expect his clerk to do otherwise than he does upon the Sabbath day. If business men, manufacturers, and contractors keep clerks and laboring men busy on the Sabbath, they compel a desecration of the day and negative all moral influence over them.

I shall never forget a banquet which I attended, given by the board of trade in a city where I was once a pastor. Many business men were there, with invited guests from other cities. Seated at the head of the guests' table was the most influential man in the city. He was the senior member of a large business concern, held various positions of trust and honor in the city, and was very wealthy. In a speech he made that evening he took occasion to refer to the fact that in all his business career he had not opened any business letters on Sunday. I shall never forget the influence his testimony to this careful regard for the Sabbath had upon myself and others who were present that evening.

Not a few of our business men may say that it is necessary to open their mail on Sunday, that something important may come to hand, without the knowledge of which their business would be seriously affected. That no such reason exists is well illustrated by the prosperity and progress of this city of Toronto. If I am rightly informed, the postoffice in this city is closed on Sunday. No mails are delivered or obtainable, not even postage stamps are sold. There is a collection from the street boxes in the afternoon at five o'clock, but that is all. And yet Toronto is prosperous; her many industries are thriving; her banking institutions are on almost every corner; great buildings are being erected. She is spreading out in various directions. Her population, now more than four hundred thousand, it is confidently prophesied will in seven years reach a million. Surely the closing of the postal service on Sunday in Toronto does not interfere with her commercial prosperity. Rather may we not say that the very progress of this beautiful city is due, in no small degree, to her high regard for

the Sabbath day? And may Toronto never cease to keep the day in sacred observance!

We have much to say in these days about the estrangement of the laboring classes from the Church. Does not the question of Sabbath observance have something to do with this? It has been estimated that there are four million laborers in America who are compelled to work every day alike, or risk the losing of their job if they do not comply. Is it any wonder that such men lose regard for the Church, since it is the Christian capitalist who, in most cases, keeps these men at work?

Upon the capitalists, the leading manufacturers and business men of our time, rests a great responsibility and opportunity. For they, by their personal example and by their methods of business, can do more than any other single class of men to rescue and preserve the Sabbath day.

2. There is the power of organized movements. So far has the Sabbath gone from us that organized effort to reclaim it is a necessity. There are various leagues that have been organized for this purpose. They seek, by public addresses, by the distribution of literature, by the execution of law and the securing of new laws, to rescue the day.

In this connection may I call attention to an organization within the Church which has done and can do a great work in redeeming the Sabbath? I refer to the Christian brotherhoods. One hundred thousand men in the Presbyterian Church are organized in the brotherhood movement. In the Congregational Church there are a hundred and fifty thousand, in the Methodist Episcopal Church a hundred and fifty thousand. It is estimated that in the various denominations there are one million men organized into brotherhood chapters. There are many works of a religious and social character which these brotherhoods are doing, but here, in reclaiming the Christian Sabbath, lies a field of immense possibilities.

In a certain Western city the brotherhoods of several Churches federated for the purpose of investigating the conditions and working hours of the clerks in the grocery stores. They became convinced that it was unnecessary for the clerks to be held so long Saturday evenings, and they set about to remedy the evil. The labor organizations of the city, learning of the work of the men of the Churches in the interests of the laboring clerks, were inspired to join with the brotherhoods in their endeavor, and added their efforts not only to bettering the hours of the clerks, but to the doing away with Sunday baseball. The combined movement was successful—the hours of the clerks were shortened and Sunday baseball was eliminated.

What has been done in this instance has been done in others, and can be done in many more. Here is a distinct program for

the men of the Church, and may the day hasten when men of the Church and of the labor organizations, seeing eye to eye, shall join their forces for the maintenance of the high ideals of a Christian Sabbath, and, indeed, for the moral and social betterment of men on all days of the week.

The Rev. JAMES CHAPMAN, D. D., of the British Wesleyan Methodist Church, moved, and the Rev. T. E. FLEMING, D. D., of the Methodist Episcopal Church, seconded the following resolution, which had previously been approved by the Business Committee, and which was now adopted by the Conference.

"That we believe the desecration of the Lord's Day is one of the greatest obstacles to the proclamation of the gospel and the advancement of the Church, and the chief cause of the neglect of God's House and the profanation of His Holy Name.

"We therefore urge upon all our people so to order the course of their own lives, and so to use all their influence, that God's Holy Day may be preserved for His proper worship and service.

"And we appeal to the governments of the Christian states to maintain the sanctity and authority of the Lord's Day, which is essential to the peace and prosperity of the nations."

EVENING SERVICE.

The presiding officer was Bishop COLLINS DENNY, D. D., of the Methodist Episcopal Church, South.

The Rev. Dr. W. L. ARMSTRONG, the pastor of the Metropolitan Church, offered the invocation and announced Hymn 111—

"Joy to the world! The Lord is come."

Prayer was offered by the Rev. I. P. MARTIN, D. D., of the Methodist Episcopal Church, South; and Hymn 62 was sung—

"I'll praise my Maker while I've breath."

The address of the evening was by Sir ROBERT W. PERKS, Bart., of the British Wesleyan Methodist Church; subject, "Methodist Brotherhood."

My dear brethren, I am not a preacher, not even a lay-preacher; but, at the same time, I will try to take a passage to-night and have some points upon it for your consideration. The passage is, "Do

good unto all men as ye have opportunity, but especially to them which are of the household of faith." I suppose I am correct in saying that in that word "men" the apostle meant to include women. So to-night when I speak of Methodist brotherhood I want to include the larger Methodist sisterhood. For who can read the life of Mr. Wesley and the early Methodist preachers, who can study the triumphant course of the Methodist missions in all lands and times, without knowing what Methodism owes to the courageous woman of Methodism? I am reminded to-night that I am not speaking alone to a Canadian congregation, but what I have to say must be spoken to the Ecumenical Congress now gathered in this city, one of the most remarkable assemblies that Methodism has ever witnessed. Have you come into this Church within the last few days? You could have shaken hands with men from Great Britain and Ireland, the United States and Canada, Australia, New Zealand, South Africa, China, Japan, and India—all Methodists, all preaching the one Methodist gospel in various languages, in various forms, to vastly different audiences, but all aiming at one object, the salvation of men by the preaching of the gospel of Jesus Christ. The congress is a Methodist congress. It is to some extent a Methodist family party, speaking sometimes in strange dialects, all familiar with the same hymns, all proud of their rich history, all, in spite of tones of self-humiliation and occasional dreary pessimism, with their faces to the rising sun; all full of hope and courage. And why? Because we all know that the militant and aggressive work of the Methodist Church we are all trying to follow in the footsteps of the unconquerable Christ. We are sometimes cautioned to speak with hated breath of the past work and the present affairs of Methodism. Doubtless there is to-day a somewhat painful tendency to speak of every movement in tones of exaggeration. May I just in a sentence indicate the vast efforts which Methodism has at this moment upon its heart for the saving of the world and for the regeneration of society? We were told the other day by our statisticians that there were thirty million Methodist adherents to-day in all lands. Whether that statement is accurate or not, I do not know. But there is very certainly a band of advocates who, if impressed with the grandeur of their message, could turn the world upside down. What would a political organization give for the millions who are active workers of Methodism? One million teachers and officers in our Sunday schools? One hundred thousand lay-preachers voluntarily going forth, especially in the Old Country, to preach Sunday by Sunday, the unsearchable riches of Christ! Upwards of one hundred thousand places of worship; some of them like this, magnificent, ornate, with beautiful music, and some simple, on the country

roadside, with nothing but the four plain walls and the slated roof and the hot furnace in the center, hut, thank God, the very entrance to the gate of heaven!

Now, my brethren, to-night, I have to ask you to consider whether our Church has done all that it should do or could do to unite these great material forces, these battalions strong in culture, in personal influence—has Methodism done all that it should do or could do to unite these vast battalions for the mutual help of the people called Methodists? The other day we passed a resolution in the Congress fraught with great significance. I venture to doubt whether since the days of John Wesley Methodism has ever passed such a momentous resolution as that which we passed on Wednesday last. And in days to come, when the Methodism of Canada will be more potent than it is to-day, when your million will perhaps have swollen into many millions, and when the Methodist Church will be planted in many of those great cities which will spring up in the great Northwest, you will be able to look back, I think, upon the step which we took at this Toronto Ecumenical Congress. Because we passed a resolution which will not be allowed to be a dead letter like so many resolutions. We passed a resolution constituting an "International Methodist Commission," consisting of representatives of the Eastern and Western Churches. The duties of that committee will be to form a sort of keystone of the arch of Methodism. Hitherto our Churches have had no mutual communication in different lands of a formal nature. We have picked up what information we could from the religious press or from correspondents or from formal resolutions. But now we have a sort of standing Methodist council of war—an agency which I trust will be a medium for concerted Methodist action by the united Methodist Churches throughout the whole world for repressing wrong, for advancing right, for protecting the oppressed, and for hastening, as far as such an agency can do it, the coming of the Kingdom of Christ. Our Methodist brotherhood is an attempt to use the federated forces of the Methodist Church, as I said a moment ago, for the benefit of the Methodist people.

I think that, if I had time this evening, I should have no difficulty in showing, for those who are fond of precedent and who will never take a step in life unless they have a precedent for doing so, from the journals of Wesley and from the more important action of the early leaders of the Christian Church, that we are in the true Christian succession, and Methodist succession, in the suggestions now being made. Perhaps you say to me, "We are a practical people. Methodism has been called 'applied Christianity,' and 'Christianity in earnest.' Don't deal in these generalities. Give us something that is concrete. How do you mean to link Methodism together for the mutual benefit of our people far and near?" In

the first place, I would say that we want in every city and town in the wide world a voluntary committee of Methodist laymen and women, who will be prepared to welcome to that town and city or hamlet any Methodist youth or girl or family entering that place. And we want it possible to have a register of such people, so that our Church may know to whom to send her people when they go into such a center. You say, "But all this is already provided for." Theoretically, yes; practically, no. We have the old-fashioned "note of removal" in the Old Country; but it is seldom used. I dare say that there are thousands of families in this Dominion of Canada who have got Methodist "notes of removal" stowed away in some corner of the trunk. We want, I say, in every city of importance and in every hamlet and town in the world, a committee of Methodists who are prepared to hold out a helping hand to the Methodist who comes a stranger, friendless, into such a city.

In the next place, we want, as a united Church, to do something on Christian lines with reference to emigration. I don't know whether many in this church to-night, especially our delegates, have been down into the steerage of an emigrant ship crossing the Atlantic. If so, you will have seen the conflict on many faces between hope and despair, the bewilderment of those people as you talk to them concerning the future, their hopeless ignorance of what they are going to do and how they are going to establish themselves in their new land. They have taken no pains to discover whether they are going to the right centre, whether the trade they know is practiced in the towns whither they are going. They have been assisted emigrants in the old land. They are going as far as their money will take them. Surely, we ought not to allow any Methodist—I am speaking now to my fellow-Methodists in Great Britain—we ought not to allow any Methodist emigrant, whether he is a Wesleyan or a Primitive or a Free Methodist, to leave our country, without seeing that the utmost possible has been done to take him cheaply to his destination, to locate him in a place where his particular qualification may best be used, to see that he has Methodist friends all along the route of his journey, that, if he is going to cross your great continent, he is suitably lodged in homes where he will not be exposed to vicious surroundings, where many a Methodist boy and girl has been stranded for life. I say that we, as Methodists in the Old Country, ought to see, and can see if we would only pursue it, a common-sense system such as our friends surely can easily devise, which shall be a benefit to the emigrant and a benefit to those of other lands, and a benefit, above all, to the Church of Jesus Christ. We want organized immigration.

May I say in passing, it is a mystery to many of us that the

governments of these other countries have not handled this problem themselves, and the municipalities. You have only to look at the names of some towns and cities in this dominion to see reproduced there the names of towns in the Old Country. It suggests to one's mind how important, how peculiarly advantageous, it would be to many of our great municipalities, if they, instead of establishing farm colonies in our own country in some ontillable and unprofitable marsh, would only direct their municipal and other agencies to work out the same problem in some part of the king's dominion, where the same money would produce enormously different results. You will pardon me perhaps on a Sunday night dealing with these business aspects of the Church of God. You may say, we are told very little in the New Testament about the business arrangements of the early Church. That is quite true. They must have had their campaign at first of some sort. We are told very little about that. We are not even told what the apostles personally looked like. There were no interviewers, so far as I can learn, in those days. Certainly there were no photographers. They had to get along as best they could; and we know very little about any business arrangements of the early Christian Church. I wish we knew a great deal more. But, at the same time, the success which followed the work most have involved careful, business, methodical arrangements by men who were up-to-date, who knew the country, and were business men. I feel, therefore, a little comfort when I have to speak to-night upon a subject which perhaps some of my brethren in this congregation will consider almost too secular for a Sunday night in this great church.

I have spoken of the "welcome committee" in every city of the world, for the Methodist entering such places. I have spoken of organized Church immigration, under the aid and assistance of our Church. May I say in passing that the Church of England has already got an organization of this sort? But there is this singular condition—their aid is only given to emigrants who either are or are prepared to become members of the Anglican Church. Nobody else can apply for assisted emigration in connection with the organization of the Church of England in our country. The Roman Catholics have that active committee, ever watchful over the souls and the bodies and even the purses of their people. They have got an active organization. Then, why not the Methodists? Mr. Wesley said that we must not let the devil have the best tunes. And he put some of his best hymns to popular tunes. We do not do so to-day. What the effect would be I do not know. We could hardly excel for beauty the solo that was sung to-night.

The third sphere of work is employment. I have talked to many laymen attending this congress during the past week, men

who are masters of great industries, who employ in many cities of the world hundreds and thousands of people. And I have not spoken to one who has not said to me: "I could always find places in my works, or my factory, or store, or shop, for efficient and trustworthy Methodist employees." If this is the case, why should not we try to put the Methodists who want employment into direct communication with the employer who is prepared to give him employment? You say perhaps, "O, but that is an interference with the organized institutions which are controlling the labor market." If we were to trouble ourselves about every objection which can be started against any project in life, we never should take any step forward for fear of failure. May I point out that there has never been a movement in Methodism during the last century which has not been branded with failure at the outset, even before it was launched, even by powerful leaders in the Methodist Church? When I started some years ago to the Conference in Great Britain that we should start a fund for raising one million sterling from the rank and file of the people, I was listened to with incredulous silence. Nothing could have been more alarming than the chilly silence with which the Conference of our country received that suggestion of mine. For one hour and a half I spoke, and not one single cheer of "Hear! Hear!" or "Amen," and still less a "hal-lelujah." So we must not be afraid of critics.

I have spoken of a register. I have spoken of immigration. I have spoken of organized efforts to secure employment. And the Methodists are able to give that employment. There is not a great city in the world, there is no great corporation or institution in the world, where you will not find godly, tender-hearted Methodists in control and in positions of influence. They are willing to throw out the hand to struggling young Methodists. Why should not we help them to grasp it? There is one other feature, and I must pass it over quickly, because with some of my friends and even in my own mind it is a debatable point. Mr. Wesley started, but had to abandon it later, a loan society. He made only small loans. He never loaned more than five pounds. But he states in one of his journals that he never lost a single penny of what he loaned. We shall not, perhaps, at this moment couple with this project a scheme for loaning money. But we shall give such aid where it is required; and it has been required in many, many cases which we have assisted since this project was first suggested; and that has been found of wonderful assistance.

Now, two strange objections have been made to this scheme of a Methodist brotherhood, "hands across the sea," the clasping of the hands all around the world by the Methodist people. First of all, a man comes forward and says, "You are interfering with the functions of the state. This business that you have stated must

be attended to by the community collectively, and not by the Church individually, still less by the Church collectively." In answer to this I have to point out to you students of Methodist history—(you remember the Canadian preacher who made the very able address saying that the time might come when you would have to brush aside the past history of Methodism. I am not going to argue that to you now.) But I want to point this out to you, that the Church has been the pioneer and not the humble servant of the state in measures of great social reform. You have only to read the history of our country to find when it was one of the fundamental principles of great republics that the people must not know anything, that ignorance was bliss.

Our Methodist Church has always repudiated that devilish doctrine. When the titled classes and the aristocracy of our country kept the people down, the Methodist preacher came along and said, "These men must be taught to read and write, and think and act." Long before the state stepped in, the Methodist Church came along and advocated education for the people. Who was it that flung its forces into the scale against slavery first? It was the Christian Churches. And the late factory laws in our country? Was it the manufacturers who were the first in the field for the reform of the factory laws? It was not. When I was a boy I saw an old woman in Lancashire who told me that when she was young, women were chained to machines in the factories and to the troilles in the pit, turned into beasts of burden. Who was it that had to protest? It was the Christian Church. So I might refer to many reforms—the great temperance reform. Who have been the leaders, and who are the leaders in that to-day? Who are in the very forefront in that great reform? It is the man of the Church. Is it not better that the Christian Church should encourage our people to undertake this work individually and give benefit and sympathy and love, rather than that it should be left entirely to the state? The time may come, and perhaps is coming, when in all countries we shall hear a lot about compulsory state philanthropy and a lot about interference of the state in the matters of the people. At all events, whatever the upshot may be concerning the action of the state in our lives and in social reforms, I wish to point out that the state has always had to follow in the wake of the Church in many of these great movements.

But another man comes along—I saw one writing in a powerful newspaper the other day—who says, "Pay no attention to this. It is a retrograde step. It is a narrow movement. It does not correspond to that feeling of universal charity which looks to the spirit of a united Christian Church." Now I wonder what was to be said to that. It made very little impression on my mind, because it is a very useful thing in life not to stop doing something that

you can do because you are anxious to do something which you know you can not do. And Methodism is a practical Church. We are not theorists; we are not idealists; we are not dreamers; we do not aim at the stars when we ought simply to aim at a lamp-post, or something nearer, at all events. I thought to myself, "I will say what John Wesley said on this point." And I am bound to say that I do not agree with John Wesley, because John Wesley is far more advanced on this subject than probably I should be. If he were alive today probably he would agree with us. But Mr. John Wesley was faced with this question himself. He had people in his Church starving, out of work, and he says, "I reminded the assistant that some of our brothers and sisters were destitute of needful food, were destitute of clothing, were out of employment." What did he do? He formed at once co-operative societies for working under his own direction. He bought, and had articles manufactured, and devoted the surplus money to some other charity. That is what he did. It was a step in practical reform. But he had to make rules for his society. And that is a very different thing from making rules for yourself. You have a sort of latitude in making rules for yourself. Charles Wesley was always a sort of drag on John. But they both signed the "rules of society." And he says that they must do good, "especially to them that are of the household of faith or groaning so to be, employing them preferably to others, buying one of another, helping each other in business." I am not going to suggest to-night that we go so far as that. But I quote John Wesley as my authority, in reply to the man who tells us that when we are trying to utilize the forces of Methodism throughout the world to help one another we are doing something sectarian and something which ought not to be approved.

There are always objectors to every movement; and I do ask our critics, as I asked the critics of the "Twentieth Century Fund," to stand aside and not stop those of us who were willing to carry it through, to see that by this great agency we can do a great deal to advance the kingdom of Christ. I have only one or two more remarks to make before I sit down. We are, as we have been reminded during this Congress, living in a new age; and we have to deal with new problems. There is the industrial discontent in every land. You have the rapid mobilization of labor; you have the equally rapid centralization of wealth and capital; you have the rebellion against authority and even against law. How are we to meet these ominous signs? We are to meet them in the same way that our fathers met them in the days of Wesley. We are not to fear them. We, as a Christian Church, must face them and weigh them and see what they really are. Then, with the Bible in our hands, with the gospel of Jesus Christ upon our lips, we shall be able to change the face of society, not by new social laws,

but by the change which is effected in the heart of the individual when he first grasps that great truth that he is a son of God and that he is saved by the redeeming blood of Jesus Christ. Change the unit of society, and you change the state. Alter the habits of the man in the village, and he soon produces his impression upon society and the neighborhood and the town. We have but one course to take in facing these great and perplexing problems. We have to follow in the same old, well-tried paths of our fathers in the days of Wesley. In those days England and other countries were as disturbed as to-day. They were ignorant; but to-day they are informed, and that is a grand asset in the cause of Christianity. We do not want to deal with uninformed and uninstructed people, but with thoughtful people who can accept the truth as it is in Jesus on the basis not of mere authority, but of reason. And, my dear friends, let us never forget that it is by the commanding power of Jesus that we can hope to regenerate the world. And, as we think to-night of the Methodist brotherhood, let us never forget that great brotherhood of the skies, that countless company of the saints of God, who are watching us and in alliance with us, but above all, our Elder Brother.

The congregation, led by the choir, sang Hymn 347—

“Salvation! O, the joyful sound.”

after which the service closed with the pronouncing of the benediction.

THIRTEENTH DAY.

MONDAY, OCTOBER 16TH.

TOPIC: THE TRAINING OF THE MINISTRY.

FIRST SESSION.

THE presiding officer was the Rev. E. HUMPHRIES, Ph. D., of the Primitive Methodist Church of the United States. In the absence of the Rev. S. OGATA, D. D., the Rev. F. D. BOVARD, D. D., of the Methodist Episcopal Church, conducted the devotional services.

Hymn No. 682 was sung—

"How beauteous are their feet."

The Scriptures read were 2 Cor. 4:1-7; 2 Tim. 1:6-14. Dr. BOVARD offered prayer.

The Rev. JOHN G. TAPNER, D. D., of the British Wesleyan Methodist Church, read an essay on "The Improvement of our Theological Colleges."

The subject assigned to me under the general heading of "The Training of the Ministry" is "The Improvement of Our Theological Colleges." After making many inquiries from those who know the conditions which obtain in the United States, in Canada and elsewhere, as well as in the various Methodist Churches at home, I am driven to the conclusion that the problem before us is exceedingly complex, owing to the great differences in their constitution and methods of working. I can not hope to say much that will be capable of universal application. Therefore, all that I shall attempt is to present to the Conference some general considerations and suggestions based upon my own experience and observation. It would have been easily possible to use the time allotted to me in a wearisome and probably ineffective comparison of different methods. These differences will, doubtless, be brought to light during the discussion this morning.

Ten years ago, in an appreciative article on the Third Ecumenical Methodist Conference, the Spectator said, "The Wesleyans are and always have been among the greatest and best of educators and, what is more, of educators of the spirit." This is

a generous estimate, but it is the judgment of an unbiased observer from without. Our people eagerly avail themselves of the stepping-stones to knowledge which, in our days, make higher education no longer the privilege of the few. Hence, in general culture, the minister must, at least, command the respect of his congregation, and the training of the ministry must, above all things, be the education of the spirit.

The mind of a minister may be well furnished with classical and critical knowledge, with linguistic and literary lore, and still he may not be thoroughly furnished unto every good word and work. He may be "deep versed in books, but shallow in himself." All this may be taken for granted, and yet there are no signs that saintly pastors and ardent evangelists will become less numerous as the number of scholars in the ministry increases. I know that John Wesley said, "My preachers are not learned men"; but he also said, "They are masters of what they teach."

The problem of the training of ministers, therefore, resolves itself into the question, What are they to teach? Apart from the innumerable things which it is an advantage for them to know, what is it essential that they should be competent and apt to teach? The answer to this comprehensive question may be deduced from the words of the great commission. The ministers of Christ must have a gospel to proclaim, they must be able so to preach that gospel as to make disciples of men of all nations, and they must also be competent to teach men everywhere what is implied in obedience to the Savior's commands.

At the Edinburgh Conference, Dr. Douglas MacKenzie summarized the knowledge which a missionary requires under two heads—the knowledge of Christianity, and the knowledge of the country to which he brings Christianity. All ministers are missionaries, though some work at home and some in foreign lands. At any rate, every minister requires not only the knowledge of Christianity, but also the knowledge of the environment—mental, moral, and spiritual—of those to whom he would fain commend Christ.

The knowledge of Christianity—how much is involved therein! A moment's meditation on that theme is sufficient to remind us how manifold are the subjects which ought to be included in the curriculum of a college devoted to the teaching of theology. But in most, if not in all our colleges, tuition must also be given in subjects which more properly belong to the high school or secondary college. Is there not room for improvement here? Ought there not to be improvement in this respect in the near future? If our Conference will make it possible for the tutors in our colleges to eliminate some, if not all, secular subjects from the time-table, they will rejoice to concentrate upon theology in its manifold branches. A few years ago, Dr W. P. Paterson, in his inaugural address as

professor of divinity in the University of Edinburgh, referred to the indefinite expansion of the territories which the theologian is expected to survey. The truth of his striking statement can not be challenged: "for its adequate treatment systematic theology requires not a chair, but a department." But if this be true, what follows? I leave you to estimate how many chairs, or rather how many departments are required for the adequate treatment of theology—apologetic, biblical, historical, as well as systematic. I know that this suggestion can not be carried out without an increase of income. But our Churches need to realize that it is false economy to spend tens of thousands upon the erection of churches and mission halls and only thousands upon the equipment of colleges for the training of men, upon whose effective ministry it depends, under God, whether or not these costly buildings shall answer the end for which they were built. There are, I rejoice to say, some welcome signs that our far-seeing laymen are taking this subject into their serious consideration.

It is my duty, however, to add that the improvement for which I look in the near future will be an extension, along the same lines of evolution, of the improvement effected during the last thirty years. Further progress has been retarded only by unwillingness to insist on the attainment of a higher standard of educational fitness by candidates for the ministry. My contemporaries know that, in their student days, the teaching staff of a residential college of seventy men consisted of a tutor in theology, a tutor in classics, and two assistant tutors. Of necessity, the connotation of the term "theology" was narrowed, and it would be hard to say what subjects did not attempt to shelter under the classical umbrella. The appointment of a tutor in biblical languages and literature at each of our colleges marked a distinct stage in the evolution, followed, as was inevitable, by subdivision, that is to say, by the assigning of the Old Testament to one tutor and the New Testament to another. When these tutors can confine their energies to these subjects, and are no longer responsible for classics or for philosophy, as the case may be, further progress will be made, for which previous improvements have prepared the way.

Looking beyond Methodism for a moment, we discern a more general agreement in regard to the necessity of what may be called the professional training of ministers. Doctor Arnold of Rugby held that a minister must be an educated man, a gentleman, and a Christian, but that special training was neither necessary nor desirable. There is a reaction against this view, even in the Anglican Church, where it has been most influential. This change in sentiment was vigorously expressed a few weeks ago by the Bishop of London. "I believe," he said, "that every one of us would have been better, whatever our university education may have been, for

the control and training and proving of a theological college afterwards." Writing from a similar point of view, Dr. Paul Drews of Halle has recently published a pamphlet dealing with some problems of practical theology. He pleads for compulsory post-graduate courses in theological colleges (Predigerseminare). The trend of these arguments is in favor of residential colleges, with their opportunities for pastoral oversight, brotherly fellowship, the discipline of character, in a word, the education of the spirit. I should certainly regard it as an improvement if non-residential theological colleges were made residential. The widening of interest which Doctor Arnold was anxious to secure can often be supplied by proximity to a university. Then there is opportunity for attendance upon suitable courses of lectures, and fraternization with non-theological students.

A further question remains. If the teaching in our colleges were restricted to subjects properly included under theology, should the curriculum be still further limited? For example, should students be exempted from Greek, in order that they may have more time for theology? Bishop Westcott's reply to that suggestion has always seemed to me most cogent, "Is not theology Greek? What else is it?" Doctor Westcott's contention is that the New Testament could not have been written in Latin, and to establish that contention he contrasts the Latin rendering with the Greek original of "The Word was made flesh." It is not needful to make the whole of Christianity to depend on the Greek Aorist and the preposition *ἐν*, in order to maintain that the possibility of acquiring a working knowledge of the Greek Testament should be afforded to every student for the Christian ministry. "From whence proceed so many dissensions in religious matters, but from ignorance of grammar?" It is nearly four hundred years since Scaliger asked that question, but it is not irrelevant to-day. On similar grounds a plea for the training of ministers in philosophy may be based. It is an axiom that the chief problems in theology emerge first in philosophy, and it is a fact that, notwithstanding some unwise modern disparagements of theology, there is always widespread and intense interest in ascertaining the bearing upon Christian theology of the most recent results of scientific research, historical criticism, and philosophic speculation.

While we aim at the improvement of our colleges by lessening the number of subjects taught, we must not carry too far the process of simplifying. Theology has for its theme "the many-hued wisdom of God." The unity of the manifold is not to be demonstrated by omitting all the elements of the manifold save one. Nor should we try to simplify by acting as though

"New lights indeed on the earth may shine,
But nothing new upon things divine."

Florentine the Mystic is not to be limited when, in his anxiety to live the simple life and not to conform to new fashions, he asked his tailor to make him an old coat. If the training of the minister includes, as surely as it should include, knowledge of his environment, as well as knowledge of his message, the subject of his discourse will be everlasting truth, but the languages in which his thoughts are clothed will be adapted to the modern mind. In this connection I would emphasize the importance of requiring students frequently to write essays or sermons, in order that the art of expression may be learned.

There is danger, I know, in insisting upon knowledge of environment. The danger arises from the urgency of demands for the inclusion of new subjects, when the curriculum is already overcrowded. Robert Louis Stevenson, in one of his stories, represents a missionary as losing prestige with the natives on account of a trick played upon him. "I wish I had learned legerdemain instead of Hebrew," he exclaimed in impatience. The moral of the story is, I think, that the strictly utilitarian test is not always decisive. A minister may be quite competent to preach the gospel and to teach Christianity, though he may not be as familiar as some of his hearers with many branches of knowledge. In a volume published in New York and known to many present, there is a story of a farmer who refused to hear a minister preach because he mistook rye for wheat. The lesson of the story is, in my judgment, not that the rural minister should be qualified to lead his people in agriculture, as well as in spiritual matters, but rather that he should learn in college never to pose as a walking encyclopedia, always to be "teachably intelligent," and not to exercise himself in things too wonderful for him. On the other hand, the necessity for the interpretation of the commands of Christ to the present age justifies the study, in our colleges, of social facts and problems in the light of biblical and ethical principles, excluding, of course, all party politics.

In what has been said, the needs of the average student have been mainly regarded. For missionary students the Edinburgh Conference made many wise suggestions. Their adoption should not be delayed and would be facilitated by the carrying out of the improvements already mentioned. For missionary students and for other selected students a longer course of training than three years is most desirable. Another improvement is foreshadowed by the generous promise of Mr. Gutteridge, a Wesleyan layman, to give five thousand pounds towards the establishment of a hostel at a university town. Residence need not, I think, be limited to students who can take a post-graduate course. Men of proved ability might be sent to read for a degree in the university atmosphere and, of course, to attend lectures. If this proposal receives the

support of all our Churches, Methodist students generally might share its advantages. This would be practicable and wise co-operation. The suggestion made in this Conference of a federation of all Methodist colleges needs further elaboration before any judgment can be formed as to its practicability. Very large residential colleges are, I am fully convinced, a mistake. Any proposal for amalgamation must show that greater efficiency and economy will be secured without introducing complexities into the administration.

To the Methodist Churches our ascended Lord still gives, in His royal bounty, men whom he calls to be evangelists, pastors, and teachers. Our gratitude for His gift must be proved by the use we make of it. The immediate aim of our colleges is the perfecting of ministerial training, but their ultimate aim is the "building up of the body of Christ"; they attain that end in proportion as our people, and not merely our students, are "no longer children, tossed to and fro and carried about with every wind of doctrine . . . but speaking truth in love, grow up in all things into Him, which is the head, even Christ."

Following Dr. TASKER's essay came two invited addresses. The first was by the Rev. FRANKLIN HAMILTON, D.D., of the Methodist Episcopal Church, on the subject, "Broader Preparation for Admission to the Ministry:"

Christianity is an apocalypse, "a light for the travelling of the nations." The great fact in the life of a preacher is his vision—he must be a prophet. All else is secondary. The true preacher must have what the poet of the "Fairy Queen" calls the supreme, culminating virtue—the virtue of *magnificence*.

Magnificence is a world-word in the scope of its vision, ministry and power. In his vision, therefore, the minister must see large. Seeing the end from the beginning, noting the sublime where others see the commonplace, he must apprehend the magnificence of life as promised by the Kingdom of God in this world. Whatever there is of attainment or achievement he must regard as only the glory of the imperfect, in an imperfect world. What this generation needs is not something new in religion, but a new enthusiasm for the old faith; not a creed, but a new heart; not a new destructive modernism, but a new constructive puritanism; not a sophisticated dividing of truth, but a right vision of the Lord of Truth; not a more pretentious brotherhood, but a humbler walk with God; not an artificial communism, but an unselfish Godlikeness. Unless these blind gropings and frenzied combinations of the totters are centered and controlled by a new sight of the Savior, they will pull down the pillars of society and government.

To induce secularized, money-mad men in the street to accept this ideal the herald of the gospel must be a cosmic man, panoplied imperially. No mere vocational book-training will suffice. It will not be enough to have "a soul replete with good literature," or for the fisher of men to "bait his hook with his heart." He may have "intellectual sincerity, serenity of mind, and loftiness of purpose." He may "see straight and think clearly." He may be "endued with a sense of proportion and have a luminous philosophy of life." His breadth may be accompanied by depth and passion. His mind may be educated to think habitually by "the system of co-ordination and unity," the system by which the Almighty thinks the universe into being and operation. Yet, beyond all this, he must have the royal bounty. He must see large. He must hear "the hum of mystic working." He must have fed upon Dante's bread of the Angels. The sweetness and simplicity of the great vision must have given him celestial leaven and the wooing note. The vision of humanity bought back from failure, regaining its lost radiance, caught up to glory through the Son of Man, Incarnation of Deity, must have enchanted his soul, so that mystic, unseen, immortal forces shall have made him a seer of the spirit, a poet of the cross, a troubadour of God.

This will be the normal process, if, like the Umbrian saint, in his innermost consciousness the God-speaker shall have become irradiated with his vision. Nature is a sacrament. Behind birds, flowers, and clouds, is the spiritual shining. The child of the spirit recognizes humanism, secularism, and materialism as pagan drifts back to the old swine husks. Over against the time tendency gleams, like a rainbow around the throne, the eternal ideal.

The prophet of the magnificence of life, then, will gauge a right science, dogma, and criticism. Truth never violates herself. No discovery, no new theory, can supplant the cross. In its higher essence, "Religion never can suffer from any new philosophy." The loftiest dream of humanity never has been a dream of knowledge, but always of manhood and womanhood. The lordliest hunger of the human heart never has been a love of pleasure or a luet of money and of power, but always a yearning for compassion. Anchored to this bedrock of soul-yearning, the preacher will not heed the din which is drowning voices that preach old beliefs. He will give to a heartbroken, dying world the cup of consolation. His heart will widen to his vision. Choosing life for his portion, he will make people his passion. He will shore back the contracting walls of society. He will play the man to win a world-empire for the King.

An evangelist, he will put back the halo on sin-eick sons. A shepherd of tender youth, he will show for what cause that great Shepherd of the sheep chose unsold childhood for His peculiar fold.

Has the priest, for centuries, made the fine arts an ecclesiastical demesne? Then this herald of divineness in common things shall claim for the Carpenter the Industries, the mechanical arts and the abysmal toil of the great underworld. Business and the home are high callings of God. Captains of industry shall be mighty men for the Son of David.

Have music and the literary graces been orthodox angels of worship? Then this prophet of the magnificence of life shall catch and set to harmony "the tune that is hounding millions of human ears and hearts."

The Shepherd's song most sweetly echoes in *new philanthropies* and in *efforts to improve the material condition of the people*. A better social order will open unending avenues of promise to "the tired, the throttled, the dwarfed, the enchained." With such melody, not with horses and chariots, the Prince is marching to the conquest of the world.

But the *transfiguration-illumination* and celestial stimulation can come only through *identity with the Christ, the Dynamic of Light and Life*. This alone will pour into dull, cold hearts a fiery quickening and splendor. This alone will make the laborer one with the Master in a quenchless passion for souls. This alone will suffuse our vision with eternal consequences for righteousness. This alone will fuse all our learning into a heavenly enchantment.

Let the son of the gospel "commandeer" law and government in the fight on greed, corruption, crime, and war. Let him think and plan in terms of continents and worlds. With every comrade of the cross let him strike hands for a holy catholic army, whose soldiers shall be all the saints. With apostolic zeal and authority let him marshal a real and stable brotherhood of labor. Let him make the family the home of sanctity, society, without a saloon, sober and industrious, the church an ark of safety, civilization Christian.

Still, there must remain this higher reach of the spirit, where alone, through identity with the Christ, the prophet for this modern world can ride forth as a knight of the Holy Ghost, a companion of the eternal, bearing that love-power which robs the world's heart of every incantation against the Kingdom, every divination against Jesus.

Like the mystics whose work was followed by the Reformation, he, in a peculiar sense of perfect union with the Lord of Glory, must put his hands between the King's hands and with Him must drink the Cup of Fire, the Chalice of the Spirit of Life. Then, indeed, will the feet of the messenger be beautiful upon the mountains, beautiful with the quick coming of that day when his Lord shall see of the travail of his soul and shall be satisfied. Humanity shall be lifted to the starry paths of the King.

The second invited address was by the Rev. WILFRID J. MOULTON, M. A., of the British Wesleyan Methodist Church; subject, "The Ministerial Supply."

In discussing the question of the ministerial supply it is natural to begin by referring to the well-known fact that some of the principal Protestant Churches are faced by a most serious position, because the number of their ministers is insufficient for their present needs. In the report on "The Supply and Training of Candidates for Holy Orders," presented to the Archbishop of Canterbury in June, 1908, it is estimated that within the twenty-two years ending 1907 there was a deficit of more than five thousand in the number of ordinations required to enable the Church of England to maintain its own standard in its provision for the people of Great Britain. Whilst the number ordained since the issue of that report shows a considerable increase, it is far from meeting the demand. In the Presbyterian Churches of Scotland, both Established and Free, the position is similar. The number of students in training in the theological halls is not sufficient to fill the vacancies that must normally be created within the next few years. In each case it must be noted that the deficiency has been caused not so much by increase in the work undertaken, as by actual decreases in the number of those who offer themselves for the work of the ministry.

When we turn to the Methodist Churches of the Eastern section we find a situation which, at first sight, is much more favorable. Whilst there has been some slight shrinkage in the number of candidates, it hardly calls as yet for serious note. In Wesleyan Methodism not more than sixty per cent of the candidates who offer themselves can be received. But there are immediate explanations of this difference which must be clearly recognized. Not only is the standard of preliminary education required before admission to the Methodist colleges lower than in the other cases, as compared with the Scotch Churches very much lower; but, also, British Methodism has always counted it part of the duty of the Church to see that no man is excluded from the ministry solely on the ground of poverty. All who give clear signs of a divine call to the ministry are treated as the sons of the Church, and, if needs be, are maintained throughout their period of training. It is significant that in the Church of England, wherever such provision has been made, the number of candidates has largely exceeded the number of those who could be received. It seems evident that any Church which is prepared to meet the heavy financial obligations involved in the training of its own ministers, and is not too exacting in its preliminary demands, may still have a sufficient supply of candidates for its present activities.

But, when we have established that fact, a far more serious question emerges. We have to inquire whether the quality of these candidates is such as we have a right to expect; whether we may say with good hope that the ministry of the future is likely to be equal to the demands of the age. It is absolutely essential that none whom God himself has summoned should be shut out. We believe that still, as in the days of old, God calls men from the plough end from the sheepfold, from the humblest walks of life, to be His prophets to the peoples. But it is equally essential that the Churches should not, in despair of finding others, admit to the ministry those who are not competent for the work. Rather we must set ourselves to ask what are the tendencies, whether in our own Church life or in the spirit of the age, which keep back from the ministry some who in an earlier generation would have found their life-work there.

2. Two answers to this question immediately suggest themselves. In the first place, the growth of our modern civilization, with the opening up of many parts of the world which not long ago were closed, offers new careers to young men of ability and energy, which prove a strong counter-attraction. It would be unfair to say that such ambitions are necessarily material. There are many young men of genuinely Christian character, with broad humanitarian sympathies, to whom the life of a minister appears to be limited in its opportunities, and venting in romance. In the second place, the theological unrest of the present day, with the general criticism of all creeds and confessions of faith, leads some to hesitate before subscribing definitely to the doctrinal standards of their respective Churches. It is probably true that the Methodist Churches have felt these influences less than some others, because the classes to whom such considerations most powerfully appeal have not yet been largely represented in our own ministry. In British Methodism the great bulk of candidates has come from the ranks of the people, and from the elementary schools. We thank God for the gift of many men of real distinction, who, by sheer force of character, have overcome all early disadvantages and risen to the highest positions amongst us. But, in looking to the future, it is plain that if the world-wide responsibilities of Methodism are to be fulfilled our ministry must be increasingly recruited from the very choicest of our youth, bringing to the service of the Church not only warm-hearted zeal and devoted piety and the power of effective speech, but also trained and disciplined minds, and mental powers able to grapple with the complex problems of our intellectual and social life. We are still far from realizing such an ideal.

3. There are three lines along which the solvents of these difficulties must be sought.

(a) In spite of all that has been already done, our Churches must face a vastly increased expenditure for the training of their ministers. The noble buildings now rising in this city in connection with Victoria College fill the mind of an English Methodist with envy and bear striking testimony to the foresight and generosity of the donors. But greater sacrifices still will have to be made before we can secure for all who are divinely called to the ministry an education adequate both in breadth and depth to the needs of to-day. The urgent call from the West of the Dominion of Canada for leaders and teachers to plant the Church of Christ in the new communities that are rising there, is an impressive proof of the reality of this demand: We want more men and we must be ready to equip them.

(b) The problems of faith concern the whole Church. As we increasingly master, in the name of Christ, the new knowledge of the age, and recover the glad and fearless assurance that His gospel is the answer to all the world's needs, so will the spirit of doubt and hesitation pass away, and the old Methodist note, "O, let me commend my Savior to you," be heard on every side. Perhaps it is here more than anywhere else that the answer to all the questions as to the ministerial supply is to be found. An aggressive, victorious Church, claiming the kingdoms of the world for its Lord, moving onward as the army of the living God, will constantly produce men of grace and power to take the place of ministers. But it will always be true that the tone and quality of our candidates will not be much higher than that of the churches in which they grow up.

(c) We need to recover the old sense of the grandeur of the calling of a Christian minister. We make no sacerdotal claims. But we need the spirit of wonder and of awe that possessed St. Paul as he thought of his vocation and was overpowered by its dignity, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ."

In a very noble passage Phillips Brooks says, "The time must come again, as it has come in other days, when our young men shall feel the vitality of the Christian ministry, and seek it with the heroic consecration of their lives. If they could only know that it is of all lives richest in experience, that in it the passion to live finds fullest satisfaction! What is it to live? . . . Is it to touch the eternal forces which are behind everything with one hand, and to lay the other on the quivering needles and the beating hammers of this common life? Is it to deal with God and to deal with man? If this is life, then there is no man that lives more than the minister." The generous youth whose cry is, "Let me live while I live," must some day feel the vitality of great service

of God and man, and press in through the sacred doors, saying, "Let me, too, be a minister." It is our task to make that ideal our own and then to present it to our young men.

4. Lastly, a word must be added as to one of the most hopeful and impressive movements of the day, the World Student Christian Federation. It is a fact of supreme importance that in almost every college and university in the world men are banding themselves together in the service of Christ and humsunity, seeking to understand the full meaning of the gospel, and to prepare for and hasten its final victory. Here is one grand fulfillment of the ancient promise, "Your sons and your daughters shall prophesy; your young men shall see visions." From the ranks of this movement, which it behooves us in every way to strengthen and support, we may expect, under God, an ever-increasing supply of prophets and teachers in the Church of Christ.

The Rev. SIMPSON JOHNSON, of the Business Committee, said: "The Business Committee met on these premises Saturday. Dr. NAPHTALI LUTCOCK presided, and there were twelve members of the Committee present. A resolution bearing on the discussion of the Lord's day was approved, and was presented to the Conference meeting on Sunday afternoon, and was passed."

They had from the "Committee on Divorce, Temperance and Other Matters," several recommendations. The first has reference to the suppression of the opium evil. The following resolutions were sent to the Business Committee and were approved by them:

I. SUPPRESSION OF THE OPIUM TRAFFIC.

I. Resolved, That we petition the "International Conference for the Suppression of the Opium Evil," called by the President of the United States to meet at The Hague, December 11, 1911, to enact an international prohibition of opium, to take effect all over the world at the earliest possible date—within two years at most.

II. Resolved, That we join in a call for a Day of Universal Prayer coincident with the opening of this momentous Conference.

III. Resolved, That certified copies of this action be forwarded at once to President William H. Taft, also to the Society for the Suppression of the Opium Traffic, 181 Queen Victoria Street, London, and to the International Reform Bureau's Oriental Secretary, the Rev. E. W. Thwing, Tientsin, China, and to the press.

IV. Resolved, That Bishop Earl Cranston, of Washington, D. C., and Bishop A. W. Wilson, of Baltimore, Md., be appointed a com-

mission to call upon President William H. Taft, and confer with him regarding the matters discussed in these resolutions, and to further express to him the favorable sentiment of this Conference toward the movement for the complete suppression of the opium trade.

The Conference unanimously adopted the above resolutions.

2. SHIPMENT OF LIQUORS.

Inasmuch as the present construction of the Interstate Commerce Law of the United States permits the shipment of liquors from one State into the prohibition territory of another State, in defiance of the laws of the State to which they are consigned, thereby bringing the national government into complicity with the liquor traffic, and resulting in the nullification of the law of the State by the Federal authority:

Therefore, we earnestly petition the Congress of the United States to take such steps as may be necessary to give relief to the more than forty-four millions of people now living in prohibition territory in that country.

The Conference unanimously adopted this resolution.

3. DIVORCE.

From the beginning Methodism has held marriage to be a divine institution, sacred and inviolable, indispensable to social order and to the security and well-being of both Church and State. At this time, with more emphasis than ever in the past, we must bear witness to this our abiding faith in this most sacred institution.

Because of our unchanging attitude on this subject we desire to express our earnest disapproval of all hasty and ill-considered marriages; and of the rude and in some instances and in some localities almost barbarous customs which have come to attend weddings, or the home-coming of the newly-wedded pair, the whole tendency of which is to degrade and dishonor the wedding ceremony and the marriage relation. And, further, we put on record our most emphatic protest against the crime of easy and unjustifiable divorce which has come to be so alarmingly prevalent in some countries, making the marriage bond an easy contract, to be broken at the behest of the lust or convenience of either of the parties. Unless something shall be done to check this mad tendency, we fear the foundation of this primal and indispensable institution will be undermined. We commend the stand taken on this subject by all the branches of Methodism represented in this Ecumenical Conference, and we bear glad testimony to the fidelity of the Methodist ministers in refusing to become partners in the divorce evil by performing marriage ceremonies for improperly divorced people. We sincerely

hope that in the future, as in the past, Methodism in all lands will stand on the impregnable foundation of the Holy Scriptures and declare, "Those whom God has joined together let no man put asunder."

The Conference unanimously adopted this resolution.

4. NE TEMERE DECREE.

This Conference assembled at Toronto, and representing the interests of world-wide Methodism, enters its emphatic protest against the Ne Temere Decree recently issued by the Church of Rome. While holding that the fullest liberty should be accorded to men of all creeds, the Conference repudiates the idea that any Church decree should have the power to override civil law, and especially on such a subject as that of marriage, on which the welfare of any community depends.

The Conference is further of opinion that the promulgation of the Ne Temere Decree is an outrage upon the elementary rights of citizenship, and therefore calls upon the members of the various Methodist Churches represented in this Ecumenical Conference to take every step to prevent both the proclamation and acceptance of this Decree in the countries from whence they come.

The Conference is strongly of the opinion that a marriage ceremony performed by any person authorized to do so by the State should be valid, irrespective of the religious affinities of the parties concerned.

On motion of Bishop J. W. HAMILTON, of the Methodist Episcopal Church, seconded by the Rev. GEO. R. WEDGWOOD, of the Irish Methodist Conference, this resolution was adopted by a rising vote.

5. THE CONFERENCE MESSAGE.

"The Business Committee recommends that this message be read in all our Methodist Churches throughout the world on the first Sunday in February, 1912."

The resolution fixing the date for the reading of the Message was discussed at some length, the question being raised whether the date was likely to be in all cases a convenient one. Some modifications were suggested, such as that the Sunday nearest February 4th might be used. Finally the resolution was adopted without change, with the hope that the date given would be adopted as far as possible.

GENERAL REMARKS.

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The following were appointed a committee to make the arrangements for Ecumenical Sunday throughout the Eastern section:

Rev. Simpson Johnson,
Rev. Enoch Salt,
Rev. James Chepman, D.D.,
Rev. W. Mincher,
Rev. Henry Smith,
with Rev. Andrew Crombie as Convener.

The motion that the message be read on the first Sunday in February was put, and it prevailed.

Hymn 685 was announced and sung—

"Jesus, the word of mercy give,
And let it swiftly run."

THE PRESIDENT: "The discussion on the topic of the day will proceed."

The Rev. JAMES LEWIS, of the British Wesleyan Methodist Church:

Matthew Arnold once stated that there was a literature of light and a literature of power. I think that distinction is a very good one to be drawn in relation to the Christian ministry. The balance of light and of power must be kept if the Church is to be effective, and especially in this age. My own feeling is that at this present moment as far as British Wesleyan Methodism is concerned, the balance of light is ahead of the balance of power. We must have in our ministry, however we get them, men characterized by that faith that is named, especially in the Pauline epistles, as "power." And wherever there are men that distinguish themselves in our Churches as men in close touch with God and laying hold of Him, and who concurrently have that strange ability to lay hold of men and bring them in penitence to Christ, those men must be chosen first of all, and last of all, and midmost, for the ministry of the Church. They may be young, they may be older, married men with children; but where those men are detected, those men must be chosen for the work of the Christian ministry. I am delighted to see the way in which here you are spending large sums of money upon your institutions of Christian learning. I am profoundly sorry that among ourselves for years past, while we have spent enormous sums of money upon the building of magnificent churches and great mission halls, we have allowed our theological schools to remain crippled to such an extent that—I am ashamed to say it, but it is too true—if you went, as I went not so long ago, into one of our institutions, you would find the condition of that institution (and indeed the second one is not very unlike) such that the workhouses of England are better equipped than some of the colleges of British Wesleyan Methodism for the housing of

students. Let me say a word in relation to our theory. We believe that the ministers should be the sons of the Church, and that the Church should take upon itself the expense of their training. Men receive their call to the ministry at various stages in their life. The young man has spent, or his father has spent, both of them combined may have spent, practically all they have upon fitting the young man for a business career. He has not been able to save money. The great call of Christ comes to him and he offers himself to you, and you ought not absolutely and utterly to impoverish him. You ought to train him. And if he be such a man as I have indicated, a man full of the Holy Ghost and of power, the couple of hundred pounds that will be spent in training him during the years he is in the institution is a mere bagatelle.

The Rev. M. S. TERRY, D. D., of the Methodist Episcopal Church:

We may remember two great miracles of our Lord Jesus in the catching of fish. At the first miraculous draught He said to His disciples, "I will make you fishers of men." The next miracle of that sort was after the resurrection when He gave special direction to Peter, Simon, son of Jonas, and said, "Feed my lambs;" "feed my sheep;" "tend my flock." Methodism has been wonderfully successful in the work of catching men, winning souls to Christ. The world knows that we know how to win souls to the Lord Jesus. But we can not say that we have been equally wise and skillful in keeping what we have caught. Our failure is in the training and building up in the faith and fellowship of Jesus Christ those who are won to Christ by our ministry. The Churches all through the United States of America, outside of Methodism, are full of Methodist converts who found the Lord Jesus at Methodist altars.

I would like now to affirm one fundamental proposition in all this discussion. It is a kind of theological proposition, but I rise to affirm that the greatest thing in the universe of God is personality. You travel the scale of being, and when you have reached the uttermost summit, you come to Him who said, in answer to a question as to His name, "I am that I am." Personality! What is personality? Why, if we may accept the statements of wise men, it is a self-conscious unity of thinking and feeling and acting in the individual soul. There is the intelligence, the emotional nature, and the power of volition. These must all be trained. O, the momentous responsibility of training a person of that kind! O, the peril of bringing such a personality into existence. We read that God at the beginning made a good many things before He came to man. He made tribes of fishes of the sea, of the fowls of the air, and the cattle on a thousand hills. But when He came to bring a personality into being like man, He said, "Let us make man in our image, after our likeness." And male and female created He them. And I submit it was a hazard to bring such a being into existence. But God said, "I shall never be satisfied with my creation until I bring into existence a being great enough and mighty enough to shake his fist in the face of the Almighty and say, 'I will not do it.'" When you have a being of such power as that—and it is resident in personality—you have the greatest kind of a being in the universe; and we can not escape that peril.

Yes, I can imagine the Almighty Wise Being saying, "I would rather have a universe of such beings, though forever making my universe exposed to infinite peril—I would rather have a universe of such beings and take the risks, though that universe be in one spot forever black with hell, rather than have no such lofty personalities in being at all." Hence the responsibility of the work of the teacher and of the trainers, whether in the home, the primary school, or the school for adults, and especially in the training schools that are to fit men for the ministry of the gospel of Jesus Christ.

The Rev. CHARLES B. MITCHELL, D.D., of the Methodist Episcopal Church:

Two things I want to say about this matter. The first is touching the supply of the ministry. The other day in one of my families in which there are three boys, at the dinner table this conversation took place. The oldest boy said to the youngest boy, about eight years of age, a bright little fellow, a fine Christian boy who never misses the Sunday school and is always in the pew with his parents at church—"John Henry, I am going to be a doctor. George here is going to be a lawyer; we ought to have a preacher in this family, and you will have to be a preacher." The little boy said, "I'm not going to be a preacher. I don't want to be a preacher." The whole family rather caught the spirit of it, saw the fun in it, and the older boy appealed to the father and said, "Don't you think John Henry ought to be a preacher?" "Yes, I think we will have to make a preacher out of him." The mother said the same thing. The little fellow said, "I'll be darned if I'll be a preacher." Now I ask you, brethren—in a home like that, a Christian home, where the whole family life is supposedly Christian, what chances are there for a boy in that home to grow up into the Christian ministry, where it is considered a sort of disgrace to be a preacher? There is the secret of the trouble.

When I was a boy, in our parsonage home, the talk about our table was, "O, if God will only honor me so that one of the boys may become a minister like his father." I wonder how much that is heard in the homes to-day. Mothers in the old day dedicated their unborn sons to the Christian ministry, and prayed that God would honor them by calling one of their number to the sacred desk. It is not so now, so far as I am able to judge, in our part of the country. It has come to be in America the case that to-day we look for our recruits to the Methodist parsonage. And the second and third generation of preachers' sons are now occupying the leading pulpits of our American Methodism.

Another thing I want to say is this: What is needed, in my judgment, to-day in the ministry in the pulpit is a profound conviction that the word of God is absolutely the divine truth, and that they be so convinced of that fact that when they look men in the face to preach it, men are convinced that they believe what they say. The other day I was called into the office of a man whose only boy had had the whole top of his head blown off by the accidental discharge of a shot-gun. I went to see the poor fellow, who was not a Christian, to try to comfort him. He took me into the little office with one window and two chairs. He was shrewd enough to put the chair he was to occupy with his back toward the window, and had me sit in the light, with my face

flooded with light. "Mitchell," said he, "what have you got to say?" I tried to speak some words of hope, and tell him how I believe in the word of God, and that while he might not bring his boy back, he could go where the boy was. He clinched my knee as in a vise and said, "None of your cant. Mitchell, on your honor as a man and a Mason, do you believe that?" I said, "Yes, Tom, I do believe it. If I did n't I would quit preaching to-day. I would risk my soul on it. It is true." He dropped his face on his hands and wept like a baby and said, "Pray that I may believe it too."

The Rev. W. REDFERN, of the United Methodist Church:

Dr. TASKER in his valuable paper made a not wholly sympathetic reference to the question of federation. I desire to recall that point so that it may not be altogether overlooked in the subsequent discussion. The times are hardly ripe in England for organic union, but federation has already begun. And I think that it ought to be started in our colleges, with reference to the training of our ministers. All the candidates for our colleges come practically from the same status of people. They are made up of the same material. They come together with the indestructible sense of Methodist kinship. They love the Methodist faith; they are engaged in the same work; they have the same high aims. And it would be immensely to their advantage, I think, if in some way they could be brought closer together. So far as I have been able to consider the subject, there is everything to gain and nothing to lose by some scheme of federation in our college training. I will give a concrete illustration. In Manchester we have three Methodist colleges, in which there are probably 150 students. In those colleges we have professors who have the national ear, who are eminent in scholarship, criticism, and theology among all our non-conformist Churches. Would it not be possible for those 150 students, under those distinguished professors, to be brought together, to be subject to the same examination board, to be examined in the same questions? I can understand how such a scheme, if it were carried out, would give to the students deep mutual respect. It would help them to feel that they had a common inheritance in Methodism. It would also establish a bond of friendship between those students that would obtain through life. I have been told that for some years in Canada there has been some such system, not exactly the same system, but some similar system, obtaining between the Methodist and the Presbyterian students. And that fact has helped very largely toward the hastening of the present scheme for union. I simply put that point so that it may be discussed afterwards.

Now another point. What is the central weakness in our non-conformist colleges? Is it the caliber of our students? No. Is it the quality of our professors? No. Does it lie in our curriculum? I think that as to theology, our non-conformist colleges are ahead of the Anglican colleges. It lies in this, that too often our college life, however you may account for it, does not tend toward the devotional quickening of our students. I hold that in this respect we have something to learn from the Jesuit schools of learning. They have discovered the secret, somehow, of training their pupils in spiritual life, and their college training becomes an immense spiritual incentive to them.

The Rev. G. ARMITAGE, of the Primitive Methodist Church:

I have come to the front to voice the gratitude which all Primitive Methodists feel to Mr. William B. Hartley for the immense advantages he has given to our ministerial education, in our Church and as Primitive Methodists. We possess a denominational college which may rank among the best and largest in the United Kingdom. We have now some seventy-five students in residence, and we are now able to give these men a training which comprehends three to five years in duration. The college is affiliated with Victoria University, and is able not only to give to men a training in arts, but also to send them forward for a divinity degree. I am sure you will all rejoice at the great advance that has been made educationally in the Primitive Methodist Church. I should think one might say that Sir William Hartley, by his immense gifts to that institution, has placed our denominational training twenty years ahead of what otherwise it could possibly be. It would be a splendid thing if some of our Methodist laymen would devote their money in a similar direction. Because, when we are touching the educational springs, we are going to the very heart of the future and of the possibilities in our Church. As Primitive Methodists, we are profoundly convinced that what we need to-day is a cultured evangelism. We want men of light and of power. I think we are slowly learning that there needs to be no divorce between light and power from the ministerial side. There is a great responsibility upon the circuits for the men who come into our ministry. Sometimes there is a charge against our colleges that they do not turn out men of spiritual power. The responsibility lies in the selections made by the circuits themselves. If the circuits will see that the men whom they nominate as candidates for the ministry are men first of all with preaching power and with spiritual passion and with a better grip, there is no doubt that a college training will make them better men and better qualified for their work. If you send in men who have entered the ministry simply as a mere profession, you can only expect that there will come out from the college men who are half-hearted in the work and have a very limited conception of the possibilities of that work. Give us men from the circuit who really understand the great passion of Jesus Christ, and then the churches will be rejoiced in the product that comes through the colleges.

Bishop W. A. CANDLER, D. D., of the Methodist Episcopal Church, South:

It seems to me the most important matter in this discussion is our ministerial supply. It has occurred to me that we might learn something as to its smallness, where it is small, by referring to the reign of King Solomon. It was a reign extremely scarce in prophets. David had his Nathan. Even Ahab had his Elijah. Solomon seems to have had nothing but a little company of priests burning the fat and the two kidneys with infinite precision. But he had a great deal of wealth—gold and silver, like stones in the streets, horses as abundant as automobiles now, when it has come to pass that the whole population is divided into the quick and the dead, and all who are not quick are dead. But the prophetic voices of the kingdom had largely ceased. Along with the wealth

there had come to be a spirit of very great tolerance. Solomon grew in that, himself. On his first marriage to a heathen woman, he built her a palace outside the city. But by and by he built a row of palaces. He was very tolerant.

You get an indefinite gospel with more qualifications than substance, and a real man does not care to go forth to preach it. It may be that we are developing a sort of system of scribism, that is everlastingly concerning itself with little minute matters of secondary importance and losing the grip on the essential things. I am inclined to think that in Paul's time there was a division existing with regard to the gospel which he felt was the power of God unto salvation. And now you find a good many men qualifying and limiting in various directions until it does not grip old men or young men. They become largely the announcers of the numbers on the musical program on Sundays. That will not call men or hold them. In Protestant worship the central thing is the proclamation of a definite body of truth. When we get the idea that everything may be true, we bring forward by implication that everything may be false. For my own part, I will not undertake the burdens and responsibilities of the ministry, if I have to go forth with a gospel that is uncertain as to what it means, or whether men need it or not. The world needs it, and it is absolutely indispensable to this world; and that being true, God lays His hand on men who must go and tell it. Two things have come out of revivals, hymns and preaching. And when you do not have those great movements of grace that lift men up to heights where they will rejoice in God and feel confident by reason of their relation to Him, you do not have preachers. The man must, like the prophet, see Jehovah in His temple, high and lifted up, before he answers, "Here am I; send me."

The Rev. W. W. HOLDSWORTH, of the British Wesleyan Methodist Church:

I wish to make two points. The first is one that has already been made, to which I think additional emphasis may well be given. That is, the responsibility of the Church at large in the training of its ministry. The Church is naturally and reasonably critical of the men that we turn out. But the Church is not so concerned with reference to the men that it turns into our colleges. There was a time when the question was anxiously asked concerning every candidate, "Has he gifts? Has he grace? Has he fruit?" I wonder whether those questions are asked as carefully now. We upon whom the heavy responsibility of training has been placed sometimes look and wonder what the answer to that question must have been in the case of this or that candidate.

Then there is another qualification, upon which emphasis was laid in the Conference in Edinburgh—the faculty of becoming—the capacity of a man to receive that which the colleges are intended to impart. Has he got that? Or are you sending men who are set and fixed and unable to receive what we are anxious to give? It is a question of personality. I use the phrase which Dr. Tasker emphasized—it is the education of spirit. The personality is not created in the all too brief college course allowed to-day. The education of the spirit begins when the man is in the home and in the circuit. That should be the first care of the Church. If you send us men who are ignorant and conceited

and set, fixed in their ideas, who have not entered into close and intimate fellowship with God in Christ Jesus, then you must not be surprised if within a very few months they are settling all the problems of labor in the pulpit, or posing as exponents of the higher criticism.

The next point I want to make is that there is no necessary divorce between learning and spirituality. The pity is that such a claim should ever be made in a Conference of this sort. Yet some speak as if it were so. There are men who speak as if the most elementary education is all that is required for the equipage in which a man is certain to lose his spirituality, or at any rate his evangelistic fervor. I think that such men would be ashamed forever if they could be present in the class room where men are assembled for Biblical study. I think they would be still more ashamed if they could be present at our society class meetings held within the college walls. What would they find? They would find that through all the study of the text there breaks the presence of Jesus which humbles men, and that most of them realize the power of God even in their work. And they would find in the society class meetings that the men whom you would call the most advanced in scholarship are the men of richest and deepest spiritual experience. When I have said that, you will not be surprised to hear that our best scholars will be found in the mission halls to-day, and that in the colleges those who are most advanced will be found in the slums of the city.

The Rev. N. BURWASH, D. D., of the Methodist Church of Canada:

In the providence of God, I have been engaged in this work of preparing young men for the ministry for forty-five years. In that time some thousand or more of young men have passed through my hands. I have seen the times when the supply of candidates was abundant, and again the time when the supply of candidates was short of the requirements. I have found that there is a law that governs that. If the spirituality of the Church and the prosperity of the Church decline, the supply goes down. If the world is prospering and there are great abundance of calls and pressure for young men out into the fields of commerce and industry and wealth-making, they will be drawn in that direction. On the other hand, when the hand of God is upon the nation and things are not so prosperous from the secular point of view, men turn their thoughts inward, and a greater number give themselves to this work of the Christian ministry.

But there are two or three things that I think we ought to attend to as Churches in order to remedy this matter. First of all, of course, is the maintenance of a high spiritual tone in our entire Church, and in our homes. The best men I have seen coming into the ministry are the men who come from the homes of consecrated parents, out of a deep, earnest spiritual life at home. They are the men who stand well, who are not easily turned aside in one way or another. We need to maintain the spiritual standard of our colleges. Deep, earnest, consecrated spiritual life there is one of the most necessary things. I have seen very few men turned away from the ministry—I can not remember more than one or two all together—by reason of doubt as to the truth of

the gospel or of the great things which they are called upon to preach. Two or three times I have had men come to me and open their hearts freely and tell of their doubt and difficulty and hesitation in that respect. But the gospel and the truth of Christianity are of such a character that it is not at all difficult to dispel those doubts and make them feel that the religion of our Lord Jesus Christ is the greatest and profoundest of all truths, and that they are standing on the highest platform intellectually when they are called to expound the gospel. I do not think we need to be very much afraid on that point. John Wesley, in his first conference, laid that down, and said, "If our religion is true, it will take care of itself; and if it is not true, the sooner we know it the better." He was not afraid of any intellectual difficulty.

But another point: we want to keep our strong, spiritual, earnest, deeply religious, theological school right in touch with the great centers of religious thought in our nation. In that respect I have found a very great advantage. I have seen young men come to the university to prepare themselves for law and other secular professions, and when they came into touch with the young men preparing for the ministry, and felt the influence of their spirit, they turned around and gave themselves to the Christian ministry. If we keep a strong center of spiritual power right in the heart of the university and keep hold of Methodist students in the university, we shall have little difficulty. We have here out of some three thousand students, perhaps thirteen hundred or fourteen hundred Methodist students, and out of this number perhaps two hundred who are preparing for the ministry.

The Rev. THOMAS NICHOLSON, D. D., of the Methodist Episcopal Church:

I wish, brethren, to follow the eloquent words of Chancellor HAMILTON, in which he set forth the greatness of the Christian ministry, by calling your attention to three or four facts which seem to me to be of tremendous significance. In making the rounds of the Conferences in the Church which I have the honor to represent, I became very much concerned about what I saw as to the educational qualifications of the men being received into our Conferences. It led me to make a careful investigation of the ministerial supply of the Church to which I belong, for the last two years. I have reason to believe that the other branches of Methodism are not very materially different from ours in that regard, particularly those in the United States. I found that in the last two years we had received 31% of the men whom we received, as men who had less than a high school education. I made an investigation and discovered that our Presbyterian brethren, out of thirteen hundred and sixty-eight men whom they had received, received 96% who were college graduates. Then I found another thing. I discovered that of the men whom we had received, the 69% who had been to college or seminaries, we got 92% of that total out of our own Methodist colleges. Then I discovered that our Presbyterian brethren received 95% of their men out of their own colleges. This is the thing to which I want to call your attention.

If we believe in training, if we believe that education helps a man to think straight, to go to the bottom of a subject, to have the scientific spirit, to have the power of clear, logical, right

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thinking, and of sober statement on every great question; if we believe that education is good for any man, do we not believe it is good for the minister who has to grapple with men?

I want to put another thing along side that. I had the honor of attending a great banquet given at the dedication of a building of the Union Theological Seminary. There sat on that platform some of the leading financiers of our nation, whose names are the supreme names in our country in capital and industry. There were the presidents of one hundred and twenty-five educational institutions. This was the thought running through the whole thing—interest in advocating that we should bring our ministry to a higher degree of efficiency. They said that they had seven different denominations represented in Union Theological Seminary. I am here to say that you and I have fallen on a time when we shall not win because we have the ehilboleth of Methodism or because we are loyal Baptists or what-not, but because we have the truth and are able to defend it.

And our miselonyary boarde are alive to this question. You know how careful they are in eifing their men as to educational qualifications. I made a emiliar investigation, to find that every great missionary leader of the last century, with two possible exceptions, was a college graduate, and some of them the most severely trained men of their century. Where are we getting greater conquests to-day than on the mission field? I have no plea for the cheap academician who comes out to talk in words of learned length and thundering sound, and to talk higher criticism. But if you are going to win Great Britain and the United States and the isles of the sea, you must have men trained in the ripest university routine, men who can think and defend what they stand for in any court of public opinion, and who have the baptism of the Holy Spirit such as came at the day of Pentecost.

Mr. CHESTER D. MASSEY, of the Methodist Church of Canada:

What little I have to say applies more particularly to the laymen. The greatest calling ever conferred upon men is the Christian ministry; and relatively, compared with other callings and professions, it is the most poorly paid. I claim, Mr. President, as I see it, the greatest need in Methodism, and I think this applies to all countries, the greatest need is the better equipment and endowment of our theological institutions. What would you think of the manufacturer who would put up a factory and not spend capital enough to put in good machinery and turn out the best product? What is the use of building churches and establishing missions if you don't keep up-to-date men to work in them? Therefore, let us equip and thoroughly endow our theological institutions that we may turn out fully qualified men to do the work. There are two things in Methodism that I have no fear about—we will never give too much money to our theological institutions; and we do not need to be afraid of paying our ministers too large salaries.

Dr. ARTHUR VINTER, of the British Wesleyan Methodist Church:

A remark was made about our theological colleges at the beginning of this discussion which I do not think it is fair should

pass without some comment. I have been upon the committees of our theological institutions in England for more than twenty years, and now am a member of the finance committee which governs all four of these institutions. And I say unhesitatingly that they are not workhouses or anything approaching that. I admit that they are getting somewhat behind the times; but as far as they go they are very good institutions. And they are well manned. The problem of theological institutions with us is an exceedingly difficult one. We have four colleges which are nominally one institution. It reminds me of the problem which used to be proposed to me in mathematics in Cambridge—"If an irresistible force acts upon an immovable object for an infinite amount of time, what will be the result?" That is the kind of problem we have been attacking with our colleges yonder. I am in great sympathy with our professors, and I believe that they are doing the very best they can under the present conditions. But the conditions, and I believe most of them will agree with me, are wrong. There are two fundamental things that we can not get rid of. The first is that we all believe in association, in residential colleges that are training for the ministry. The interaction of mind upon mind, and of character upon character, and the social side, are of very great importance in developing the finest characters of men for the ministry. Therefore, we must bring them together in colleges. There is another thing that we can not get over, and I do not wish to. That is, that we must take any man who shows that he is called of God for the ministry. That is another fixed point. We divide our two hundred men among four colleges, and, therefore, have four parallel colleges. The work is very wasteful and not nearly as efficient as if they were all massed together. I am coming strongly to the conviction that the only way to deal with the colleges is to scrap the colleges and build a great Methodist Theological University somewhere in the center of England. I should like to see that done in the course of the next ten years. As the previous speaker has said, we shall need the money to do it with; and if the laymen can wake up to the needs of these institutions and do something of that kind, we may move in that direction.

I will not touch upon the difficulties created by such amalgamation. If such a university were established, perhaps Canada would like to have a hostel there, to send some of its students to be trained in that old Protestant country, with its literature, history, tradition, archaeology, and great sites of ancient learning. We can find the professors. We never passed so many men through our great universities, coming into our ministry, as to-day. And if we had a great theological university we should have more of them. Mr. Lewis could tell you of many, many, men who come to Cambridge and take the highest degrees in philosophy, history, and science, and ultimately find their way into the ministry.

The Rev. THOS. MITCHELL, of the Primitive Methodist Church:

I have been reminded this morning of a distinguished theological professor in our Church. He was Sunday school secretary, and then he would say that the great work of the Church was with the children. At one time he was a theological professor, and he used then to say that it does not matter what chapels you

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build, however beautiful and inviting, unless you have trained men in the ministry. In his later years, he was secretary of the examining board that had to do with the selection of men, and then he said that it does not matter what training you give them unless you have right men to start with. I have a good deal of sympathy with his positions. I would like to emphasize the necessity that our theological colleges should maintain a high spirituality. I have been asked whether the students of our colleges leave the college with the same fervor with which they entered. Their spiritual life ought to be intensified during their college course. I would ask our theological tutors to have that in mind. For, depend upon it, it vitally affects the future of the ministry of our Church. I yield to no one in my desire that our ministry shall have the best possible theological training; but I would like it to be a training of the whole man. I have the idea that if every student for the ministry should have three years in business it would be a help to him. My theological tutor impressed upon all the men brought under his influence the necessity of absolute spirituality as the prime necessity for the preacher of the gospel of Jesus Christ.

I desire nothing better than that the students of our theological colleges have that ever before their minds. Reference has been made by Mr. RUDFERN to some college system. I venture to suggest that I do not know whether that is practicable or not. I have thought it might furnish a beginning for a common Methodism. I would like some practical result to come out of this Conference. I have been asked, What is the outcome? Are you here simply to talk, or will there be some practical results? Whether it can be by common philanthropy, or by a common theological system, or in some other way by which we might federate our forces more than heretofore, I do earnestly desire that some practical result may be achieved.

Bishop E. E. Hoss, D. D., of the Methodist Episcopal Church, South:

I am quite sure that all the other needs of the Methodist Churches are wrapped up in the need of a better ministry. I do not mean to reflect upon the ministry as it exists at the present time. But no man could sustain the relation to the churches which I sustain, without knowing that there are a very large number of our ministers who are simply carried by the system. We have scores and hundreds of ministers who, if they were outside the Methodist system and had to look out for themselves, would be without churches half the time. We need a better ministry. That means, first of all, a more profoundly spiritual ministry. In the second place, it means also a more thoroughly trained ministry. Nothing could be more foolish than the notion that there is any contradiction between culture and piety. My own observation has been that the cultivated man adjusts himself to the uncultivated masses better than any other man can do. Something has been said about the Churches supplying the money to educate our ministry. Where that is necessary, let it be done; but I am loath to believe that God has quit calling men into the ministry who can educate themselves. Not all our ministers come from the ranks of the lowly people. "Not many mighty, not many noble are called," but when one mighty or noble is called, we ought

to thank God for it. When the great work of Christianizing the African population of the Southern States began, who was found as the leader for it, except William Capers of South Carolina?—a man whose own social position was so secure that nobody could call him in question, that greatest of Methodist bishops, on whose tombstone in the cemetery at Columbia, South Carolina, is this inscription, "William Capers, Bishop of the Methodist Episcopal Church, South, Founder of Missions to the Slaves."

Mr. President, we have overlooked one thing in this discussion. Nothing has been said with utter definiteness about the call to the ministry. "The harvest truly is great and the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." It is still His prerogative to call His laborers. He exercises it always in response to the prayers of the Church. "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Nearly all our preachers, as has been said, come from three sources in our Church—the parsonage, the small country church, and the Christian colleges. In some of our colleges we still have so good an atmosphere that many young men who go there to follow secular callings come out consecrated to the Christian ministry. I trust that we shall have more prayer upon this subject in all our churches, in all our families; and that we shall have more families the atmosphere of which is suitable for the production of a Christian minister.

Secretary JAMES CHAPMAN: "There is a resolution calling on those in authority to enforce the law against mob violence. Also a resolution on the Church and the Evangelization of the World. As those resolutions are signed each by two delegates, they will be referred to the Business Committee."

Secretary CHAPMAN made announcements, and the session closed with the benediction pronounced by the presiding officer.

SECOND SESSION.

TOPIC: RELIGIOUS LITERATURE.

The Rev. E. J. BRAILSFORD, of the British Wesleyan Methodist Church, presided in the afternoon.

The devotional exercises were conducted by the Rev. GEORGE JACKSON, B. A., of the same Church, who read Joshua 8: 30-35, and offered prayer.

The hymn was No. 709—

"The heavens declare Thy glory, Lord."

The Conference adopted the daily record for Saturday and Sunday as printed and distributed.

Secretary JAMES CHAPMAN stated that a notice of motion referring to co-operation between the Methodist Churches had been received. This was referred to the Business Committee.

The Rev. SIMPSON JOHNSON presented the statistics of Methodism for the Eastern Section.

On motion of Secretary CHAPMAN, it was voted that these be received by the Conference and ordered printed in the volume to be published containing the proceedings of the Conference.

Secretary CHAPMAN said: "Only those who have looked carefully into the matter can have any idea how carefully these statistics have been compiled, and how useful they will be. I am rather sorry that the custom of the Conference prevents a special vote of thanks being given to the Rev. SIMPSON JOHNSON and those who have assisted him in the preparation of these most accurate and full statistics."

The PRESIDENT: "While the rule may prevent a formal vote of thanks, I am sure that we all appreciate the work of the Rev. SIMPSON JOHNSON and those who have assisted him in compiling these most valuable statistics."

Bishop L. J. COPPIN, D. D., of the African Methodist Episcopal Church, read the essay of the afternoon, on "The Place of the Religious Press in Modern Life:"

One of the greatest blessings of our modern times is free speech and the liberty of the press. Star Chamber regulations, which deny to man such liberty, suppress the individual spirit and deprive society of that peculiar inspiration which comes through human speech. In imparting knowledge, spreading truth, and inspiring mankind to action, nothing can take the place of the "voice crying in the wilderness." It may be oral or written, or it may be, perchance, wireless telegraphy, but it is man speaking to man—it is the divine method of making thought a universal possession.

In every age of the world, at every stage of human progress, there have been men and women who, with clearer vision and broader horizon than the masses, not only discovered new truths in science and religion, but, having a deeper insight into many things which make for the highest good of mankind, came forth with a message. When the message was revolutionary in its purpose, the bearer did not always get a patient hearing, for usually

men do not like to be disturbed in their settled convictions and habits, and they look with the eye of suspicion upon innovations which attack long-standing traditions.

Socrates had a moral and spiritual vision which induced him to denounce the materialism of his day. But his course did not find favor with the prevailing spirit of the age, and so the destruction of the philosopher was decreed. Galileo was summoned by the Inquisition and given a chance to celebrate his seventieth anniversary upon bended knees, denouncing the truths which had required a lifetime to discover. Thomas Cranmer was finally brought to the stake, to pay the price of being a religious reformer in a spiritually benighted age. William Lloyd Garrison barely escaped death at the hands of a mob from Beacon Hill, Boston, for permitting a free discussion of the doctrine of abolition through the columns of his paper, *The Liberator*.

Voluntarily could be written upon how, in the past ages, men of liberal views were obliged to keep their thoughts within their own bosoms, or else face death or imprisonment. But truth and righteousness have the happy faculty of surviving decrees and forms of persecution that would destroy all other germs of life. And yet, on account of persecution, truth has often been crushed to earth, and forced to wait long and weary years for a hearing, and for complete vindication. Let us rejoice that the darkness passes, and the light dawns; and that God is speaking to every land, and is spreading the light of truth by divers instrumentalities, among which the religious press is a potent factor.

Let us also rejoice that in the greater portion of the civilized world the truth is welcomed; at least to the extent that those who have the courage to declare it need not fear any greater evil than the tongue of criticism. The menace of imprisonment, and even death, for taking a bold stand for one's opinions is largely a relic of the past.

But there are other forces with which to reckon in educating the world up to the highest principles of religious thought and life. If, in the brighter sunshine of modern life, the baser forms of human oppression have been vanquished, there are still forces operating against truth and righteousness. Forces more subtle, and because of their subtlety, all the more difficult to deal with. An inordinate desire for worldly gain—one of the growing evils of our times; the temptation to court popular applause—a very human tendency; a desire to find the crown other than by way of the cross—an inheritance of human nature; an unwillingness to follow the example of the meek and lowly Christ and espouse the cause of humanity at the hazard of ease and self-gratification, are some of the menacing considerations which entangle the truth and permit error to sit enthroned. These the religious press must have the

wisdom to discover, and the courage to attack in the name of religion and in the interest of humanity.

Religion, in its broader sense, embraces the different forms of ethnic faith and formula, as well as Christianity; nor would I disparage aught that is good in any religion; but to a Christian body like this, the religious press might readily be taken to mean the press which stands for Christianity and for the teachings of Jesus Christ, the Founder of our holy religion.

View, then, in this light, what a field of operation, what an opportunity for good; and, withal, what a responsibility is placed upon the press, surnamed religious! It has a responsibility second only to that of the pulpit. Indeed, it may be called pulpit extension.

Multitudes who perhaps never attend a religious service, may be reached by the press. The modern method of collecting and dispatching news places all the civilized world in direct communication.

Wendell Phillips was once addressing a Boston audience upon the subject of abolition. Many in the audience, being stung by his awful arraignment, determined that he should not be heard, and so set up a cry to drown his voice. But he, nothing daunted, stepped to the footlights, and addressing himself to the reporters, said, "Let them roar; I am speaking to thousands of people."

The press is one of the busiest and most wide-awake institutions of modern times. Distance is annihilated; time is scarcely considered; and with each opening day comes the news of the world to the individual household.

But, while this is true of the press in general, the religious press has a mission all its own. Its chief business is not simply to gather and dispense news. Much of the daily news that is gathered and sent forth to the world through various periodicals is like an infectious poison in the atmosphere that is only harmful to those who breathe it.

There should be some journals that are lifted so pre-eminently above the harmful class, that the homes which they enter and the lives which they influence shall be strengthened, inspired and elevated by them, instead of being harmed by their visits.

We are not necessarily wicked because we sin, nor bent upon evil because we fail to do good. The highest and best qualities of soul may be dormant for a time, needing only the awakening touch of a word or suggestion. We have a right to expect that the religious journal, above all others, will be this messenger of grace, freighted with that which is loftiest in thought and purpose, and bearing in its columns a record of the best achievements of those whose lives and work stamp them as benefactors of mankind.

The religious press, so far as it is denominational, may regard it as a duty to advocate, and if need be, defend the doctrines of

its peculiar sect. This need not mean a return to those polemical controversies of the past, which savor more of protecting the shell than the kernel. But any man who has a hope should be able to give a reason for it. I would not consider it a sign of healthy growth in religion if a man were willing to sweep his opinions upon the most vital religious subject for the sake of conformity to a popular sentiment. It is true that religion is broad enough to afford standing-room for all sects and denominations, but every man of mature religious convictions should represent more than a reed shaken by the wind.

But there is a much broader field for the religious press than that which has to do with defending formulated doctrines. A definite and honest statement of belief is about as far as it is generally necessary or profitable to go in religious discussion, and there are fundamental and vital truths upon which all who hold to any religion worthy the name may agree. In this broader field of thought, where opinions are not so much the result of either the human or divine nature in man as they are the product of social and economic conditions, is where the religious press may find its true place and be of the greatest service to the world.

This broader sphere, where all the live questions of the day are discussed—questions that are for the weal or woe of society, and, therefore, have a moral and religious side when reduced to their last analysis; questions of government in its various forms, of capital and labor; of sociology, and the right of the ballot; upon prison reforms and reformatories for youthful offenders; of temperance and child labor; of trusts and the cost of living; of peonage and involuntary servitude; popular education, school curriculums, and the length of school terms in the rural districts; the various forms of so-called race problems; and the place of the Golden Rule in modern life—it is the press, more than any other human agency, that has the power to create sentiment upon all these subjects and to educate men to hold just and enlightened views upon them.

It is amazing, when we consider the extent to which the opinions of men are formed or modified by the press. I think it can be safely said that the tendency of the age is toward toleration and charity upon matters purely religious; each sect conceding to the other the right to its own opinions upon matters of faith and creed. This affords an opportunity for all to come together, and stand together upon subjects of a more general nature, both as they relate to individuals and to society.

Alas for the religious press, when the secular press has to take the lead in those important questions which have so much to do with the very existence and well-being of society; or, to put it in the words of the Declaration of Independence, which have to do with life, liberty, and the pursuit of happiness.

It too often happens that those who should be heard upon the burning questions of the day are either silent, or their utterances, being neither hot nor cold, are worse than silence. The editors of religious journals are generally ministers, and as such are, in a twofold sense, watchmen in the tower. The Bible has much to say about the watchman and his duty to give the timely word, and that with no uncertain sound. It also speaks of those who were not faithful in the ages past. Isaiah says, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they can not bark; asleep, lying down, loving to slumber."

If the old prophet lived now, he might still see the need of arousing the religious conscience of the watchmen upon the walls, who, too often, are found slumbering when their services are most needed. Of course, this spirit of lethargy and cowardice can not be charged up against all the fraternity having charge of our religious journals. There are brave and fearless exceptions, even in purely secular journalism.

The Independent, a weekly magazine, published at the metropolis of the American nation, founded in 1843, perhaps not claiming to be a religious publication, takes and maintains the highest ground upon all questions affecting the rights of mankind, without regard to race, variety, or creed.

If it is not a religious journal, it is certainly an example for many bearing that distinction. That which has given the Independent a national and international reputation and a permanent place in thousands of homes is not its politics, nor its religious opinions, but its unswerving devotion to the cause of humanity, and its fearless and impartial advocacy of the civil, political, and religious rights of all men.

This exalted type of journalism means much more for humanity than volumes written upon religious creeds, or of the most learned dissertations upon abstract theories of religion. For, after all, how is the world benefited by religion, except to the extent that it is a force, leading the world God-ward.

Some one has said, "Religion is the link which unites man to God." In the light of this definition, it would be difficult to conceive of a religion that leaves out either God or man. To love God with all thy heart and one's neighbor as himself, is our Lord's brief summary of the law and the prophets.

In our modern life, those who presume to be the mouthpiece of the people, directing thought and molding opinion are required by the very nature of their position, to be persons of great learning. They sometimes go to the ends of the earth, gathering material for the multitudes who wait for their words. But it is well to remember that they should also be persons of great courage and moral strength; and it might not be out of place if they should make an

occasional pilgrimage to the throne of heavenly grace, and there obtain mercy for past delinquencies and find grace to help them to more faithfully perform their duties in the future.

It is the prominent place of the press in human affairs, and its power for good or evil, that makes it so important that it should be guided only by just and impartial motives; and it is the relation of the religious press to the divinely established institution of mankind, the Church, that pledges it by sacred honor to a faithful discharge of duty, measured by the Voice from Sinai, and the Sermon on the Mount.

The Rev. E. G. B. MANN, D. D., of the Methodist Episcopal Church, South, presented the first invited address, on "The Church Paper in Every Methodist Home."

There are only two things to be properly brought into a ten-minute discussion of this subject. One is, the desirability of having a Church paper in every Methodist home; the other, how to accomplish the end desired. I shall divide my time between these two points.

It is desirable to have a Church paper in every Christian home for the spiritual and intellectual benefit of the members of the family. Next to the reading of the Bible and other distinctively religious books, comes the use of the Church paper in the upbuilding of the personal spiritual life. Perhaps the Church paper is next to the Holy Scriptures in that regard. There is a freshness and variety of religious instruction and influence in the Church paper that is not even to be found in a purely devotional book. If one will read carefully every week the sound editorials of a standard religious newspaper and the variety of doctrinal, ethical, and practical instruction to be found therein, and the record of the spiritual ongoing of the living Church of the Lord Jesus Christ, he will keep his own faith alive and will be led to do something for the Master.

The Church people often perish for lack of knowledge. Many become entangled in local petty troubles, and are engaged with purely provincial things, because they do not keep in touch with the whole Christian Church, especially with the whole branch that they are connected with; and they can not keep in touch unless they take the Church paper.

A Church paper in the hand of the church member is a constant guide into "the way, the truth, and the life." It is a safeguard against error and superstition. Our members would not grow lax in service and be led away by "erroneous and strange doctrines" if they were well supplied with sound Christian literature. The weekly report of the ingathering of souls, the story of wonder-

ful missionary movements, the testimonies of living saints, the obituaries of those who have gone on in triumph to heaven, as given in the Church paper, will keep the individual member alive in his interest and encouraged in his Christian life. The Church paper should be in every Methodist home, then, for the benefit of the home itself.

It should also be in every home in order that the general Church may be able to present its message and make its call on behalf of the great enterprises it is seeking to promote.

The membership of the Church is not merely a "*field to work in, but a field to work with.*" How can the Church present its calls to the people without a dependable means of communication? The Church paper is intended to be the great artery through which the throbbing life of the Church may flow to all the separate parts of the body. How can communication be made to the members of the general Church if there is no connection? The main function of the pulpit is to comfort the saints, and preach the message of salvation to sinners, so that there is not time nor opportunity for the pastor to tell the congregation what the Church at large is doing or is planning to do, so there must be the Church paper.

If our leaders knew just how few among the rank and file of the church membership ever hear of their plans for education, missions, and evangelization, they would not wonder that the response is so meager. In the sections of Methodism where there is one paper to every three families connected with the Church, it is better than the average. In some parts of the United States, and not merely in the mountainous and desolate places, but in parts where the people are materially prosperous, there is only one Church paper to every seven church families. I do not know so well about other countries. To thus have only one paper to every thirty-five church members, or, at best, one to every fifteen, makes it hard to keep the enterprises and efforts of the Church before the individual members.

The great boards, Conference presidents, bishops, secretaries, and all Church leaders are crowding their matters for publication constantly, and often urgently, upon the editors of the Church periodicals, but they do not always consider how few of the church members they are reaching. It would seem like folly on the part of the war generals of any country to be trying to issue their commands or make their reports, if thirty-four out of thirty-five of all the telegraph wires were down, and thirty-four out of thirty-five of their reports were never delivered at headquarters. It seems equally foolish for the generals of our great world-wide Methodism to be carrying on the battle for God against the forces of evil, with no means of communication between them and multiplied thousands of members in the ranks.

War generals of the world would have the wires put up and more messengers employed, till their plans and commands could be carried to every soldier in the army. Should our leaders in the Church do less? But we are told that "the children of this world are wiser in their generation than the children of light." That Scripture is surely true.

The great mail-order houses are now publishing their own papers, and scattering them everywhere like autumn leaves, to bring before prospective purchasers the special inducements they have to offer for their trade.

It is the lamest policy imaginable for the Church to be trying to educate and evangelize the whole world, without keeping in touch with and enlisting the great numbers of its own members. It may not be generally known that our members of the large city churches are not always furnished with the Church paper. It is partly because they have so many secular periodicals at hand, and also because so many pastors are issuing weekly bulletin and little local thumb-papers. We talk in some parts of the world about Methodism being connexional and methodical, but my observation leads me to say that many Methodist churches are purely local in their thoughts and feelings, and not only have no connexionalism in them, but very little interest often in other Methodist enterprises in the same city. Pastors and official boards are standing very much in their own light when they allow a local church to expend its means and energies upon itself, and confine it to light local literature, instead of filling its hands with the representative periodicals of the whole Church.

The other point I wanted to raise in this discussion is, how to get the Church paper into every home. Shall it be left to the editorial or business management of the paper itself, or shall it be a matter to be definitely determined by the leaders of the whole Church?

We have the first-named method in operation now. What are the results?

The main result is that the Church paper, which should be the great artery of the Church's life, is about the weakest and worst-treated thing in the Church. It is left pretty much as a separate and independent agency, to fight its own battles, and take its own chances. Instead of its being independent, aggressive, and fearless, it is often embarrassed and intimidated by its poverty and weakness. It is sometimes reduced to the necessity of selling patent medicines, new town lots, and stocks in doubtful mining schemes, for a living. Editors and proprietors of Church papers are expected to foster the ambitions of individuals, praise worthless pulpit efforts, record the deaths of many Church members who never did anything notable for the cause except to die and leave it, publish poetry and

other contributions equally as worthless, and board themselves. As Jesus told the people of Jerusalem concerning their prophets, we kill our editors, and then build monuments to them.

If the circulation of the Church paper is left alone to those who edit it or manage it, they will continue to be suspicioned of trying to increase the circulation for personal gain, and will be driven, as in the past, to resort to methods that will be more or less demoralising to the religious life of the Church, and embarrassing to themselves. If we ever get a Church paper into every religious home, it will be by much the same method as preaching the gospel itself, by *sending it*, without waiting for it to be *sent for*. Why could not the Church paper be included in the budget of annual expenses in every church, as much so as fuel and light? Is it less important to have this means of communication in the hands of every member, than to have a hymn book in his hand, or an envelope through which he may make his contribution? To connect a person or family with the church, without a way to inform and appeal to that person or home, is as bad as to put the navy at sea without means of wireless communication, or the army in the field without the postal and telegraphic service.

If the soldiers and sailors did not care for hearing from headquarters, certainly those at headquarters would want to communicate with them. I know of some denominations already which have begun a campaign to put a denominational paper in every church home. I know of some local churches now that are putting a Church paper into every family, either by solicitation and supplemental free gift, or else by general assessment.

The proper method can soon be arrived at when the Church leadership determines that the thing shall be accomplished.

Those who want a closer Methodist fellowship, a more extended evangelism, a wide-awake and intelligent membership, yea, who desire that our great branch of Christ's Church shall do its full share towards the conversion of the world, should unite to put a Church paper in every Methodist home.

The subject of the second invited address was "The Future of Methodist Literature." The author of the paper was the Rev. H. B. WORKMAN, D. Lit., of the British Wesleyan Methodist Church. In his absence, the paper was read by the Rev. THOMAS E. WESTERDALE, of the same Church:

I do not propose, Mr. Chairman, to deal with the future of Methodist literature from the business standpoint, though upon this matter much might be said by others more capable than myself. Suffice the passing word that in the Methodist public our publishing houses have one of the largest, finest constituencies in existence.

A great London publisher, whose name is well known on three continents, said to me recently that he was never better pleased than when he got hold of good copy that would appeal to Methodists; they were, he added, a public not difficult to reach by advertisement, and who bought largely books of a special class. The publisher in question was thinking almost exclusively of England. What a field we have if we add world-wide Methodism! What a market our books should command, especially if we can bring about, as I think we ought, a greater degree of union and interchange between the Methodist publishing houses of England, America, Canada, and Australia! Something has been done already; but more may yet be accomplished. When that day comes, possibly the Methodist author will see in his little work a potentiality of growing rich beyond the dreams of avarice, beggaring even Mrs. Thrane's vats and tubs. But of this last I will give no guarantees.

I take it that our subject is the nature of "the special class" to which the London publisher referred: the future of Methodist literature as such. For my part I am not careful to lay too great stress upon the word Methodist, so far as our publishing houses are concerned. Things are very different, it is true, from the days of John Wesley. Not the least of the services that Wesley rendered to the England of his day was his bringing out in cheap abbreviated form some of the best literature of every age, that would otherwise have been altogether inaccessible to the people. Things are very different, also, from the days when the traveling preachers went about the country, their saddlebags well filled with books—they themselves the itinerant libraries and booksellers, as well as preachers of wide country districts, in America of districts almost desert, that otherwise would rarely have seen a new publication. Now a number of good firms vie with each other in producing the best literature at the cheapest rates, while there are booksellers' shops, of a sort, everywhere. Nevertheless, we have still our part to play in the popularizing of honest literature, and in thus counteracting the pernicious, low tastes of the age. Especially in the matter of healthy books for boys—I am not sure that in this direction we have done sufficient. A schoolmaster recently showed me a whole cupboard full of thoroughly bad books that he had at various times confiscated from his lads. Ministers could help more than they do in checking this flood of the corrupt, if they would sometimes go out of their way to recommend to parents and to boys themselves good, manly boys' books. Many of our people are glad also to receive a word of advice as to good novels. By this means the wise pastor can oftentimes save a home from the canker that corrupts, sometimes unconsciously introduced. But, tempting as this theme is, I must not stray off into literature in general, but keep strictly to my text—the future of Methodist literature.

And yet one word must be said as to our neglect of taking a proper place in the daily press. I know that not even the wildest idealist would class the press as literature, but yet, as Lord Halsbury would say, it is "a sort of literature," with a tremendous power. When we contrast the influence which Roman Catholicism has secured by seeing that its sons hold positions of responsibility in editorial offices with the influence of Methodism—meager in the extreme compared with what it ought to be—we see at once one source of power that we have not yet appreciated at its proper worth.

Methodist literature, first and foremost, must be true to the special distinctive characteristic of Methodism. It must proclaim, with no uncertain sound, the great doctrine of religion as a personal consciousness, the validity of which is beyond question. For this purpose we need to emphasize religious biography. Do not mistake me. There is religious biography and religious biographies and auto-biographies which issued from our presses in the past, and which have now obtained their fit portion in the limbo of lost books, I have no defense. They may have done some service in the past: but there is now no place for them. What I mean is biography of the best sort, I am convinced that there is need for us to strike in our literature the personal note, and that there are ways in which this can be done which will attract thoughtful readers, and at the same time proclaim our great message. Throughout the ages of Church history the personal note of conscious salvation, expressed in literary form, has ever been one of the greatest instruments in winning men to the truth. I need only mention as illustrations the marvelous influence of the life of Saint Martin by Sulpicius Severus, the Confessions of Saint Augustine, and Bunyan's *Grace Abounding*—a few outstanding illustrations out of a great host of similar works. These are days in which the personal note is less vocal, as we note, alas! in the decay of the class meeting. But for this very cause it behooves us to see to it that, in our literature, the personal note is not wanting, and that this is presented in a literary form so attractive that it will reach the great outer world.

The personal note need not be confined to biography. I have often wondered how it is that novelists have done so little justice to Methodism. Even Methodists, when they take to novel-writing, seem always to make their hero a curate, a Congregational deacon, or a Friend. For the other Churches there are novels which bring before us most vividly the real heart of their life and system—from the Romanist and Anglican down to the narrow forms of Independency sketched for us by such a writer as Mark Rutherford. But where, except possibly in Adam Bede, are we to look for any novel

that brings before the great outside world, or for that matter before ourselves, the life and meaning of Methodism? I think that the probable reason is to be found in the peculiar phraseology of Methodism—local preachers, leaders, quarterly meetings, circuits, and the rest—which need so much explanation in foot notes or text as to destroy all powers of literary effect. Deacons and curates we all know—and the novelist loves to paint them in various colors—but what is the artist to make of a departmental man, of a supernumerary, of a superintendent, or even of a circuit steward, much less of the distress of soul which comes from a defective collection for the Worn Out Ministers' Fund? Hence we have allowed one of the most powerful instruments of modern times—the novel—to go by default, so far as Methodism is concerned. Of scarcely any other great fact in human life except Methodism could it be said that, if all novels were blotted out to-morrow, the loss in appreciation and sympathy would be nil. This again is one of the matters which we must rectify.

Again, I do not know what we have done all that we ought to have done toward the religious education of the people. We have sadly too much neglected our proper duty in the preparation of scholarly handbooks—such, for instance, as the Guild Series of the Church of Scotland—nor have we always been sufficiently alert in the production of up-to-date apologetics, tracts for the times, and so forth. In this matter, as in some others, we have been hampered, I think, by certain theological fetters incident to the official character of our publishing houses. It is of no use to attempt to write apologetics of value to-day if you are going to judge anything by whether or not the publication squares in all its details with eighteenth century theology. Our publishing houses too often adopt the ostrich attitude of burying the head in the sands of the past. The official connection of our publishing houses with our Church may prove a great bane if it means the strangling of all literature that is not officially orthodox. Within due limits, the need of which I recognize as clearly as any one, we plead for greater elasticity of creed and outlook, as a *sine qua non*, if Methodist authors, in their works of apologetics, biblical criticism, or history, are to publish the same under Methodist auspices, and yet meet adequately the needs of a restless and skeptical age.

Of the future of Methodist literature from the standpoint of scholarship, much might be said. Methodist scholars to-day of the first rank are a growing number, and in the near future their name will be legion. The researches of such men should go forth to the world under Methodist auspices—instead of, as now, from nearly every publisher except the Methodist. The reason for this present position is not far to seek: it is entirely a matter of finance and constituency. The question of finance could be solved to-

morrow by that more definite co-operation of the various publishing houses to which I have already referred. Few authors, however learned and eminent—the two things are by no means the same—but would be glad of the chance offered to them of simultaneous publication in two continents. By this means also many a work at present, of necessity unprofitable, could be made a success. But the supreme need in this direction is after all the cultivation by us as a Church of a greater sense of the value of learning. There is such a danger as the materialization of the spiritual. Feverish energy in the building up of fabrics of bricks and mortar will not make up for the absence of mental and spiritual culture, or atone for the lack of the proper appreciation of scholarship. This ought we to have done and not left the other undone. In the future we must preserve the proper balance between the active and contemplative spiritual life, and in the preservation of this balance Methodist literature and scholarship will have its opportunity and reward.

Hymn 925 was sung—

"Father Supreme, by whom we live."

after which the general discussion on the topic of the afternoon proceeded.

The Rev. GEORGE ELLIOTT, D. D., of the Methodist Episcopal Church:

I think it is fortunate this afternoon that in the presidency of the hour we have one whose delicate sense of culture has interpreted for so many of us the spiritual sense of the sacred writings, and of those literary forms which to our common thought are outside the ordinary range of religious literature. And in that use of the great body of learning and thought and of the literature of power that lies outside the realm commonly considered sacred literature, it seems to me there is much to be done by the Christian ministry and by our religious press. It has been said over and over again in this discussion, and in our discussion during the Conference, that the prophet is the true analogue of the Christian preacher. Is he not rather the true forerunner of Christian literature? For it is with the prophets of the eighth century before our Lord, the literary prophecy, that that great succession begins in which their message has been brought down to our time. It is worth remembering that what we call literary prophecy was inspired almost immediately by the contact of Israel with the great world powers, by the fact that at that moment this chosen people began to get a world vision. What religious literature, and especially the religious press should give us to-day, is something of the same message and the same note. For we have learned at last that the prophets, those stern monitors of kings and of the people, were not primarily makers of scrapbooks of prophecy, picked up from anywhere in tradition; but they spoke to men of their own time the message born out of their own seething life. The religious press is able to speak to our day in much the same

way. The pulpit, perhaps, because of its being confined to fundamental questions so largely, can not speak so well of the larger social message and the larger applications of Christian thought to every interest of human life. We know, it is a common-place of our knowledge, that before there were any books of the New Testament there was a gospel preached. The New Testament is a late product of the apostolic age. So we have there another example of how the message orally proclaimed becomes at last a permanent treasure and an everlasting source of inspiration to the Church in all times. I do not care long to delay this discussion; but it seems to me that the religious press can and must get the prophetic note, and must learn to speak first-hand from God—not simply of the times, but of the eternities; to speak not simply the ordinary things which we expect from the press, the record and chronicle of everlasting local gossip, but that scripture which is forever revealing itself in our daily life. It may be that in the past printing has served the devil. But I trust that in the future printing will be redeemed. It may be that the eternal womanly will help in the redemption.

The Rev. THOMAS RIPPON, of the British Wesleyan Methodist Church:

This is the first time I have been able to catch the speaker's eye. I should have been sorry to leave this great Dominion without saying one word. If I might go back, I wish to take up a former question, and say with all the earnestness of which I am capable as a Wesleyan Methodist preacher, that my vote shall always be given in favor of the completest Methodist Union that could be suggested. Secondly, that I should be sorry to leave the city of Toronto, as the descendant of John Davidson, one of the first Methodist preachers that came to this Dominion and planted the Primitive Methodist flag, and editor of one of its journals, who was a member of your university senate, without contributing anything to the Conference.

Now to the immediate subject. For thirty years I have written and spoken in favor, and have almost been a fanatic on the subject, of spreading Methodist literature, and have had a place in our Methodist Book Concern at City Road, London. I am a successor of John Wesley in this. For I call attention to what he held as paramount, the supplying of healthy literature as a duty of the Church. He saw it in his day. "My only principle," he said, "in writing is to do good." In answer to the question: "What is the business of the assistants?" he wrote, "To take care that every society be duly supplied with good books." In a letter to one of his helpers, urging him to spread our scriptural practical tracts, he said, "Preach on the subject at each place, and after preaching encourage the congregation to buy and read." He asked, "What can be done to revive the work of God where it has decayed?" And he answered, "Be more active in the disbursing of the books and in begging money of the rich to buy books for the poor." I never was strong on things of my own. I generally quote things. And I am glad to be able to quote John Wesley on this question. He was among the first to establish loan libraries and to write for the myriad. But I add with shame that the average Methodist minister, and I am speaking for the average Methodist minister in England, is not keeping up the succession of John Wesley in this par-

ticular. I was almost going to say that the indifference of the Wesleyan ministry to the spread of our literature is almost amounting to a crass indifference. I hold that the publishing house as a wing of the Methodist Church is an absolute necessity for the defense and exposition of the truth, for purposes of instruction and confirmation; and as a department our publishing house has rendered signal service. I was talking recently with Mr. Bramwell Booth of the Salvation Army; and he said, in speaking of entirely another matter, "I wish I had your people to get at." I might quote that in this connection, because Methodism has a constituency, and it has the means for reaching and influencing readers such as perhaps no other Church possesses. There are in this Conference this afternoon those familiar with the name of Mr. Alfred Bruce of Manchester, the head of one of our greatest commercial houses, of a concern that employs some ten thousand hands. He said to me, in talking upon this matter, for he takes great interest in this department of our work, "As a pure business matter you have in your Church one of the finest business agencies in the world." The book-room sales might be multiplied ten-fold if our interest were awakened. Primarily, I hold, this is a minister's matter; and we must lead in this particular. There are two suggestions that I want to offer this afternoon. The first is this, that a Methodist literature committee should be appointed in each circuit. The second is, that we should seek, more than we do, to bring laymen into co-operation with our ministers in this particular enterprise. [The speaker being notified that his time had expired, said:] I am very sorry, because I was going to speak a little more, and it was this: As we can not in connection with the Book Concern in the Old Country, make it entirely a layman's business in co-operation with ministers, at least we should have an advisory committee of laymen to be associated with ministers.

The Rev. H. C. STUNTZ, D. D., of the Methodist Episcopal Church:

Among those who know me best I am considered, as the last speaker said he was, almost a crank of the subject on the distribution of literature. Let me take a leaf from my pastoral diary. I was sent to a church in a town of two thousand people in the West. I found seventeen paid subscribers to the *Northwestern Christian Advocate*, in the church—seventeen subscribers out of four hundred and fifty-eight members. But I sent to the publishers and asked them to give me the right to send one hundred newspapers free for three weeks to four hundred families. I let them have the papers three weeks, and then let them starve two weeks, and then drove around getting subscribers, and secured sixty-seven subscribers. I did the same thing in that church a second and a third year, until that town of two thousand people was second on the books of the *Northwestern Christian Advocate* in all their constituency in that district including Chicago. I would rather have the paper than an assistant pastor, who would be in my way. But a pastor's assistant, the silent unanswerable assistant who works at night and in the morning and in the hours of leisure, is the religious journal. I want to agree utterly and absolutely with that blessed brother who sat down with those radical statements. We have laymen on our board. If you have not, hurry up and get them. I agree with that brother who says that it is primarily the minis-

ter's job. It is not enough for him to stand up and say, "Brethren, the time is come for you to renew your subscriptions to the official paper, and brother Richard Rowe will be glad to receive your subscriptions at the close of the service, or at his office, No. 17 Sleepy Street." That will never get you anywhere. The pastor who does his duty in this matter is the one who has enthusiasm; and he will see advance in the missionary cause and will further the prayer meeting so that he will not have to say "Brothers, let us improve the time," because the people will be on fire with enthusiasm from reading about the things that are doing in all the fields. We can set our churches ablaze if we give them the religious newspaper in every home.

The Rev. WM. WAKINSHAW, of the British Wesleyan Methodist Church:

I have the honor of being interested in the world of literature as a humble journalist and as one of the conductors of a Methodist paper. We are here as practical men, to see what can be done to enrich our papers and greatly increase their circulation. One of the first things necessary is that we should rally our constituency to our support. Our papers are far too often depreciated in Methodist homes, whereas it is our business, and especially that of ministers, to spread our connectional journals and do our utmost to propagate the literature emanating from our respective book-rooms. We can not over-estimate the power of literature either for good or for evil. If we as Christians do not get wholesome literature into the hands of our people, and especially into the hands of our young people, they will feed on garbage. The enemy is wide awake. You have only to go into our great cities and you discover that where we are circulating one of our journals or magazines by the hundreds the enemy is scattering his products by the thousands. There are enormous undeveloped possibilities in all our Methodist Churches. I say without the slightest fear of contradiction that the most splendid magazine, the most splendid periodical dealing with foreign missions, comes from our own foreign mission house. It did not exist ten years ago; but by dint of skill and energy and brains and perseverance, it not only is a wonderfully brilliant journal, but it also has an enormous circulation. That is an object-lesson that indicates beyond a peradventure that if editors and publishers do their utmost the Methodist people will respond. Unfortunately, in too many cases our people stray off into very doubtful branches of literature. There is a very sensational so-called religious journal that in England circulates by hundreds of thousands; and multitudes of Methodists feed on that confectionery. What we want to do is to divert them from this more or less unwholesome periodical literature, and prevail upon them to read our own excellent books and magazines.

The Rev. ANDREW CROMBIE, of the United Methodist Church:

When I tell you that I have been the publishing house steward of my denomination for twenty-nine years, you can not but come to the conclusion that I take a deep interest in this question. I have just been to visit the publishing house of the Canadian Church on Richmond Street and when I saw what they are accomplishing

I felt that we in England are a long way behind what we ought to be. I was the chief instrument in initiating a movement to start a newspaper in connection with the United Methodist Free Churches, and I had to be editor, manager, and publisher for twenty-two years. And I am pleased to say that since the United Methodist Church was formed an editor has been appointed for that work, and the circulation has greatly increased, though it is not what it ought to be. The circulation of religious literature in England is far from satisfactory. I am old enough to remember the starting of *Good Words*, under the editorship of Dr. Norman McLeod, and of *The Sunday Magazine*, under the editorship of Dr. Guthrie. These have both been discontinued. *The Sunday Strand*, a more recent monthly, has also been discontinued, and many other excellent magazines.

If I turn to Methodist magazines I fear there is not a very good story to tell. I think the time has come when a great, and perhaps a joint effort, should be made to increase the circulation of our leading Methodist monthly magazines. I believe that in England we have about a million Methodists. How many of the sixpenny and fourpenny magazines are circulated by the Wesleyan, the Primitive, and the United Methodist Churches? I dare not venture to tell you the exact figures, but our friends are very well aware how small are the circulations. It is with great difficulty they are carried on without a loss. It is time to wake up and try to extend the circulation of Methodist magazines in England.

I am an ardent friend of Methodist union and long before it came officially before our Churches I was advocating it in the columns of the newspaper to which I have referred. I think I have reason to say that the discussions in the *Free Methodist* were a considerable factor in bringing Methodist union about. Just at this moment union is not a burning question with us. At the present time the United Methodist Church is too busy consolidating its various institutions and funds to give attention to the details of another union; but we are in perfect sympathy with the desire for the unification of Methodism in England.

I think that the immediate thing to aim at is federation. For many years I have been the treasurer for the United Methodists of the National Children's Home and Orphanage founded by Dr. Stephenson. In this work we co-operate with our Wesleyan friends and raise a considerable amount every year. I had the pleasure and honor, in association with the Rev. Williams Butcher, of initiating a movement for the publication of a new Sunday school hymnal. After various interviews a scheme was arranged which finally received the sanction of our Conferences. The book is now published, and is considered to be one of the finest collections of hymns for young people. It is at the present moment being sold by hundreds of thousands. Why can not we unite in a similar way in the training of our ministers and in missionary operations both at home and abroad?

The Rev. GEORGE ALEXANDER, D. D., of the Methodist Episcopal Church, South:

There is one thing that is absolutely certain. People will read. There is another thing that is absolutely certain, and that is that people are reading. There was never such a reading age as this.

The public school is making it possible for the children, before they have reached their teens, to be readers, and have cultivated in them a taste for reading. They are readers. I have a daughter who at one time was sixteen years old. At that age she had read more books of current literature than her father had; and when I wanted to know about a popular book I asked her, and she could tell me. It is perfectly amazing. We do not comprehend the significance of the fact which I am trying to state to you. It is a fact of solemn import. It is a fact of appalling import. But you say I am exaggerating. Have you read some of the novels most popular in this day? I confess I have read one of the sort that I have in mind. I was in the hall of a large girls' school in Nashville, Tenn., and happened to see a book lying on the floor. I picked it up. It bore the title of one of the most sensational and doubtful books of this day. I had heard of it. I had heard women talking about it with a whisper, with significant glances and smiles—church women! I thought that for one time I would be excused for looking into such a book as that. I did it, but with trembling. I took it into my room and locked the door. I read enough pages of that book to see what it was. It was perfectly awful. Yet there it was in that girls' school. I took it down to the principal of the school, who is a lady. I explained the situation. I said, "Here is this book. It is notorious, it is famous, it is infamous. Here it is in the school. I am going to turn it over to you, and you can do what you will with it." She said, "Again and again I have picked up a book and found it was a book not fit to read, and have put it away. Again and again I have done that." She said that the books she had taken from the rooms of the girls in that college were as bad as the one I had referred to. Some of you have read an article in the *Review* of which I have the honor to be the editor by one of the noblest, purest women on earth, a handmaiden of God, the author of several books, Miss Mary Helm. She wrote an article for my *Review* on "The Society Novel." It was a revelation. She had discovered some of those books in the hands of her nieces and had got them and read them to find what they were. It was a positive revelation of what our girls are reading. I need not dwell longer on that. The point is this—they are going to read and we have got to put something into their hands that will take the place of this rotten stuff that is flooding the whole land. A prominent layman in the Methodist Episcopal Church, South, said to me, "A young man, a friend of my daughter, gave her a book for a present. It was laid on the table in the parlor. I happened to look into it. I read on and on and on. I tell you . . ."—I can not tell you what he said to me. If he had known that that young man had given that book to his daughter knowing what it was, he would have been tempted to do little less than kill him. But I suppose that the young man did not know what it was, but was simply giving his friend, the girl, a book that was in the bookstores. They are sometimes in the public libraries. Sometimes they creep into the book stores of Methodist publishing houses. The one of which I spoke a while ago has had a circulation of one and a quarter millions in Europe, and is selling largely in this country.

The Rev. GEO. J. BOND, of the Methodist Church of Canada:

I speak with some little knowledge of this subject of connectional periodicals and Methodist literature, as you will know when I say that for over eleven years I was a connectional editor of

the Canadian Methodist Church. As a matter of fact, though I am not an old man, I am the oldest surviving editor in Canadian Methodism. I want to say that the Methodist minister who does not believe in printer's ink is not in the apostolic succession. I want to say that the question as to the circulation of our Church literature is not a question so much of interesting our people as of interesting our ministers; that if you have loyal and faithful agents in the circuits—and we should have, for every Methodist minister ought to be a faithful and active agent—you would have no difficulty in interesting our people in the literature of our connection.

I know from the experience of the office when I was editor that we always knew when certain men were changed, that the circuits to which they went would show an increase of circulation; that we always knew when certain other men were changed that the circulation in the circuits to which they went would drop.

In the matter of getting purely Methodist news into what are called the secular newspapers, I want to say that there is not a body of men in the world who are more eager to get genuine news than newspaper reporters are, and there is no difficulty in the world in getting the news of the denomination into the papers of the cities and towns. It seems to me that if the ministers would take the trouble to give the news to the reporters, the newspapers all over the country would be willing and glad to print the same. Nobody knew that better than Hugh Price Hughes. Nobody loved the reporter better than he, and nobody got better justice from the reporter than that same man.

Then another thing: I do sympathize with what was said in the splendid paper by Dr. Workman, that somehow Methodism has not had its right showing in the great literature of the world, and that somehow the Methodist parson and the whole Methodist economy have failed of that consideration by the world which would have been theirs if only the heroic history of our Church, as it was in the past, and as it is to-day, were well known (and we are making Methodist history every day). If it were translated into the common speech which comes out in the novel, clear, sharp, graphic, and well-written, and circulated by thousands, it would win a wide reception. If only the great literary genius who portrayed Dinah Morrie had retained her early faith, how gloriously the spirit and practice of Methodism had been told to the world! I felt keenly with Dr. Alexander the impressions made upon him by the awful books poured out in these days by the tens of thousands from the press. [Voices: "Millions"]. And sometimes they are very specious in guise, and bearing too often the impressive and respectable and even religious publishing houses which should not have touched them with a tongue, and which would far better have their names off them.

Secretary JAMES CHAPMAN: "I would like to ask that the remaining sessions of the Conference should be especially well attended. At the session to-morrow resolutions will be proposed which I am sure every delegate will wish to support."

On motion of Secretary CHAPMAN, the Conference voted to adjourn; and the session closed at 4.30, with the benediction pronounced by the presiding officer.

THIRD SESSION.

TOPIC: CHURCH SCHOOLS AND RELIGIOUS EDUCATION.

Dr. CARROLL, the Secretary, presided at the opening of the evening session. The Rev. Dr. JOHN GALBRAITH, of the Methodist Episcopal Church, conducted the devotional service. The 340th hymn was sung—

"Happy the man who finds the grace,"

the third chapter of the First Book of Samuel was read, and Dr. GALBRAITH offered prayer.

Later, in the absence of Bishop J. L. NUELSEN, D. D., of the Methodist Episcopal Church, Bishop THOMAS B. NEELY, D. D., of the same Church, was called to the chair. The essay of the evening was now read by the Rev. THOMAS NICHOLSON, D. D., of the Methodist Episcopal Church. Subject, "Problems of Church Schools:"

Among the manifold problems of the Church college we shall discuss three—the problem of existence; the problem of efficiency; the problem of development.

I. The great questions which center around the mysteries of human life are, "Whence? Why? Whither? Is life worth living? If so, what makes it worth while?" The questions are all pertinent to the Church college.

Every so-called Christian nation faces the problems of how it shall keep its national educational system free and yet broadly Christian. There is an inevitable trend toward the complete separation of Church and State. Multiplying denominations demand equal rights. That solidarity of Protestantism, whose cohesive power is simply the universal Christian fundamentals, can only come with the Spirit-guided evolution of the centuries. Meantime, State foundations can not recognize ecclesiastical claims. The ever-growing spirit of democracy and the increasingly polyglot civilization in every land make our educational problems more and more similar. Most nations make some provision for religious instruction in their State systems; but in the United States, where there is most complete separation of Church and State, there is practically no official provision in the grammar and high schools and in the State universities for religious instruction or for the inculcation of the religious spirit. The Christian Associations, and other organizations, are a

great force. Scores of teachers and university presidents are devout men. They exert a great personal religious influence. They often encourage voluntary religious organizations among students. They often go to the limit of law and custom in emphasizing Christian principles; but the continuance of such men and what they stand for is always precarious. Moreover, these would grow less if Church colleges were abandoned.

Shall we, then, remand religious training and inspiration to the home and to the Church services? No! Because religion is a vital spirit which breathes through life and should touch all the men to and all the man does. Education is the chief formative force in a man's development. There is no distinctively English biology, and no distinctively German mathematics, and yet, there is a very distinct English or German spirit in the schools of those countries. So Christianity produces an unique and worthy type of education. To omit religion from the training of youth is to omit the positive pole from the electric current. It is to insert the germ which will result in the lingering death of the Church itself, and which will, I believe, lead to national deterioration. It is to me a fact of great significance that discussions involving the very existence of the Church college have arisen just when men are utterly intolerant of cant, hypocrisy, religiosity, and "Churchianity." It all means a new emphasis on spirit and life. If we could wipe the slate clean and begin the solution of our problems anew, as I see it, the Church college would, of necessity, be a recognized part of the modern public educational system. It ought never to be under State control. It must not receive State aid, though it relieves the State of a great financial burden. Men do not, and never will, pay taxes through the State for what the Church colleges do. Citizens, irrespective of creed, may well contribute to their support. In the United States, if all the denominational colleges should close up to-morrow, and if the State were compelled to open additional institutions to accommodate its thousands of students, there would be a stir among the tax-payers.

Church colleges must exist side by side with the State institutions, acting and reacting. They must insist that knowledge is better than ignorance, that secular culture disseminates an enlightenment abundantly justifying the expenditures which secure it. In my judgment, the State should have a legal oversight of Church schools sufficient to assure a proper standardization of curriculum, equipment, endowment, and conditions of conferring degrees. The free State might have an important relation to them in thus guaranteeing their efficiency.

On the other hand, they must have an important State function in training a good percentage of the population to distinctively Christian citizenship, in supplementing the work of State institu-

tious by fostering in them voluntary religious organizations; in furnishing trained Christian men as leaders, and in creating a public sentiment which will tend to make and keep the government and ideals of the State institutions thoroughly Christian. Whenever such organizations aim at ecclesiastical control, or at offensive sectarian propagandism in these State schools, the nation will properly say, "Thus far and no farther." We adhere loyally to the Protestant principle of liberty of conscience in religion.

The more I study this problem, the more I believe that instead of an unfortunate situation, scarcely tolerable, we really have, under divine providence, the elements of the greatest possible national system of education—in part, State; in part, voluntary. Approximately one half under direct control of the State, free itself and guaranteeing the freedom of all the rest; the other half fostered by the Church, compelled by its competitions to have openness of spirit, efficiency, and definite moral and religious influence. Thus we secure a system of checks and balances which prevents demoralization or secularization on the one side, equally, with religious fanaticism, sectarian bigotry, educational inefficiency, or ecclesiastical misappropriation on the other. Emphasis is placed on the vital in piety. The Church college must stress the moral and religious factors which call it into existence. It must prove that they are indispensable, and that intertwined with the other factors they produce a superior product.

11. This naturally brings us to the problem of efficiency.

Business concerns are adopting principles of scientific management. They study a man to see just how long he should rest when carrying steel rails in order that he may yield the largest possible result. Why should not the whole machinery of a college be studied and restudied with a view to the most constantly progressive educational efficiency?

The college must have a first-class modern plant, ample endowment and equipment, and a high-grade faculty. The name of the College of Rhode Island was changed to Brown University by the gift of \$5,000 from Mr. Nicholas Brown. In 1800 Princeton's funds were less than \$25,000. In 1830 Yale's entire available fund was less than \$18,000. At the beginning of the nineteenth century the productive funds of all the colleges and universities in the United States were less than half a million. Now we have at least ten universities whose property and endowment is from twenty-five to fifty million dollars each. We have a large group of colleges whose stated income is from fifty to three hundred thousand dollars a year and whose property and endowment run, in some cases, as high as from three to five millions each, and so it must be.

"The teacher is the school," say the Germans. Right! But the skilled workman demands the best tools. When Paderewski and

Hoffman play the piano for fabulous sums, they do not depend on the best instruments the ordinary community affords. They carry with them instruments of the highest grade, made by masters of their craft. High-grade tools for high-grade workmen. The man who works beneath his ideas soon degenerates. Great teachers will not, and can not, get along with inferior equipment. The days of the omnibus professor are ended. Lifelong education, critical knowledge of a specific subject, power of original research, power of expression, scientific accuracy, spiritual insight, personality and moral fiber are the demands. Men who acquire these must forego many of the prizes of business and professional life, and they have a right to demand adequate compensation and retiring allowances. Such teachers have supreme opportunities for molding world civilizations. Every great missionary leader of the last century, with only one or two exceptions, was college trained. China asks for a million teachers; Japan has more school scholars than all the South American republics, and she is ready to adopt much of our method and to employ many of our men; the whole school system of the Philippines waits on us. What would be the result if we could thrust in at these open doors an army of such trained, devoted, and broadly Christian teachers? The Church has a superb opportunity. Opportunity begets responsibility. Commonplace education will give commonplace civilization; purely secular, non-religious education will give a civilization characterized by an agnostic indifference more serious than any philosophical agnosticism ever proposed by Mr. Spencer or any materialism ever defended by Mr. Heeckel. Hundreds of noble men and millions of money are the rational demands of the hour for our colleges.

In certain sections of the United States we have too many colleges. Occasionally the Christian sense of duty which originally led the denomination to found colleges, because it saw the need and the dearth of higher education, has given place to denominational pride, none the less wicked because more or less unconscious. It stubbornly persists in trying to cover the whole field and in keeping alive certain weak and unnecessary colleges by appeals to narrow prejudices and by methods unworthy of the Christ. It forgets that denominations are means to an end, not ends in themselves. God is a jealous God. His fiat is against any form of idolatry. We must not appropriate to a sect what was meant for all mankind. There is urgent need of a federation of the denominations for this work. Waste and duplication must be eliminated. The number of colleges must correspond to the actual need. Unchristian rivalries must disappear. Each denomination must do its proportionate share of the work, in accordance with some uniform standards of endowment, equipment, and efficiency. In some instances where we have congestion, there can be differentiation and specialization; in others,

co-operation and interchange of professors, and, hence, the salvage of most of the valuable foundations. Prophets sometimes become Pharisees because their anxiety about the vitality of the message gives place to thoughts of their own advantage. Not selfish pride in an institution, not the advancement of an ecclesiastical organization, but the coming of the larger kingdom of our Christ is what we are set for. "Forward, forward, into light" must be the watch-word.

III. Hence we face the problem of development, and development involves the ever-present paradoxes of liberty and control. The problems of the Church college to-day are quite different from the problems of the Church college in former generations. It must be vitally Christian, but not sectarian. It must have a genuine loyalty to the denomination which fosters it and yet be the leader of the Church into a broader intelligence. It must walk in that larger light which constantly breaks out of the word of God. Protestantism requires it to be as true, to unfolding truth as the needle to the pole. It must teach those ever-developing interpretations of life and truth which match the scientific advancement of the age. These beget unrest and suspicion, whenever old fiction must be replaced by new fact.

The colleges must divine the never-ceasing progress wrought by the Spirit of God in human thinking, and this inevitably beget less of denominationalism and more of Christian unity. What are we to do? There can be no higher excellence without liberty, for liberty is the supreme recognition of the fact that man is in the image of God and, accordingly, capable of finding the light and choosing the right. Adherence to the principle is always fraught with some loss, and the State and the Church have alike been timid in trusting it; but God, Himself, accepted all the risks of the wreckage of sin that man might be free, and Jesus taught us that losing faith in humanity is next door to losing faith in God Himself. Liberty we must have, but it should be liberty, not license. It should make for that Christian unity for which the Master poured out His soul in intercessory prayer. Our denominational loyalty must await in confidence the changes which freedom works and must promote that solidarity of Protestantism the lack of which is its greatest defect. Such a spirit much characterize every institution which is to live in the Protestant world.

What is the work of a college? In our lack of keen discrimination we have all too often allowed the university method and the university function to be transferred to the college, to the injury of both and to the infinite detriment of the student. The college should be chiefly an introduction to life's problems, a place for the discovery of a man's bent and the hiding of his power. It should give the student an accurate body of knowledge, to be sure; but its chief function is to give him the key of knowledge; to beget

openness of mind, to develop methods of work, inquiry, investigation; to beget mental agility, right mental attitudes, power of concentration, skill, self-discipline, self-mastery.

At the college gate the youth lets go his mother's apron strings. As he comes to the consciousness of himself he revolts against authority. The character and ideals of the teacher and the spirit of the school to which he goes are everything. He must be taught the supreme responsibility of making right choices. It is not enough to get knowledge, to abstain from cigarettes, liquor, or uncleanness, important as these are. Right aims, right ambitions, right direction of acquired power are of prime importance. There are prejudices of interest as immoral as drunkenness and more dangerous than the evils of ignorance. The prejudices of ignorance are blindly adopted; but the prejudices of interest are willfully preferred. The prejudices of ignorance may be removed by merely intellectual processes, but the prejudices of interest have their root in selfishness. They have no regard for truth or righteousness. They lead men to care only for their own fortunes. They stifle conscience; they pervert the true uses of life. They befoul the streams, that men may not see clearly. Astute and well-trained rascals, who furnish the brains and skill for corrupt undertakings, and strongly-entrenched institutions, which perceive that they must reform or die, have, through the ages, been the greatest foes to the progress of truth. And, tell it not in Gath, publish it not in Ashkelon, this has been true of ecclesiastical as of civil or private institutions.

Now the college, whether Methodist, Presbyterian, or Congregational, must first, last, and altogether say to each man, "To thine own self and to thy God be true. Then if thou faltest, thou faltest a blessed martyr." The whole question, therefore, of the government and development of our colleges turns on the problem of the men who run them. The radical fighter, the narrow bigot, the militant propagandist, is out of place in a college faculty or on a college board of trustees, whether he advocates materialism, agnosticism, some theory of political economy, or second blessing holiness. I do not mean that he should not have pronounced personal convictions. No man is great enough to be a guide of youth who has not well thought out convictions by which he sacredly lives and which he has the courage to state on all proper occasions. But he must not have reached that crystallization of mind in which there are for him no open questions, or in which he claims the right to play the Pope or ply the Inquisition. He must be able, accurately, judicially, and sympathetically, to weigh all sides and theories of a question, whether it be a question of biblical criticism, a theory of philosophy, or a matter of scientific form, and he must treat Spencer, Locke, Hume, Strass, or Haeckel, as fairly as he treats Plato, Descartes, or Wesley. Only in this way can we

be true Protestants. I would we might transfer emphasis from technical law, theoretical methods of government, quibbles about theology to the question of men. Given as governing boards men emancipated from the prejudices of interest, incapable of using an institution for their own private interest or preferment, consecrated to God as the God of truth; and, given these governing boards, choosing as teachers noble men of proved and accurate scholarship, reverent, and incapable of an ethical twist to secure their own advantage, and our colleges will be reservoirs of power. But men who trample on every ethical and religious sanction to get money, place, or power, whether in Church or in State, can not be proper sponsors for our free institutions, and must not control our colleges. Here is the key to the ultimate unification of Church and State education; but the Church can not abandon its distinctive work in education until the State is as free, as faithful, and as fair in teaching religion and morals as in teaching mathematics or physics. Each denomination which does its duty will get its share of children loyal to the mother which bore them into the larger life. "Alma Mater" is a significant term.

If schools put in their chairs or make of their students narrow traditionalists, bigots, hare-brained fanatics, weak and nerveless men who expect to be protected by ecclesiastical or religious sanctions from the searching tests of truth and efficiency which come to other men, they will commit suicide. On the other hand, if we instruct our youth to intellectual giants, destitute of spiritual insight, religious conviction, or moral fiber, to men who have become enamored of some novel, perhaps untried or unproven, theories, who exhibit these theories on every occasion as a child exhibits a new toy, it is little short of criminal. Our Church colleges must be neither ecclesiastical machines with index expurgatorius gearings, nor bodies left to the control of purely self-perpetuating boards of trustees, which may become arrant oligarchies. They should have a system of control, democratic, popular, and responsible, but the nerve which connects them with their proper branch of the Christian Church must never be severed.

I know of no single subject just now demanding larger powers of constructive statesmanship than these problems of the control and direction of the Church college; and, I repeat, the key to the solution is to put the emphasis on the men and not on the externalities; on the spirit, and not on the ecclesiastical control; on the products, gauged by scientific investigation, and not on the few American beauty roses obtained at the expense of clipping out all the other buds. There are certain plants which thrive only in cold climates. They wither and die before the heat of a summer sun. So there are doubts and errors which thrive in a cold, cynical, purely critical, intellectual atmosphere, which disappear of them-

selves when the spiritual temperature rises. There are Pharasaic religious habits which grow up in an atmosphere of ecclesiastical quibbling, or exclusive traditionalism, which flee away before the coming of the true Christ as the darkness flees when the morning sun arises.

The friends of our colleges must give not only purse but person, not only puff but power. The men who properly *support* will *control*. A college thus manned and controlled will produce men, rejoicing as the strong man to run a race. Men thus matured may safely be turned over to the university and our universities must not be mere aggregations of *teaching* colleges, but genuine post-graduate laboratories for research, places for independent investigation by matured minds. There the Germans have the true idea.

Behold the service of such men to the world! Aristotle, fixing the rules of logic so accurately that they have needed little or no revision since; Vesalius overthrowing the principle of authority in science; Galileo and Copernicus giving us a new conception of the universe and its center; Lavoisier laying the foundations of modern chemistry and Liebig applying them to practical problems; Pasteur and Koch revealing the germ theory of disease; Darwin unfolding the principle of evolution; Luther asserting the principle of individual freedom in religious thought and interpretation, which resulted in a new Church, in the modern public school systems, and in not less than twenty-five great universities; Wesley, reasserting the thought of love as the basis of true religion until he wrought a work in England greater than that of her great Commoner himself. These all wrought by faith in the God of truth and through love of humanity. Their emancipation from the utility idea enabled them to company with those eternal truths which shine out on the summits of the inner life. They live because they died to self and selfish purposes.

The colleges must do all this; but they must also send an ever-increasing number of disciplined men and women as intelligent and efficient workers into the common walks of life to stand for honesty and integrity in private business, for the merit system in public life, for the inalienable rights of the poor whenever they are trampled upon by the rich and powerful, for the scholarly spirit everywhere; men and women who teach all the world both by precept and example that man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Such men will lift all wealth, all commerce, all religion, all government, and all power up into the realms where justice, truth, righteousness, beauty, and love dwell with God.

We have great problems. There are many counter-currents. There is much unrest. In California I saw a tree shedding its bark. It looked like the ugliness of destruction; but when I returned a

month later the ugliness had given place to the presence of a new, clean, beautiful bark, which encompassed the larger tree. So the discussion, the unrest, the very peril of our denominational colleges is to be replaced by a new and larger life in which we shall

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the vallant man and free,
The larger heart, the kindler hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."

The first invited address, "Religious Education in the School," was delivered by ARTHUR VINTER, LL. D., of the Wesleyan Methodist Church:

For more than thirty-five years I have heard the hum of boys' voices at work and at play, morning, afternoon, and evening. I want to give you my experience of the evolution of a schoolboy's religion. It is important to remember that the religious sense must be developed. It can not be imparted. It grows from what has been already planted in the consciousness of the individual. It acts like a musical instrument which responds to a note sounded outside. It is therefore necessary to cultivate the religious sense from the moral sense. In other words, the appreciation of the fundamental moral principles must be enlarged until the nature unfolds itself to the light of heaven and to the "glory of God in the face of Jesus Christ."

The two fundamental principles are honesty and truth. Honesty in dealing with material things is taught by the mother from earliest infancy, and later, truth in words is insisted upon. As a boy grows older, any divergence from these two principles awakens in the conscience a sense of wrong. Yet it is necessary to follow up these lessons of childhood through early boyhood, and at the same time to lead boys to see that there is a higher sanction for conduct than the mere will or command of the parent or master.

If these two habits have been formed, it is but a short step to get boys to realize that dishonesty in work is a form of stealing, and

that an action may be as untrue as any form of words. It is essential to aim at cultivating openness and frankness in these two points and so lead the boys step by step to be followers of Him who said He was the "Truth" and of whom It was said "neither was any guile found in His mouth."

How is this end to be secured? Certainly not by assuming that all boys need teaching, but partly by individual reproof and most of all by the atmosphere of the school under the influence and "lead" of the older boys. If there is no strong "lead" in these matters of truth and honesty, then the task of developing the religious sense in the school is impossible. The mental attitude towards honesty and truth must become as natural as the bodily attitude towards the law of gravitation.

Imparting religious knowledge goes hand in hand with the formation of habits of honesty and truth. It is a matter of common experience, that it not unfrequently happens that a large amount of religious knowledge co-exists with dulness of the religious sense. Here is the point at which it seems to me all systems of moral instruction in schools break down. Knowledge is necessary to conviction but does not give it. A moral philosopher may be an immoral man. Unless religious knowledge leads to religious conviction the teaching is vain. Conviction is wrought within a boy by an appeal to his understanding.

(A former governor of the school over which I preside caught some boys that had stolen apples from the orchard. They were called into his study and after depositing in a basket the contents of their pockets, he made the boys kneel down whilst he prayed with them. Whilst he prayed the pockets were filled again. Now, it is not the humor of this episode that I want to allude to, but the fact that prayer at that moment was worse than useless, because there was no chord in the boys' natures that responded to the music of the governor's prayer.)

It is necessary to teach the facts about religion, but this is not religious instruction. If the teacher has knowledge but not faith, he can not give religious instruction. It is scarcely possible to give true religious instruction in the ordinary routine of class teaching. Some boys might receive it gladly, whilst for others the time might be inopportune and the responsive condition absent. True religious instruction can only be given to those who are willing to receive it, and must therefore be given in voluntary classes. In the formation of such it can not be too strongly emphasized that there is a development limit that must be noticed—the age at which a boy's self-consciousness begins to assert itself. Up to this age (say on an average about fourteen) boys are open and frank and will ask a multitude of questions which will indicate the struggle of the mind for clearer knowledge of divine and spiritual truth. These ques-

tious to a boy who has passed into the self-conscious stage will seem silly, and will provoke a smile or even laughter.

If the boys above and below the self-conscious age can be met separately for voluntary religious instruction there is afforded an opportunity of grappling with the difficulties incident to their condition, and giving the instruction which will help each individual.

At these meetings great stress should be laid upon the importance of prayer. The first movements of the soul towards God are expressed in prayer. The habit of formal prayer is or should be taught in the home, and will make a starting point whence the fuller ideas involved in this exercise are realized, and its necessity for the maintenance of the Christian life taught.

The active religious life begins with meetings for prayer. They are arranged and conducted by the older boys and may be attended by boys of all ages. There should be no restraint so long as genuineness and order can be secured. They should include much singing. The prayers should be spontaneous.

Spoken prayer is the audible expression of religious conviction. There is a different music in it from the response to a religious question. It is a "confession with the mouth" which is a condition of salvation.

Out of these voluntary meetings and organized prayer meetings there spring numerous opportunities for securing co-operation in *Christian service*. The details of the work of a Christian Union Committee, of a White Cross Committee, and a Missionary Committee may be distributed among a number of boys of different types of character. It must not be supposed that all these workers are converted in the ordinary sense of the word, or that they have attained to the full knowledge of "salvation through faith in our Lord Jesus Christ," but I think it safe to say that they are in most cases in "the way of salvation." The zeal with which they perform their services springs from a conviction which has not expressed itself in words—but which is a very real one—that Christ demands active service from all His followers.

Is there any place for emotion in religion amongst boys? I believe there is, but great care is needed. It is possible to create excitement. I have seen several revivals in the course of my experience. They have often been attended with intense fervor and the ultimate results have been marked: Many at such times who have been thinking much of religious obligation and "turning it over in their own minds," have been led to "make up their minds," they have come to a point of religious decision from which they have not looked back.

The fruitage stage of the evolution is reached when, after due instruction in the voluntary classes, a boy makes a personal request to be allowed to participate in the sacrament of the Lord's

Supper. This gives the master an opportune moment to come to close personal relationship with the boy on the things which are between himself and his Savior.

But it frequently happens that the harvest is not reaped whilst at school. The boys go home to join the fellowship and service of the local church and continue to grow up into Him, the Living Head in all things. This, in barest outline, is the plan which I have found in multitudes of cases to yield gracious results.

I have no experience of religions work amongst boys in day schools, but I have an impression that a devout and earnest master could accomplish much by working on such lines as I have indicated—by commencing with a few older boys, who he might have reason to believe would welcome any religious help. Their earnestness, devotion and enthusiasm would soon draw others into the fellowship.

The second invited address, "Religious Education in Public Schools in South Africa," was by the Rev. W. FLINT, D. D., of the South African Methodist Church:

It is not the purpose of this address to describe at length in technical detail the methods adopted in South Africa to provide for religious education in the public schools. That information can be readily obtained in the official publications of the several departments of education, and is not of immediate interest to a Conference of this nature. What is of importance and may be usefully considered here is the question of religious education as an integral part of national life. When that subject is considered, the lessons learned in one part of the world may possibly be of service to those who are aiming at similar objects elsewhere, and especially to the nations which are in the making, of which the British Empire is so largely composed. The aim of this address, therefore, will be to set forth two or three of those lessons, and show their bearing upon the solution of a problem which is of growing importance.

The question of religious education in South Africa was not thrust into the foreground of public thought until recent years, and there are reasons for that. The South African colonies and States were made up, like other parts of the Empire and the United States, of peoples whose traditions and ideals were essentially Christian. The men of Holland, the first colonizers, carried with them to the new settlement the essence of Reformation truth and made that the rule of their faith and practice, in accordance with the formulas of the Dutch Reformed Church. The accessions made to their numbers by the Huguenot refugees, after the great massacre, intensified the spiritual tone of Church life, but did not

change its form. The next great influx of population, which was that of the 1820 settlers, was English and Christian and to a large extent Methodist; and from that time up to the discovery of the diamond fields in the early seventies South African immigrants reflected the tone and temper of their European ancestry in matters social and religious.

The atmosphere of the country was religious, and no special endeavor had to be made to give expression to the religious sentiment of the people in matters educational, for it was taken for granted that religion would express itself there and elsewhere, and it did. And all through private and Church schools, and among them some of our own, have given religious instruction of a high order.

But with the discovery of diamonds, followed within a very few years by the Transvaal gold fields, a new era set in. Gradually at first, and more rapidly afterwards, there came into the country a new population often alien in tradition and spirit, and it was soon found that these classes were pouring into the country much more rapidly than they could be absorbed into the body politic. That is one of the great dangers to rapidly developing colonies and communities, and one to which the leaders in the great moral movements of this great Canada may wisely give heed.

In the course of a generation or two these new peoples, if they come too quickly to be assimilated to the national ideal, may modify or entirely change the temper of the nation even while the bulk of the population remains Christian. That is precisely what has happened in South Africa during the last quarter of a century, and its influence has made itself felt in the educational world. And this is the method in which it works: In the sacred name of liberty concessions have to be made, or are made, to minorities, concessions which affect the relation of the people as a whole, to the Scriptures, to sacred institutions such as the Sabbath, even to public morality; and the religious life of the people suffers.

This question of the tyranny of minorities in democracies is one which is becoming of growing importance in many of our modern communities. It has never yet been adequately discussed by philosophers, by political economists, by social reformers, or by religionists. But that form of tyranny is with us to-day in municipal, in national, and in imperial life, and the people and great institutions and moral ideals and practices are suffering because of its presence. Illustrations of how it works out need not be given, for they will readily occur to every mind.

It is not too much to say that because of the fancied necessity of conceding to the demands of minorities there are majorities in almost every community who have had to forego rights social and

moral, rights which would have been of untold advantage to themselves, their children, and the nation at large.

There is no sphere where this is more apparent than in that of moral and religious education. In many a town and village, and sometimes in a whole State, the great majority of the people are being deprived of their right to have their children placed under religious instruction because the claims of a minority have become predominant in that community.

Freedom of conscience there must be, and it is the duty of the majority to see that the necessary safeguards for the exercise of that are provided; but it is not the duty of the majority to cast its most sacred heritage and its highest responsibilities into the dust for selfish, careless, or untaught minorities to trample beneath their feet. That is a sacrifice which the majority has no right to make, which it makes at its peril, and which, when it is made, robs posterity of what was designed to be one of its most precious possessions.

It is one of the unavoidable disabilities of minority life in every department of nature that it must frequently bear the inconvenience of having to live alongside the majority, and we can not hope entirely to escape from the working of that principle in the realm of social affairs.

The tyranny of the minority often tends, however, in the matter of religious education to work all the more powerfully because the majority does not realize either the perils which beset it or the power which it possesses.

The Church of Christ needs to-day, especially in some countries, to look seriously at the question of the relation of vast masses of the people to religious knowledge; such knowledge as is afforded by Biblical instruction, and which knowledge was almost common property a generation since. Investigations recently made in South Africa, and it is probably equally true elsewhere, revealed the fact that numbers of young people are growing up with scarcely any knowledge of the Bible, that the commonplaces of Biblical truths are unknown to them, and that even the classic stories and parables of the Old Book are unfamiliar ground. What is the result? That there is no fulcrum for the moral lever to rest upon when it is sought to lead them on to higher things, or even when an appeal has to be made upon some pressing question of personal or public morals. How disastrously that is likely to affect the future it is impossible to forecast. Such a condition is the stony ground with even its "not much earth" swept away so that the good seed does not find even a temporary rooting-place.

This result of the neglect of religious education is doubtless accountable for not a little of the indifference to religion which is so marked a characteristic of these times. Yet it is undoubtedly

true that the Church of Christ can do a great deal to remedy this condition of affairs if it only realises and judiciously and unitedly uses its power. How this can be done has been recently learned in South Africa.

The lack of definite religious instruction in the public schools has been exercising the minds of many people for some time, and last year the Synods of the Dutch Reformed and English Churches were meeting in Cape Town at the same time. In the course of the exchange of fraternal greetings this question of religious education forced itself to the front with the ultimate result that a joint committee was formed to consider the matter.

That committee had not proceeded very far before it found that its members were in much closer agreement with each other than they had supposed, but that in order to obtain a practical result others must be called in to share in the deliberations.

In due course the Presbyterian, Wesleyan, Congregational, Baptist, and Lutheran Churches appointed representatives, and again it was found that on all the great essentials of the Christian religion the agreement between them was much more complete than even the most sanguine had supposed.

After discussion of many aspects of the question it was resolved to prepare a scheme of religious instruction for the schools consisting of Scripture lessons for all the grades, and a simple catechism to accompany those lessons throughout the school course. Both committees found their work much easier than had been anticipated, and an admirable catechism based upon the Heidelberg catechism which is in general use in the Dutch Reformed Church has been prepared and printed. The scheme has met with the approval of the Superintendent-General of Education at the Cape, and subsequent meetings with representative teachers have developed a spirit of hearty co-operation between them and the committee, so that there is reason to believe that religious education will once more and speedily find the place which it is felt it ought to occupy in the public schools of the Union.

The result has only been brought about by the members of that great committee being brought to see that true Christianity is the greatest common measure of the arithmetic of religion, and that Methodist and Presbyterian, Baptist and Episcopalian, Congregationalist, Dutch Reformed, and Lutheran will all go into it. This is the great lesson which has to be learned if in the public schools of the world religious education is to have its rightful place.

In many countries the Churches are rapidly being placed in a position in which they have no option in this matter. They must face the responsibility of dealing with questions of this nature, or accept the risk of being branded with the name of traitors by generations yet to come who yearn for what has been irretrievably lost.

We who name the name of Christ have no right to deprive the youth of this or any other generation of their lawful share in the history, literature, and moral and spiritual truths contained in The Book of books. And if we desire to give that book to the youth of any part of the English-speaking world, at least, we can do it; we can do it if we will, and do it without injustice to any member of the differing or opposing minority, for the English-speaking world, spite its shortcomings and its sins, is still essentially Christian in its ideal and intent, and religious education in its public schools will do not a little to keep it so.

The third invited address, "Church Control of Church Schools," was presented by the Rev. W. J. YOUNG, D. D., of the Methodist Episcopal Church, South:

My thoughts on the subject assigned me may be presented as the answers to four questions.

1. Should the Church control its own schools? I answer unhesitatingly, Yes, and for several reasons.

(a.) Surely we have a right to control our own. Whatever advantage may be in them, we have a right to use for the building up of that part of the Kingdom of Christ committed to our care, not for selfish ends, not in the spirit of sectarianism and bigotry, but for the glory of God and the good of the race. This we may do without any sort of apology. Secularism is claiming the privilege of using the progress of scholarship and education: why should not we?

(b.) Many, perhaps most, of our Church schools were placed in our keeping by our fathers who founded them in the face of worldliness, unbelief, and secularism for the safeguarding of the youth of the Church. The trust thus committed to us is very sacred. We should be true to their aim, and especially since the arguments for maintaining that aim are as strong as in the days of those devoted servants of God.

(c.) However they may have come into our possession, we are responsible for them as for any other talent or treasure. To surrender this duty would be both cowardly and unfair; cowardly, because the surrender would come on account of certain great difficulties in the way; and unfair, inasmuch as, over against other good schools, they are patrooled by our people, on the supposition that they are managed according to the principles of the Kingdom of Jesus, as interpreted and presented by the Methodist Church. If we do not mean to control them, then honesty would seem to require that we say as much, so that our people may be governed accordingly.

(d.) The need for the Christian use or teaching of subjects other-



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wise secular is greater than ever before. It is sometimes asked, "What is the difference between Christian Latin and mathematics, and secular Latin and mathematics?" None in the things themselves, but a vast difference in them as they are put to use. The bricks of a church and of a dance-hall may be alike before they are built into these structures, but when built in they are radically different. We need to use all our resources in the Kingdom of God, the Church of the Lord Jesus Christ, and must remember that as yet Christianity comes to us in some devotional form, some doctrinal expression, with increasing emphasis on those essentials in which most of the children of God are one.

(a.) The Church must, with its scholars, set an example in education or training to the scholars not ecclesiastical and especially to those wholly secular. It has done this in the past, and in some places has in effect compelled the recognition of the claims of Jesus Christ and of the word of God. Its work in this respect is not yet done.

(L.) There are conditions to-day which make very desirable a closer touch between the school and the Church. The Church needs the school to keep it from becoming too other-worldly, narrow, sectarian, non-progressive, unsympathetic with the unfolding thought. The school needs the Church to keep it from losing the vision of the spiritual, to save it from the self-righteousness and pride of mere scholarship, and to hold it true to the one final task of us all, to build the Kingdom of God on the earth.

2. The second question is this, What sort of control is demanded? The control should be such as to make the schools, both in a general and in a more positive and specific sense, Christian. This will make them, but in no narrow or sectarian way, Methodist, because, through Methodist doctrine and discipline, Methodists can best make the world Christian.

The trustees should be responsible to some governing body of the Church, and as truly as other stewards, for such after all they are, be men of godly life and sincere faith, chosen not merely for their social, political, or financial prominence, nor even because they are distinguished *alumni* of the institutions. They should not easily be led astray by the glamour of mere numbers or the pomp of some outward equipment, and should be lovers of the Lord Jesus Christ and His Church, and should put these always first.

The professors should possess profound scholarship and marked pedagogic ability. It is indeed more than unfortunate for the teacher, though pious, to be mediocre of mind and lacking in genius. To the strong, thoughtful student he will not commend the religion of the Lord Jesus Christ, but, on the contrary, will lead him to the opinion, all too common, that the gospel is good enough for

children and other undeveloped minds, but was never meant for the intellectually robust. The faculties, however, should not be selected solely on the ground of ability. They, too, must love the Master, and believe in Him and His Church. Surely they should not be men whose intellectual power and attractiveness make it the easier for them, whether intentionally or not, to rob the youth of their mother's God, and to create a disgust for that Church which planted the vine and fig tree under which they rest.

There should be that liberality of thought to which Methodism from the first has been constantly and consistently devoted—such liberality as is not out of harmony with truth in the thought and purity in the life. The school, like the Church, should be adjustable and adjusted to the progress and unfolding of the world, ready to meet all the growing demands made by the processes of the divine evolution. But never should the Church allow the school, any more than it should permit itself, to make hurtful compromises of any sort in order to gain popular favor, to add to its endowments and other resources, or to hold fellowship with those who love not the Lord Jesus Christ.

As I have already said, the control should be more specifically Christian. The Bible should be a text-book in the schools, and here, under the direction of reverent scholars, the youth should face the problems of criticism and begin the mastery of them, learning, if no more, at least this much, that before these issues fear is foolish. The teachers should by their personal touch with the pupils train them for Christ and His cause. The very best preachers should be sent to proclaim the gospel message to the college people. There should be days of decision for the Master's service, as there are examination days for the exhibition of the oratorical and intellectual gifts of the students. There is no more reason for being too busy for these things in the schools than for the neglect of them in the rush of business or professional life, and if they shall be neglected in the one place they will almost certainly receive scant attention in the other.

3. What should be the end or purpose of the control? Three-fold.

(a.) To create loyalty to the truth—all the truth, a loyalty which does not, with certain forms of scholarship, neglect the truth as it is in Jesus, nor, with certain kinds of religion and theology, the glory revealed in the heavens and the earth. Our Church schools should train a body of men and women who have learned that the so-called discord in the truth is only "harmony not understood," and for whom even the social and economic voices are lost in the song of redeeming grace. Surely here, if anywhere, these great problems should be worked out to a finish.

(b.) There should also be created a loyalty to the moral law

with its new emphasis and its new interpretation in the teaching of Jesus, so that we may send forth to the battle for righteousness in all affairs commercial, social, and political those who not only believe in the Kingdom of God, but believe also that they are called upon to be leaders in the making of it effective even to-day.

(c.) The Church must through its schools aim at the maintenance of loyalty to the Christian manhood. We are learning, though slowly, what the apostle meant by saying that all things are ours. All, except evil, may and must be hilt into the perfect man in Christ Jesus. The mission of the gospel is, with all the resources at its command, to make men, to restore fallen and imperfect humanity to the divine sonship. The college, as a means of grace of the Church, is here to save men—save in no narrow sense, but in a way that will deliver from all bondage soul and body, intellect, affections, and will.

We shall not be disturbed if in the processes of salvation, the young men and women shall become believers in the teachings of the Methodist fathers and shall come into the enjoyment of their religious experience. To make them Methodists should not be our epreme end. Indeed, this would be narrow and would cause us to miss that higher and all-important end of making them Christians. But we should not be weak enough nor foolish enough to apologize for the way in which so many have gone to their high reward, having served their day and generation well, nor seek to avoid a possibility which, strange to say, to so many who have forgotten the rock whence they were hewn seems so great a catastrophe. It is impossible for a sincere Methodist to be a bigot, but it is entirely possible for him, on the other hand, in his zeal for liberality and generosity, to cease contending earnestly or even feehly for the faith once for all delivered to the saints.

4. What obligations to the schools rest upon the Church, growing out of its control of them?

It must make them the best possible schools, as well equipped, as well supported, and with standards as high as other schools, secular or non-ecclesiastical. It must, if possible, do even better than the schools not under its charge. To do all this will require much larger sums of money than our people have hitherto been willing to give, but, if we expect our schools as they ought, to turn away from alluring financial offers of boards which are opposed to Church control, we must be willing to supply them with the needful resources. The Church is able to do all this. It is no longer poor. When fully consecrated to the Master it can do all it needs to do.

The members of our Churches must send their children to our own schools, not yielding too readily, as is altogether too common, to their whim and desires.

The Church must not interfere too much in those details of school work which require expert knowledge. Having employed men competent to discharge these duties, it should give them the largest possible liberty consonant with the higher welfare of the schools.

The Church must not be afraid that its faith may suffer from the most thoroughgoing research and investigation on the part of devout Christian scholars. It must learn that from all sources come the many parts of the truth that Jesus is the keynote of these many fragments, Himself the truth. Out of our Southern plantation melodies Dvorak made the symphony of the New World. So Jesus out of the fragments of what are after all life's commonplace experiences and knowledges may make, nay does make, the music of the skies.

Secretary CARROLL reported for the Business Committee, in the absence of its Chairman, the following items, which this Committee had approved, for adoption by the Conference:

1. "This Ecumenical Conference, recognizing that God's presence has been made manifest during all its sessions, resolves to spend the last half hour of its proceedings in thanksgiving and prayer and consecration."

This was agreed to.

2. Resolution regarding the Church and the Evangelization of the World. We hail with joy and thanksgiving to Almighty God the open doors of practically all the nations of the earth to the messenger of Him who said, "Go ye into all the world, and preach the gospel to every creature."

We are profoundly grateful for the Church's world-vision and awakening to a consciousness and recognition of her duty as to the world's evangelization, and for the most remarkable and encouraging success that has attended her ministry in nearly all parts of the world during the last decade.

However, she should not be content "with encouraging reports and hopeful prospects," but should with grateful heart and in the fear of God take the measure of the stupendous task involved in the campaign upon which she has entered.

The magnitude of this undertaking, with its attendant difficulties, opportunities, and obligation, is only beginning to be understood and realized.

The whole heathen world seems to be awaking and is astir under the influence of the Spirit of God, and yet there are, in round numbers, one thousand million souls unevangelized.

With a yet deeper sense of her responsibility, and in the most

intelligent and Christ-like way, determined the Church should go about this greatest of world problems at the very beginning of this new decade.

We, therefore, most heartily recommend to all the Churches represented in this Ecumenical Conference that from the pulpit and in every department of Church activity the evangelization of the world be made a matter of special prayer, study, and discussion, to the end that by renewed faith and zeal a whole-hearted consecration of men and means, and a passion for souls born of love, the gospel may be preached to every creature, and at the earliest possible date the kingdoms of this world may become the Kingdom of our Lord and His Christ.

Secretary CARROLL: "This is approved and recommended for adoption. I move that it be adopted."

This motion prevailed, and the resolution was adopted.

3. Methodist Historical Union. Pursuant to a call signed by several delegates, and an announcement from the Conference platform, a meeting of those interested in the formation of a General Methodist Historical Society, co-extensive with Ecumenical Methodism, was held in the lecture-room of the Conference church on Saturday, October 14, 1911. Bishop Hendrix was appointed chairman, and the Rev. J. Alfred Sharp, Secretary. Statements were made concerning the Wesleyan Methodist Historical Society in England, and various societies in the United States and Canada.

It was unanimously resolved to constitute the "Methodist Historical Union," composed of an Eastern and a Western section, including as far as practicable all existing and future historical societies and institutions with the object of gathering information respecting existing collections of Methodist documents, manuscripts, etc., promoting their preservation, aiding in exchanges of the same, and the like.

The following appointments were made: Eastern Section: Headquarters, London. President, the Rev. Frederick L. Wiseman, of Birmingham; Secretary and Treasurer, the Rev. J. Alfred Sharp, of London; Executive Committee, the officers and the Rev. T. E. Brigden; Advisory Committee, the Executive and the Rev. Dr. Simon, of Manchester, and the Rev. Dr. J. W. Crake, of Gloucester.

Western Section: Headquarters, New York; President, Bishop Hendrix, Kansas City, Mo.; Secretary and Treasurer, Dr. H. K. Carroll, New York; Executive Committee, the officers and the Rev. Dr. Goncher, Baltimore, and Justice J. J. MacLaren, Toronto; Advisory Committee, the Executive and the Rev. Dr. Buttz, Madison, N. J.; the Rev. Dr. C. M. Stuart, Chicago; Bishop W. A. Candier, Atlanta; and the Rev. Dr. George Whittaker, of Boston. The respective Executive Committees to have power to add to their Ad-

visory Committees and fill vacancies. The Business Committee is requested to obtain the approval of the Conference to the above. The Business Committee recommends the adoption of this.

On motion of Dr. CARRGLL, the above was adopted.

A DELEGATE: "Are not all the members of the Eastern Committee connected with one branch of the Methodist Church? And are there not brethren in other Methodist Churches in great Britain who have special qualifications for serving in this capacity? I think I could name one or two."

A DELEGATE: "I would like to endorse that. It seems to me that this is emphatically one of the places where we should see that in the Old Country we all have a common interest in the history of the great movement with which we all are connected."

Justice J. J. MACLAREN: "I think I may say that, as appears in the early part of this paper, the meeting was held after a public announcement from the platform. The meeting was not made aware of the existence of any such society in England, except the one named. There were no representatives of the other Churches there to advise. Provision was made that the Executive Committee might add additional members. It was thought that they might better do that after consultation than those present at the meeting could do it without being advised by the respective Churches. Provision is made for such extension, upon which all seemed to agree."

A DELEGATE: "May I make a suggestion of a name, which I think would be received with universal welcome, my friend, the Rev. GEORGE EAYRS, of the United Methodist Church, who most certainly ought to be a member of that Committee?"

This was accepted by the Business Committee.

A DELEGATE: "The same remark might be made with reference to the Western Division. There are some scholars and some men of learning of other branches of the Methodist Church, who with some consideration would probably find a place on this Committee."

The PRESIDENT: "Some names will be added."

A DELEGATE: "I beg to move that the Rev. H. B. KENDALL be added."

This was agreed to.

A DELEGATE: "I hope that by this Conference members of other branches will be added to that Committee. Greater sanction will be given to their appointment if the appointment be made at this Conference. The reason why so far the membership has been restricted to the Conference, is that it has been exclusively carried on within the limits of the other Church. There has been no inclination to set others aside; and I hope that in the catholic spirit that has been breathed throughout this Conference, the desired additions will be made."

Secretary CARROLL: "I think that all this can be covered by giving these representatives power to add members of other Churches."

A DELEGATE: "I suggest that the matter be referred back. It is extremely difficult here to add names of other Churches."

Secretary CARROLL: "It is hardly likely that the Business Committee can be got together again for that purpose. I think that the amendment I have proposed will overcome the difficulty and allow representatives of other branches of Methodism not included in this list to be added."

The PRESIDENT: "It is moved to amend, giving this authority. Are you ready?"

A DELEGATE: "I rise to suggest that that report lie over until to-morrow morning so that what we do shall be done by all of us. It will not prejudice the report, but will give men opportunity to think about their representative men and report to us to-morrow morning."

Secretary CARROLL: "To-morrow morning's session will be crowded full of very important business. I would very much rather it should be acted upon at this session. It seems to me that if this amendment is adopted, you have all that you need in the way of elasticity."

A DELEGATE: "I move that the name of the Rev. W. REDFERN be added to that Committee."

The Committee accepted this name.

Dr. CARROLL's motion was now put, and prevailed.

A DELEGATE: "I move the addition of another name, the Rev. THOMAS MITCHELL."

This name was also accepted.

The PRESIDENT: "As many as will adopt the report as amended raise the hand. Contrary. Agreed to."

A DELEGATE: "In Canada we have been working at a historical society for many years. We have perhaps the largest and most important collection on this side of the Atlantic. We are completely ignored in this matter."

On motion of the Hon. J. J. MACLAREN, the name of Chancellor BURWASH was added for the Western Section.

Secretary CARROLL continued the report from the Business Committee:

That this Ecumenical Conference warmly commends to the various Conferences represented here the consideration of some form of federated action on matters of common interest, as, for example, temperance work, work among young people, a common college system, and such forms of social and philanthropic service as may be open to them, and trusts that by some such means the resources of Methodism may be utilized to the utmost and its great mission among men more fully realized.

The Business Committee recommended that this resolution be referred to the Eastern and Western Sections of the Commission.

This was agreed to.

Secretary CARROLL stated that the following resolution was reported to the Conference from the Business Committee:

Methodism everywhere stands for law and order, and against all forms of lawlessness and disorder, wherever they may occur, and whether directed against foreigners or any class or classes of any community. We earnestly call upon those in civil authority energetically to enforce the law against mob violence.

Bishop COLLINS DENNY, D. D., of the Methodist Episcopal Church, South:

I think there ought to be added to that resolution some reference as to condemnation by United Methodism of some features, or acts, that cause mob violence. I, therefore, move as an amendment, which of course I shall have to state extempore, that "this Ecumenical Conference believes that every woman has the right to an untainted existence; and while condemning all breaches of law, it most emphatically also condemns anything that invades the sanctity of the home and interferes with the right of women to live without fear." I make that motion.

The motion being seconded, Bishop DENNY proceeded:

I would like to say a word as a reason for offering the amendment. In many sections of the communities in which I work I have taken particular pains, on every occasion when any mob violence has occurred, to give expression to the views of the best people in the section from which I come. Once, in a city in which I was preaching, there was a case of mob violence. Occupying the leading pulpit in that city, I did not hesitate to say what I knew to be true both from the point of view of law and also from the point of view of morals, that anybody who had any part whatever in mobbing that man was guilty of murder. It was willful, deliberate, premeditated, and malicious homicide. Now, while I said that, where some of these examples of mob violence have occurred, I have also, my brethren, had this very sad experience. I have a wife and four daughters. There was nothing in my family that brought upon me so much anxiety as the fact that any one of those was out of the house after dark unattended. For we are to speak of these outbreaks which occur not simply in one section of the country or one section of the world. Stir the Anglo-Saxon blood in any place in the world, and you find a savage. The veneer of civilization is very thin upon it. We have found it so wherever they have gone. It has been the case not simply in this country. It was the case during the Indian mutiny. It was the case among the English-speaking soldiers who made that march to Peking. We need to keep down any of the rising savagery which we get by the mighty power of heredity. But at the same time, while we are disposed, and propose, to see that there shall go forth an expression in favor of the execution of law in all sections of the world, we want also to put our disapprobation most emphatically upon those acts which terrify the women of the country from which I come and which make it impossible for many of them to go out from their homes without some male attendant. Just as sure as we fail to put our seal of condemnation upon the act which so often leads to this violence, it will be regarded as a partisan action by this Conference. While I heartily favor the resolution that comes from the Business Committee, I also ask this Conference that they add their condemnation, and express their disapprobation of that which leads so often to the scenes of violence that disgrace any people that claim to be civilized and Christian.

The Rev. I. S. PERSON, D. D., of the Colored Methodist Episcopal Church:

I want to concur with the bishop. Every negro Methodist preacher in the Southland condemns mob violence, and he condemns

most heartily these things which lead up to it. But I wish the Conference to condemn at this meeting many ways by which men are being robbed. It is not the destroying of the sacredness of the home all the time. Sometimes it is the case, and soon will verify it here, that men will fall out over little petty differences, and after a while reckless ones will get some whisky in them and go after a man who had never done harm to a single woman. This is a curse to us. We want you to put your condemnation upon it. We are against the wronging of the home in public or in private; and we want every Methodist in the world to know just where we stand. We are sorry to see our men murdered. We are sorry to see them led to the stake and burned. We are sorry to see them put to death in any way. But for God's sake let the Methodist Church stand up for their life until you prove them guilty. [Applause.]

The PRESIDENT: "The question before you is the amendment offered by Bishop Denny."

This was agreed to.

The PRESIDENT: "The question is on the report as thus amended."

The amended report was adopted.

The regular discussion on the essay and invited addresses now proceeded.

The Rev. J. W. HANCHER, S. T. D., of the Methodist Episcopal Church:

It would be unfair at this late hour for me to take the whole five minutes, though I have the floor. But, following Dr. Young's paper, I want to emphasize one remark. He called attention to the difficulty of raising funds to carry forward the work of our Church educational institutions. I speak from more than a score of years' experience as a Methodist educator. I want to emphasize to you, through some statistics which a reader on the platform said are vulgar in a meeting like this, first, the feasibility of raising funds by the dissemination of knowledge and interest. I want to do it by reference to an editorial in the *Central Christian Advocate's* of August 2, in which Dr. Spencer shows that in the United States of America we have gotten along so far in the solution of the problem of righteousness and of propagation of the Kingdom of God that we pay nearly as large an amount total in salaries to Presbyterian pastors and Congregational pastors and Baptist pastors as we pay for chewing gum—nearly twenty-five millions of money a year. He shows that within the United States we have got along in the promotion of the Kingdom of God to where we pay as much for the support of Catholic, Protestant, and Jewish institutions for the uplift of men as for chewing gum! He shows that for every nine dollars spent for diamonds in the United States we pay one dollar for the Kingdom of God. If we as Methodists the world over would pay as we ought to for the interests of the denomination, and especially for the interest of

education, we might double and triple and quadruple our resources for these things.

The Rev. E. D. CORNISH, of the United Methodist Church:

I am conscious to-night that we approach these questions from different standpoints. Your problems here differ from those with which we are faced in the old land. The problem arises from different conditions existing in the two continents. In the old land we are overshadowed by an Established Church. It is difficult for you here to appreciate our position. In all our villages, I might say, we have only one school, and that school is under the authority of the Established Church. It receives from the State the principal portion of its support; and it is utilized to bolster up the Established Church and to foster the spirit of sacerdotalism. And the question with us is how we may free the children of our villages from the tyranny of the priest. Hence we approach the question of religious education in our schools from a different standpoint from that from which you approach it on this side of the water. We have not a national system of education. We are seeking to build up such, but in building up that national system of education in the old land, our difficulty is, religious education is sectarian education. And if we are to maintain religious education at all, it must lose altogether its dogmatic character. It must not be in the interest of any specific Church, or any specific denomination.

And that leads us to another difficulty. I have been a member of one of the principal school boards in the kingdom, and served there for a number of years. In our cities, by the operations of law, our taxes are in support of the Roman Catholic Church in many places, though the major part of the educational staff of those schools is to a very great extent voluntary in this respect, yet the teaching is by members of sisterhoods. Unknowingly, the taxes go to support conventual institutions; and in many cases, because of the absence of the state school in that particular district, our children are forced into a school that is altogether Roman Catholic, saturated with the atmosphere of Roman Catholicism, and they are trained in the tenets, to a very great extent, of the Roman Catholic Church. So that many of us are driven to the conclusion that the only position that we can take up in the old country is the absence of religious education in any dogmatic sense. And some have been driven to the conclusion, the absence of religious education altogether. Not that we undervalue religious education. But the whole safety of the State lies in the freeing of our education from the control of the priesthood. Had we been under the conditions which exist on this side of the water, our position would be very, very different. I am afraid that these papers which we have had read to us to-day will be quoted against us if they are telegraphed to the old country, and we shall have the voice of Methodism quoted against us in our endeavors to free our schools from the tyranny of the priest. We must understand that our problem is different, very much, in that. Had we a complete system of State education, were we free from the overshadowing influence of the Anglican Church, we could approach it from your standpoint; but under present conditions we have to approach it from another.

The Rev. W. HOBSON SMITH, of the British Wesleyan Methodist Church;

I want the opportunity to say one word upon one of the most important subjects that could be brought before us. After some years as a member of the educational authority in the county of Cornwall, I am prepared to support a part of the speech to which I have had the privilege of listening, of the previous speaker. As to elementary education, the position of our Church in England is that we should have a board school, or a council school substituting the board school, within the reach of every child throughout the length and breadth of the land. As a matter of fact, however, there are seven thousand to eight thousand schools which are the only schools within the reach of the children who ought to attend school. We have what is termed by some a religious difficulty; but it is a sectarian difficulty. The denominationists have captured many schools. I do not wish, however, to say anything that would lead to an underestimate of the excellent work that has been done in the years gone by by the denominationists. But now the managers of some denominational schools seem to stand in the way of the natural progress of national education. What do we find? Often enough, unsuitable buildings, an inefficient staff, inadequate equipment. In some cases not only are the buildings insufficient, but they are besides ill ventilated and unsanitary. I could speak of a denominational school where within a few months there have been three outbreaks of diphtheria. There are schools in Cornwall, a few, in which some educational authorities would hardly stable their horses. Then, as to teachers. Surely there is no more important class than the teachers, and none ought to be better trained for their work.

I am glad to say that in England we are fast approaching the time when no one will be allowed to teach, even as an assistant, who has not had proper training. Then, we have an improving system of secondary schools. One of the rules in Cornwall has been to put a secondary school, well-equipped and properly manned, within the reach of every child. Then, we have a system of training colleges. I was delighted to hear the able paper of Dr. Nicholson, and agree with very much that he said. But we have in connection with our training colleges a very real sectarian difficulty. I could tell you of a diocesan college supported by the State. Out of thirty-five hundred pounds expenses, every thirty-four hundred pounds were contributed by the State. That diocesan college is worked without a penny from the sectarians.

We have training colleges for our young people, but some of them are purely sectarian. I could speak of one diocesan college where the funds are provided by the State, but every free Church student has to sign a written declaration that she will attend Anglican services. This is a training college where half the places should be open to students without any sectarian prejudice. Our educational problem in the old country is much more complex than that in Canada or that in the United States.

The Rev. J. O. WILLSON, D. D., of the Methodist Episcopal Church, South;

Yes, Mr. Chairman, our educational problems differ and have to be dealt with in different manner on different sides of the ocean.

We all know that. The great differences are with reference to the public schools.

I wish to say a word with reference to the schools of our Church, secondary and college schools. As I see it, the Church of God is simply obliged to teach. If the State could or would take all this kind of work away and offer to do it for us, we would not dare to accept the offer. The teaching of the Book requires of us that we shall teach as well as preach the gospel. Until there is a kind of teaching that takes hold of a man's faith and cultivates it, all teaching is emasculated. And the State school (I am no opponent of a State school, but claim one as my Alma Mater) can not teach matters of faith. It is obliged to confine itself to moral teaching. It can not teach truth definitely and must confine itself to the outer conduct of life. Faith enters into the formation of character and the Churches must engage in teaching because they only can cover the whole ground.

I hold that Church colleges are necessary, not only for the Churches but for the state. Down in the commonwealth from which I came, seventy years ago the chancellor or president of an institution of college grade was an infidel. Long years later I found in my first charge a host comparatively of the leading men of that community estranged, not only from the Church, but from the faith of the Living God. Some were Methodists and some were the sons of Methodist preachers. There was no protest against an unbelieving teacher in the long ago. The other day it became necessary to change the management of a state school of an industrial character, more recently founded. Several names were being proposed, men of eminence who had educational qualifications, and finally the drift of the board was toward electing a certain man. A trustee on that board, himself influential, said, "What Church does he belong to?" This politician was not and is not a member of the Church, but when the answer was "None," he said, "Put him aside; we don't care to offer our boys to a man who has not faith in God." What made the difference between seventy years and ten years ago? It was the influence of the Church colleges of our State.

The schools of the Church of God, whether Methodist, Presbyterian, or Baptist, or other, meet this question alike. All must teach. And all must have institutions for the education of men and women—of secondary, college, and university grade. I tell you, brethren, we ought to send out the very strongest delivery we can in favor of the schools, colleges, and universities of the Church.

The Rev. J. A. BRAY, D. D., of the Colored Methodist Episcopal Church:

I have charge of a denominational institution. I have done this denominational work for the last eight or nine years. The denominational schools, the religious schools, are simply the bulwarks, so far as the negroes of the state are concerned, for education. The negro can not do without the denominational school. Preeminently, the education of the negro must be ethical. And the denominational schools, the religious institutions, are the ones that are going to do that, or it will be sadly neglected. We must do it. In our religious institutions we carry on revivals, good old-fashioned Methodist revivals. Recently, in the institution over

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which I preside, at the beginning of the term we as a faculty set out to bring to bear upon the new young men and women who came into the institution a religious influence. We began with the week of prayer. When that series of revival meetings had closed, every student in the school was a professed follower of the Lord Jesus Christ; and it was the most glorious year that we have experienced in the work. Two of the young men converted in that revival have entered the ministry, and they are a shining mark among the Christian young men of the entire State.

Another thing is that the denominational schools among our people are bound to keep the thought of higher education flaming, if it is kept aflame at all. We are bound to have higher education, if our people are to rise above ordinary superstition. The negro preacher is the natural leader of our race, and he must receive a training that will enable him to lead the people aright. A very learned preacher, who probably had attended some college and learned some Greek, said to his congregation, "I want to show you that immersion is the true form of baptism. The word baptize comes from the Greek word 'baptizo.' Here is the way it goes. When you put the candidate under the water, he says 'Bap,' and when you raise him out of the water he says 'tism.'" That is the kind of interpretation of Scripture that we can get until we have the best-trained teachers.

I want to object to one term that has been used here by some members of my own race. They have used the phrase "inferior race." Who authorized anybody to say that any race is inferior? God has made it possible for all races to develop, and develop into the very highest civilization. I believe that God is not partial. Say "undeveloped races," and not "inferior races." If you put before us the thought that we are inferior, what hope is there that we shall rise to a higher plane of Christian life and civilization?

On motion of Secretary CARROLL, it was voted to adjourn; and the session closed with the benediction pronounced by Chancellor BURWASH.

FOURTEENTH DAY.

TUESDAY, OCTOBER 17TH.

TOPIC: UNION AND FEDERATION.

THE Rev. H. T. CHAPMAN, of the United Methodist Church, presided. The devotional exercises were in charge of the Rev. W. H. CORY HARRIS, of the same Church. He announced and the Conference sang Hymn 712—

"Eternal Father, Thou hast said
That Christ all glory shall obtain."

Passages from the First Epistle to the Corinthians were read, viz., 12:1-13, 27-31, and Mr. HARRIS offered prayer.

The essay of the morning was by the Rev. W. REDFERN, of the United Methodist Church; subject, "Union and Federation—History and Forecast:"

A discussion on Methodist Union is, in this Ecumenical Conference, more than appropriate: it is inevitable; for, coming together as we do from all parts of the world, we naturally rise above sectional or provincial distinctions and take an international view of the great Methodist family. The three preceding Conferences have undoubtedly been a powerful factor in the awakening of the union sentiment. Alexander Sutherland, in his admirable Fernley lecture on "Methodism in Canada," says: "The union sentiment which had slumbered since 1874 was further quickened by the Methodist Ecumenical Conference which met in London in 1881. In that Conference universal Methodism was represented, and the undisturbed harmony of the proceedings proclaimed the essential oneness of all who bore the Methodist name."

A still more decisive impetus was given to the movement in Australasia by the Washington Conference in 1891, and it was then that Chief Justice Way predicted that before many years were over a union like the Canadian would be accomplished in his own land. That prediction was fulfilled eight years later, and in February, 1900, the first united Conference in Australasia was held. With regard to the third Ecumenical Conference in London in 1901, it was

a definite resolution then passed which provided the way for the opening of the negotiations which resulted in the union of three Methodist bodies in England in 1907, the amalgamated body bearing the prophetic name of the United Methodist Church. So, then, these decennial Conferences and Methodist Union are inseparably associated. It may be added that in no city in the world has this question a greater historical interest than in Toronto, for it was at the Conference in this great city in 1883 that the vote was taken which was the determining fact in the accomplishing of the Canadian union—that first great event which has so profoundly influenced Methodism throughout the world. The saying was, "As goes Toronto Conference, so goes the Connection;" and the saying was probably true.

Necessarily there were wide differences between the movement in Canada and Australasia and that in Great Britain. In the former there are no deeply-rooted prejudices to eradicate; the spirit of freedom is more robust both in civic and religious life; the stream of immigration is increasing in volume; the needs of the incoming millions are more urgent, and the call for a bold and daring evangelism more commanding. In the mother country, on the other hand, if the vitality of prejudice is rapidly dying out, the place of custom, routine, and tradition is still powerfully entrenched; if freedom broadens down from precedent to precedent, it unfortunately broadens down rather slowly; and if its religious problems are pressing and serious, they are, after all, the problems of an old community. Her mighty offspring have a happier fortune. Canada and Australasia are the lands of the future. They have the buoyancy and justness of youth. They have no direful heritage of ancient wrongs. They are not tethered and impeded by any State establishment of religion. They hear the summons of an unknown yet inspiring destiny. Happy are they that, on entering upon their illimitable future, they can, in each land, boast of one undivided Methodist Church!

My main reference must be to the union in England, consummated since the last Ecumenical Conference in 1901. By virtue of a resolution then passed, and stimulated by an enthusiasm then quickened, several of the Methodist bodies at their next Conferences in 1902 opened the gate for preliminary negotiations with a view to union. A provisional committee, consisting of representatives from the United Methodist Free Churches, the Methodist New Connection, and the Bible Christians, was convened for the purpose of considering a basis of agreement. This initial step having been taken, a cordial invitation was sent to all the other Methodist Conferences, including, of course, the great Wesleyan parent body; but for reasons perfectly honorable and friendly they were unable to accept it.

In the year 1903 the basis of union, having been sanctioned by

the Conferences of the three denominations most directly concerned, was referred to their circuit meetings, with the result that 93 per cent of the persons present voted in favor of them. At the Conferences of 1904 a large committee consisting of about fifty members was appointed with instructions to proceed with the scheme. In 1905 the Conferences almost unanimously adopted the proposed new constitution, then fully prepared, and resolved to submit it to the circuits for their approval. In 1906 it was reported that of 9,579 persons who had considered the constitution in the circuit meetings, only 285 had voted against it, with about the same number remaining neutral. Further steps were then taken for the carrying of a bill through parliament. In September, 1907, the uniting Conference was held in Wesley's Chapel, City Road, London, and the United Methodist Church then became a fact. Condensed into the fewest words possible, such is the record of the chief outstanding events of the union negotiations from 1902 to 1907. The proceedings all through those five years were of the most extraordinary interest. Hardly any resolution, certainly none of real moment, was carried by a majority against a minority, so perfect was the unanimity. From the outset there was but little doubt as to the issue. Even the previous abortive attempts in 1890 and 1899 to attain union were not deterrents, although they stood out as a warning against any renewal of negotiations which were not likely to be sustained by the people. So, far from being deterrents, it was seen that they yielded lessons of the highest value; that they had been an unconscious preparation—had been, as it were, success in the making. Surely the course of true love never ran more smoothly than in that Union Committee. Difficulties which in the distance seemed not only formidable, but insurmountable, practically vanished, one by one, when they were faced; as if miracles were being wrought before our eyes. It was surprising, too, how marked were the mutual affinities in the three sections, how they resembled and corresponded to each other not only in their broad outline of connective administration, but in the details of Church fellowship. "God is in this movement," said some one on the committee; and he uttered the mind of his brethren. All of them were conscious of a mysterious influence. Some desired union in the interests of economy and efficiency; others because of the opportunity it would give for a larger evangelistic and missionary policy at home and abroad; and others because of their vivid feeling of the indestructible kinship of all Methodists and their desire to hasten the day of the complete reunion. But all of them were conscious of something deeper still. It was as if they had heard afresh the prayer of the Lord, "That they all may be one." The feeling of glad solemnity deepened year by year. The Conferences acted as under a heavenly compulsion,

and when they finally decided on union they did so as if it had been already decided for them from above.

When the achievement was consummated in 1907 it was at once realized what an effective instrument the United Methodist Church might become, and how full it was of promise. It had a membership, including probationers, of 187,058; that was, 158,859 in the home circuits and 28,199 on the foreign stations. It had over 324,000 Sunday scholars and 43,000 teachers. It had over 2,500 places of worship in England, covering like a network nearly the whole of the country. It had a large missionary field in the north, east, and west of China, in East Africa, West Africa, Jamaica, and Bocas; in all of which there were 55 missionaries and 630 native preachers, with 525 places of worship. It had a constitution compact and centralized, yet elastic and liberal; securing the supremacy of Conference, conferring large powers on the district meeting, giving equal shares in the administration to the ministry and the laity, placing the superintendent in the chair in the business meetings, yet conserving the rights and liberties of the people unimpaired. Its membership at the present moment, including probationers, is 189,200. Only two unimportant churches have withdrawn. Undoubtedly in these facts and figures is represented a force which ought to tell unmistakably on the national life of England. A unique distinction remains to be mentioned. Under the provisions of the act of parliament the United Methodist Church Conference has full power, subject, of course, to a carefully prescribed process—and it is the only ecclesiastical court in England, and probably in Christendom, which has such power—to change and alter not only its methods of working, but also the very basis of its constitution, and even its doctrinal standards, in obedience to the will of the people without having recourse to parliament. It may well claim in this matter to be the freest Church in the world.

Organic union is one thing; but actual fusion is another. Fusion can be neither forced nor hurried. How, then, is it going on? At least three obstacles have stood in the way—the unification of the funds, the sectional sentiment, and the amalgamation of circuits. As to the funds, they required to be adjusted, of course, not only with business accuracy and soundness, but also with a fine sense of justice all round. This part of the work has been accomplished with a skill which has won the unstinted praise of financial experts; and probably the unified funds are in a more satisfactory state than the separate funds of the three sections ever were. The sectional sentiment was more difficult to deal with. Sentiment is the product of a long history, finds a congenial soil in small denominations, is sometimes very beautiful, should be treated with delicacy and respect, is cherished by some of the most excellent and loyal people,

and is seen as much in the remote village as in its populous center. It becomes mischievous when it ends in itself. The true test of the decline of sectional sentiment is the tone of the Conferences; and judging from the tone of the last Conference, we may say that it has ceased to operate harmfully. The sense of the larger fellowship in that Conference was perfectly delightful. One veteran declared that it was in every way the best he had attended for fifty years. The amalgamation of the circuits has only just begun. It can not be hastened with any disregard to the circuit traditions or to the preferences of the people affected. Also, it will mean that fewer ministers may be required. However, in spite of many fears a circuit has been found for every minister; and in that respect the worst is now over. A new denominational consciousness is emerging. The loyalty of the people has surpassed all anticipations. They already feel that they are in the presence of a great opportunity and are bent on making the most of it.

As to a forecast, it is wiser perhaps for us to be reticent. Among the leaders of the United Methodist Church it is generally agreed that for the present their policy must be that of consolidation; not that they are weary of union, but because consolidation will best pave the way towards further union. Whether the next great event will be a union between the United Methodist and the Primitive Methodist Churches, or a larger union embracing all the Methodist Churches alike, can not safely be conjectured. But it may confidently be predicted that if the former take place it will be with a view to the latter. The perfect ideal must be attained sooner or later. The history of the disruptions can never be buried, nor ought it to be buried, but its lessons are being learned by us all alike. Better still, they are being learned in the temper of a noble Christian sorrow and a generous tolerance. Freedom is gradually coming to its own in all the Churches of Methodism, not least in the beloved old Mother-Church. Ancient animosities are forgotten. The bond of kinship binding all Methodists together is growing stronger and stronger. All of us claim a share in the splendid Methodist inheritance. There is federation already, wherever possible. The great Methodist Assembly held in Wesley's Chapel two years ago was one sign of it, and another is the Sunday School Hymnal prepared by the Wesleyan, the United Methodist, and the Wesleyan Reform Union Churches. The Concerted Action Committee has been at work for nearly twenty years—another outcome of the Washington Conference. All these are signs of an increasing spirit of fellowship. Perhaps the most eloquent signs are those which are not organized, but are spontaneous and incidental; and these are many. They speak of genuine good feeling. They indicate the trend of the best Methodist life and thought. That trend can ultimately have only one issue and goal—the organic union of all the Methodist Churches of England.

The Rev. ENOCH SALT, of the British Wesleyan Methodist Church, presented the first invited address, on "Co-operation in Missions, Education, etc.:"

This topic, though deferred to the last day of the Conference, was bound to have a place on its program. We have prayed together, and discussed questions of living and abiding interest with general agreement. It remains to ask, Are we going to work together? and if so, in what forms and to what extent?

The remarks of the present speaker are of necessity addressed especially to the Eastern Section of the Conference, but they can hardly fail to have some application to the Western. Happily Canada has one Methodism only; but the States, like the old country, have many, and the problem of co-operation is theirs as well as ours.

In a real sense it is the problem of the Churches at large. The evangelical Churches of every name have more similarities than differences, and they are bound by the spirit of their fruit and by the dictates of practical wisdom to recognize their points of contact and to work together as far as they honestly and honorably can.

But they don't. They compete when they ought to co-operate; they ignore when they ought to recognize. Take, in illustration, the coronation of George V in Westminster Abbey. The religious service from beginning to end was conducted by the members of one Church, while the religious representatives of half the nation and more than half the empire were silent spectators. Yet the Free Churches of England are as loyal to the throne and as patriotic in their citizenship as the Church by law established. Will there ever be another coronation in England in which sectarian exclusiveness will be emphasized and Christian co-operation will be conspicuous by its absence?

But, to return to our immediate topic, there ought to be more Methodist co-operation than there is. We ought to co-operate for *mutual defense* more than we do. We must present to organized monopoly and exclusive privilege united and invincible opposition. We must insist on a fair field for all, and no favoritism for any. Our stronger denominations must make common cause with the weaker, and city and suburban churches must succor and support village Methodism.

We must co-operate for the economizing of our resources. To plant two or three Methodist churches where only one is needed and where only one can decently live is senseless waste and a public scandal. It is often difficult to retire from positions that have been long occupied, however unwise it may be to continue in them, and however wise the policy of amalgamation might be; but it ought not to be difficult to avoid entering upon such positions.

We must respect each other's spheres of influence and, as John

Wesley advised, go to those that need us most. Co-operation should be applied in the sphere of evangelism. That does not mean the establishment of undenominational missions. Such missions are demonstrated failures. But open-air services and evangelistic missions are frequently more successful in attracting public attention and in promoting religious revivals when unitedly conducted than when carried out by the churches separately. Moreover, such united efforts proclaim our unity and create the impression that we are more anxious to save men than to aggrandize ourselves.

Co-operation might be applied with great advantage in the higher education of the ministry. We have our denominational colleges, and they have done and are doing good work. Most of them are located sufficiently near to teaching universities to render it possible for the students to attend some of the lectures. But English Methodism has no post-graduate college, nor has any one of our denominations a sufficient number of graduate candidates for its ministry to fill such a college, if it existed. Would it not be a fitting and worthy outcome of this Ecumenical Conference to establish a post-graduate college, say at Cambridge, for the equipment of scholars for the service of all our Churches? It would then be possible for young men with special gifts and adequate education to specialize in such subjects as Oriental Languages, Comparative Religion, Biblical Literature and Exegesis, Church History, and Philosophy.

There are other aspects of Methodist co-operation, which time does not permit me to discuss. One only will I mention—the creation of an organ for the expression of the Methodist conscience on questions of national and international dimensions, and social and ethical, rather than political and partisan, in their character. That such an organ of expression is necessary few will deny; that it is within the power of Ecumenical Methodism to create it, few, if any, will doubt.

Mutual defense, economical expenditure of resources, effective evangelism, the efficient training of the ministry, the concentrated expression of Methodist opinion—are some of the objects that might be attained by co-operation. Such a program would be a worthy outcome of this great gathering. Whether it will be achieved, time will show. Anyhow, it is comforting to believe that the divisive forces, which wrought such terrible havoc in the nineteenth century, have spent their strength and that the twentieth century will be a century of reconciliation and reconstruction. Already the best minds in all our Churches are discovering points of contact and embracing opportunities of fellowship. Let us hope that the night of distrust and disruption is already past; and let us pray that from this Conference will flow that unity of spirit out of which union of organization and of effort will naturally and inevitably arise.

The second invited address was by the Rev. HOMER C. STUNTZ, D. D., of the Methodist Episcopal Church. His theme was, "Economy in the Use of Forces and Means:"

This is a theme of profound significance. The people called Methodists have a mighty army in the sum total of their forces, and tens of millions of money in the means spent annually in the prosecution of their far-extended campaigns. But who will dare to say that economy is shown in the disposition of these forces, or in the expenditure of these means? So important is a wise and practical discussion of this topic that the Fourth Ecumenical Conference might have well given one-half of its entire session to a candid and fearless discussion of plans by which the overlapping of fields of labor, the duplication of workers and institutions at home and abroad, with the truly appalling waste of the Lord's money, could be stopped.

The discussion of this theme is overdue. It is late in Methodist history for her leaders in all lands to begin the consideration of such an allotment of the total Methodist forces, and such an expenditure of her means as will most efficiently contribute to the conquest of the world for righteousness. Now that this world-conference has ventured to open up the vexed question, we should gaze at it steadily, and insist upon its solution in the spirit of Christ, though that solution should cause whole denominations to disappear by absorption and union. We must have greater economy in the employment of workers and the spending of the King's treasure.

See the lack of economy in our home fields. It is heart-breaking. Twelve branches of Methodists are at work in North America! That is three times the number demanded by national, racial, or strategic reasons. Many of these Churches occupy the same cities and villages. They tax a poor constituency to erect two or more houses of worship and to support several ministers where one good church and one minister adequately supported would count far more in the moral and spiritual life of the community than several debt-burdened little chapels with a discouraged membership, and preachers starved in soul and body. It is to no purpose that we discuss the question of the falling off of the supply of candidates for the ministry until we have ceased putting two and three ministers where the dictates of sound reason only call for one. If local resources proved adequate to continue this policy of denominational wastefulness, the case would not be so desperate. But this is not true. Several of these Methodist bodies spend large sums of home missionary money annually to keep these gasping institutions from dying out.

The *Pacific Christian Advocate*, in a recent number, speaks of

several towns in the Northwest in which two Methodist bodies, represented in this Conference, "have struggling little congregations, both using missionary money, where there are not needed two denominations of any sort, much less two Methodisms." This is not a right use of home missionary money. A board soliciting funds for one of the two Churches thus aided should call itself "The Board of Denominational Perpetuation." Our colored brethren have at least five Methodist bodies, and at the outside two are enough; for each of these separate denominations must have its own heavy bills for maintenance. Their bishops, secretaries, editors, and publishing agents, together with printed matter, travel, and a score of other items of expense must be met. Such administration of the Lord's work is not economical. It is wasteful. It is sinful.

But we must look steadily at the whole task set us by our Lord. We must see the whole task before this question of the comparative distribution of laborers and the relative demand for expenditure can be rightly answered. Our whole task is to preach the whole gospel to the whole world. Christ said, "Go ye into all the world." John Wesley rightly refused to see only the British Isles, and stontly claimed the world for his parish. The maintenance of the local church loses its true significance unless it is regarded as a means to an end, and not an end in itself. Christ is at war. He has assailed the whole line of the enemy of all righteousness. He needs soldiers. He needs supplies. The local church is at once the recruiting station and the drill-ground for troops to be sent to this world-warfare, and the fountain-head for the stream of supplies needed to carry on world-campaigns.

Looking steadily at the whole task set us in the Christian nations, as well as in our orderly Christian communities, our first evidence of the lack of economy in the use of forces and means is seen in the startling lack of proportion in the use of men and money as between the various home fields and those foreign mission areas in which our Churches have undertaken to carry forward their work. Claiming fifteen millions in the United States as her utmost constituency, the Methodist Episcopal Church maintains over seventeen thousand pastors and spends \$35,000,000 in the support of all forms of home work. On the foreign field, besides her truly vast undertakings in Mexico, South America, the Philippine Islands, Russia, France, Italy, and other nominal Christian lands, the same Church is directly responsible for carrying the gospel to 150,000,000. For all this stupendous program she sends less than one thousand workers from this country and spends only \$2,000,000.

This fairly illustrates the relative expenditures of all our Churches in the maintenance of their work in home and foreign fields. For 15,000,000 people, 17,000 pastors, besides Church schools, colleges, hospitals, newspapers and presses, and an expense of

\$35,000,000; for all Christless and belated Christian lands 1,000 workers and \$2,000,000 expense! Seventeen times the expense and seventeen times the number of workers to save and elevate one-tenth the number of souls, and all these at our doors! If the Methodist Churches really mean to address themselves to the whole work of world-evangelization, it is late for readjustments to be begun.

The next form in which this lack of economy manifests itself in foreign missionary enterprises is in the multiplication of foreign missionary organizations. Fourteen Methodist societies are engaged in foreign missionary work. Each of these societies must have its complement of officers in order to secure efficiency. Offices must be maintained, and all the fixed charges for administration must be separately provided. But this is only the beginning of cost. Separate buildings and equipment on the foreign field are required. Hundreds of thousands of dollars must go into duplicating schools, hospitals, churches, and other institutions. These, again, must have teachers and equipment, and so the duplication of workers and waste of money goes steadily on. We should cry aloud for such union or federation as would check this wastefulness of effort. A good beginning has been made in China, in parts of Africa, and in the Philippine Islands. But denominational pride and unfamiliarity with the whole problem combine to delay a business-like administration of the foreign work of these fourteen separate boards.

Every one of the ten years that must elapse before the fifth Ecumenical Conference will be held should bear witness to the honest and unselfish efforts of the several bodies represented in this world-embracing Conference to bring about greater economy in the use of force and means. A statesman-like allotment of the forces and a sagacious expenditure of the means—even those now available—would be equivalent to adding fifty per cent to the money spent and the workers supported. Can we suppose that the Captain of our salvation will be pleased unless the decade records solid achievement toward this end?

Two verses of Hymn 561 were sung—

"Let Him to whom we now belong
His sovereign right assert."

The discussion on the morning's topic now proceeded, as follows:

The Rev. E. D. CORNISH, of the United Methodist Church:

As the member to whom was committed the preliminary work in connection with the bill for union, perhaps a few words from me may be out of place here. First of all, I want to thank you for the help that I received at a great crisis in the history of our union, from the leaders of the Wesleyan Methodist Church. I

would mention a few names—the name of its honored president, the Rev. Mr. Clayton, the Rev. J. Scott Lidgett, Secretary of the Committee of Privileges, and Dr. Pope, of whom I might say that he is the lord chancellor of Methodism, and the Rev. C. H. Kelly, and other leading names. At that great crisis in the history of the movement, they came to our help, not only most readily but most helpfully.

The first point I want to emphasize is this, that the bill was only an enabling bill. Notwithstanding that that bill had been passed by the House of Commons, the union need not have been effected. The bill did not unite the Churches. The union of the denominations was solely the act of the denominations themselves. That was a most important principle, that we claim to have enshrined within the four corners of that act. You may ask why the necessity of such a bill. We all know that each denomination has what is called a Deed Poll, or a foundation deed which sets forth its doctrines and its constitution. Based upon that Deed Poll are certain model deeds upon which its properties are settled. Inasmuch as that Deed Poll was a fixed instrument, unless we had received power, these properties which were held in trust could not have been transferred to the new denomination. The bill simply enabled the separate denominations, upon their effecting union, to transfer their properties to the newly-constituted United Methodist Church. Now there were certain principles that it was very important to have clearly declared in that bill. It was the first bill of such a nature that had been passed in the House of Commons. There had been a bill passed some little time before, constituting the union between what was called the Primitive Methodist Church of Ireland and the Wesleyan Methodist Church there. But that bill constituted the new Church, and set forth in a schedule of the act the whole of its Deed Poll, so that it could not alter any detail of its Deed Poll without applying to Parliament. But inasmuch as our Deed Poll secured the complete autonomy of the Church, it was a most important bill. And, as the Speaker of the House of Commons declared, it was a bill likely to be a precedent for future legislation. Inasmuch as it was such a legislative precedent, it was necessary clearly to declare in that bill certain important principles that might safeguard the interests, not only of our own denomination, but of all other denominations who might proceed in that direction in the future.

The first principle was the securing of complete autonomy of the Church. The great struggle was certain persons desired that we should include in the act of Parliament, set forth in detail, our Deed Poll. We firmly refused to do that. We claimed that the Church had the right to have complete autonomy; that it should be able to determine in the future, separate from all acts of Parliament—. [Time expired.]

The Rev. J. SCOTT LIDGETT, D. D., of the Wesleyan Methodist Church:

Mr. Chairmen, I shall not venture in this last hour, and with only five minutes at my disposal, to discuss the problem of Methodist union as a problem, so far as it affects the Old Country. But I rise to express from the bottom of my heart my deep and profound gratitude to and my heartiest and fullest agreement with every

word that has fallen from the lips of my friends, Redfern, Salt, and other speakers of this morning. Albert Clayton and C. H. Kelly have gone to their rest; but for the others, I would like to add my acknowledgement of the very kind words which Mr. Cornish has just spoken. But I rise, above all, in the name of a good many Wesleyan Methodists in this Conference, and, I think and I am sure, in the name of multitudes of Wesleyan Methodists in the home land, to make a confession of faith and to offer a pledge of service. The age in which we live is the age of Christian reunion. Our adequacy for the vast and growing tasks before us will depend entirely upon our making the forces of agreement prevail against those of isolation and separation. If that be the case with the problem of Christianity as a whole, it behooves Methodism, in all its branches throughout the world, to take the lead in that great movement. For Methodism was a union of uniting love; and its most fatal disservice to its own mission and efficacy in the world has been that after giving that magnificent witness, it allowed itself to be torn asunder by dissension. We owe it to our mission in the world to bring those dissensions to an end. And I desire to acknowledge, on behalf of the Wesleyan Methodist Church, the foresighted statesmanship of our friends who have formed the union of the United Methodist Churches, in this, that in all the steps they took, among themselves and with us who were outside, they had regard to those larger prospects of union, and sought to bring us together. [Great applause.] That very act imposes a great obligation upon us. While this is not the day to form a hasty agreement, while these great movements of reunion must be forwarded by spiritual forces, it is ours to say that while life and strength and force are given to us, we will put this great cause of complete Methodist union in the forefront of the policy to which our faith and efforts are consecrated.

Bishop E. E. Hoss, D.D., of the Methodist Episcopal Church, South:

I rise for the purpose of saying that I agree with absolute thoroughness with everything that has been said on this subject. Twenty years ago, or it may have been ten years ago, I am not quite sure which, I laid down the dictum that when two little Methodist churches are built on the opposite corners of the same street in the same town, agreeing in nothing except in starving their pastors and fighting one another, the devil does not feel any need to be personally present—his work is done for him. I thank Mr. Salt for a special expression in his most admirable paper. He said that the different branches of the Methodist Church must learn to respect one another's sphere of influence. And I stand here to-day, brethren, to say that until all the Churches are ready to do that, the day of complete organic union is delayed. And the first step to the union of all Methodisms will have been taken when the different Churches learn to respect one another's rights. I desire to say further that no one Church ought to ask for more than it is willing to give. I desire to add that no Church ought to be maneuvering for position. Dr. Stuntz gave us an illustration. He spoke of many little towns in the Northwest in which there are two little Methodist churches supported by missionary contributions from the two Boards. For every such case in the

Northwest I will find you one hundred cases along the Northern border of our Church. Somebody is responsible for it. If my Church is responsible for it, I am willing to repent and promise to do so no more. But I do not want a monopoly of repentance. That is a grace which everybody ought to have an opportunity to exercise. In the city of Nashville, the most pronouncedly Methodist city in all the world, even more so than this city of Toronto, a sister Church, after spending fifty thousand dollars in the vain effort to build up an organization, has silently folded its tent and silently gone away. Now I have not a shadow of doubt that my Church has played the fool in some instances. We are not absolutely perfect, even in the Methodist Episcopal Church, South. But we have a fraternal spirit towards all the world, and we do desire to get closer to all our Methodist brethren. And I pray God from the bottom of my heart for the coming of that great day when all the power of universal Methodism may be able to be delivered upon a common point at a common time for the interests of the Kingdom of God and for the salvation of the world. It is because I desire that consummation so devoutly that I plead for large-mindedness, for brotherliness, for the avoidance of all political tricks and manipulation to advance the interests of one denomination at the expense of another, for the large-mindedness that was in Jesus Christ.

The Rev. G. G. FINDLAY, of the British Wesleyan Methodist Church:

I desire, though it hardly seems necessary, to indorse with all my heart the plea for Methodist union. I would prefer to call it Methodist reunion. I am old enough to remember, and it is among the darkening recollections of my childhood, the scandals and the miseries of the times of disruption. They have left a very deep impression upon my own heart, an impression of distress and almost of disgust. I believe that if Methodism has lost in England, as we have been confessing, and I suppose that it has lost to a very sad extent the respect and confidence of the common people of England, that loss began there. And I believe also that there will come back to us a great restoration and revulsion of popular influence and affection when our quarrels are over. Surely it is time to forget our grandfathers' quarrels and seek the things that make for peace, and the things by which we may build up each other. Meanwhile, it seems to me (I have no right to speak for my Church or my colleagues, but it seems to me) that the question of college federation is one that ought to be looked at and dealt with in the immediate future. I would not urge that simply or mainly for the ulterior object of general Church union, but for its own sake, and in the actual situation. And if no question of union beyond that were in view, it seems to me that the federation of our theological colleges is a thing that ought to be done, and might be done. The Churches' authorities should look out for it as soon as may be. I agree with what Dr. TASKER said the other day as to the undesirability of enlarging residential colleges, such as we are bound to maintain, beyond their present size, as containing sixty or seventy students under one roof. This difficulty I would meet by adopting something like the house system of English public schools, which would provide for denominational college residences,

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existing side by side, each with its own internal and pastoral direction. We are duplicating and triplicating our college institutions to do the same work. My suggestion is, that under separate roofs and with provision in that way for what is necessary with regard to the distinctive teaching and regimen of our respective Churches, so long as they continue separate, our teaching, the work of the lecture rooms, in the main, might be thus unified, and we should secure thus a great economy and salvation of our teaching force. I regret that the omnibus principle is not extinct with us on the other side of the water. For twenty years I had to teach everything, except theology, in the Bible and outside the Bible, to men who needed everything. More than half of our English members are from the Wesleyan Church.

The Rev. ANDREW CROMBIE, of the United Methodist Church:

Mr. Chairman, I must thank Mr. Redfern for his excellent paper, which has been so well received. Regarding the complaint that this subject has come up for discussion too late in the Conference, I might remark that it has been introduced incidentally from the beginning even until the present hour. Your attention has been called to the nature of the act of Parliament that was passed, resulting in the formation of the United Methodist Church. By that act we avoided a pitfall into which the Presbyterians of Scotland fell, and I have been deluged with applications for the volume containing the act from leading ministers of the Established and the United Free Church of Scotland. They evidently wish to clearly understand the nature of that act.

It was my duty to unite the three publishing houses of the new denomination, and they have been so united as to place them on a sound financial basis. In connection with our Church we possess what no other Methodist Church in England possesses, a printing establishment. By careful management we have established a very successful business. Of course, it is on a smaller scale than the one our friends have here, in Toronto.

The PRESIDENT: "We have departed from the order which has obtained during the Conference, and have taken the business of the morning and the debate together. There are some items of business which must have attention. And then I do hope that if possible not one member will be absent from the last half-hour, which the Committee has decided shall be devoted to prayer and song. May I be allowed to remind the brethren, some will surely not forget it, but you can not read the morning papers without feeling deeply moved with respect to China. Do not forget China in your prayers. There are men and women to-day sailing with their faces to that vast empire. Let us remember that great field, and ask God to interpose and to bring that which threatens to a very speedy end. We can only have two more speeches, one by Bishop PHILLIPS."

Bishop C. H. PHILLIPS, D.D., of the Colored Methodist Episcopal Church:

Mr. President, and members of the Conference: I have thought that it might be interesting to you, and especially to the brethren who come from abroad, to know that there are three great, strong negro Methodist Churches in this country, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church. To the latter I belong. These Churches are now making some effort toward a closer union. We are not ready yet for organic union; for organic union at this time might mean more absorption than it would mean union. Some of us have seen the letter Epsilon entirely absorbed by another letter of the alphabet, and all that there was to show that it had ever existed was a mark over the letter that absorbed it. Without looking forward to organic union, we have taken the preliminary steps. The bishops at the head of these Churches do enjoy, I am pleased to say, federation and co-operation. In 1908 we met as a body in the city of Washington. It was the first time that the negro bishops of these Churches had ever assembled together in an organized capacity. We found ground upon which we could stand for the best interests of our Churches, of our ministry, in the territory over which we preside. We had some understanding as to exchange of ministers in our pulpits. We had some understanding as to plans of segregating the Churches from each other. These are the preliminary steps which are being taken, looking forward to the time when these Churches shall all be one.

One chief cause of divorce is premature marriage. And one of the chief causes of confusion might be a premature action in the matter of organic union. So we are passing now through the courting stage. And after we have courted for a number of years, and have studied each other as bishops of these three great Churches, the time will come when we, as three great Methodist bodies, with a membership of more than one million, and adherents more than two millions, may be one organized body for the purpose of carrying forward the work of our Christ in our territory.

The Rev. W. B. LARK, of the United Methodist Church: "I think I saw the President of the Wesleyan Conference indicate a desire to speak. If that be so, I hope you will allow him to speak."

The PRESIDENT: "I am doing as much as an honest man can do. Mr. Mitchell will speak. Then certainly we can not close a great historic Conference like this, as the President of the Wesleyan Methodist Church of England has indicated his desire to speak, and not give him the opportunity. After Mr. MITCHELL speaks, Dr. HAIGH's speech will have to close the discussion."

The Rev. THOMAS MITCHELL, of the Primitive Methodist Church was recognized by the Chair:

I think I express the opinion of all the representatives of my own Church present this morning, when I say that we have heard

with very great interest and sympathy and delight the speeches that have been addressed to us on this very important subject. I seem to have a somewhat historic interest in this connection. Twenty years ago I had to give an address at the Ecumenical Conference in Washington, on Christian Unity. My friends say I am of a practical turn of mind. I can not help seeing what is the hearing of this topic on us as Methodists here to-day. That led to discussion and to some small question. Ten years later in London I seemed to be forced to speak upon this topic, because there had been an attempt that did not succeed, for a union between the Bible Christians and the Primitive Methodist Church. That had failed. I think there was some sense of disappointment. It had failed because our Church held so tenaciously to what we called the "two to one principle." That is, in our Church we have two laymen to one minister in the higher courts. I can not philosophically explain that. I have heard it explained on the principle on which they tame elephants in India, putting one wild one between two tame ones! I have heard a better explanation than that, namely, that one minister is equal to two laymen! That feature of our Church polity had a great deal to do with preventing the consummation that some of us desired. I venture to say that if a larger proposal were before our Church it would receive more sympathetic consideration. I am glad to see from this morning's conversation that the spirit of union is among us, and the desire for union is growing. We are one in doctrine. No one could tell which Methodist Church any minister who has preached in this city belongs to. We are largely one in aim, evangelistic fervor, and methods. We differ a little in Church polity.

I would like to speak a little about this question of a common college system. In coming across the Atlantic, I had some conversation with some brethren on this topic. We have a college at Manchester, with one hundred and five rooms for students, a bed-room and a study for each man. We have not more than seventy-five students there. I have had some conversation with our United Methodist friends and have wondered whether it would be possible for us to have such a common college system, so far as the two Churches were concerned, as would meet their needs without their having to incur the enormous cost of building a special structure for themselves. I do think the subject is worth special consideration.

Bishop T. B. NEELY, D. D., of the Methodist Episcopal Church: "A question of privilege. Bishop CARMAN rose to speak. He is our host on this territory. I beg that he be permitted to speak after Dr. HAIGH." [Applause.]

The Rev. HENRY HAIGH, D. D.: "I am willing to give way to Dr. CARMAN."

VOICES: "No! No!"

The PRESIDENT: "I was about to say that Dr. CARMAN is the last man to want to do what my friend there suggests. I am quite sure of that. However, as Dr. CARMAN is our host, after Dr. HAIGH, the President of the Wesleyan Conference of Eng-

land, has spoken, our honored and distinguished friend, Dr. CARMAN, shall speak. [Applause.] But no more privileges after that."

The Rev. HENRY HAIGH, D. D., of the Wesleyan Methodist Church:

Mr. President, if it is a question of time, I will try to limit myself to a shorter period than five minutes. I would not like to have this Conference closed without taking upon myself the responsibility of saying how deeply I sympathize with the trend in the conversation this morning, and with the general desire and purpose expressed throughout this Conference. It was not my privilege to be in England when the question of union was being most seriously discussed. I was trying to help union on the mission field. But my sympathies are altogether with it. I think I estimate some of the difficulties that lie immediately in our way. There are some things which will have to be changed before organic union can take place. We shall have to resolve, I hope this Conference is resolved, that politically there shall be permitted always complete catholicity in our Churches. I should like to lay the greatest possible emphasis upon that. We can never come to an agreement to unite, if that agreement is to mean that people holding certain political views shall not find their place inside our Churches. [Hear, hear!] In regard to matters of polity, I believe that that may be overcome. We shall need patience; but in the meantime I think we can get together more closely than we have done. It is my good fortune to live in a provincial city in England. I am not absorbed in the great London. And I have felt, as a provincial minister, that there is much that we can do in our various centers to promote the union which we hope by and by will take place. Why, for instance, should not all ministers bearing the Methodist name in a given city meet periodically to look into one another's eyes, to talk over questions in which we are united, and then, as we grow to understand each other and to trust each other, to talk over questions in which at present we differ? I believe that without any sort of organization whatever, by an arrangement of that sort, we could go a long way towards promoting the final union to which we look forward. That may be possible on this side the water. I am certain that it is immediately practicable on the other side the water.

I hope that some of the waste which is taking place in the existence of so many missionary organizations will by and by be brought to an end. I agree with Dr. Findlay's plea in regard to colleges. I believe there is equal need in regard to missionary societies. I hope we shall get together and consider this matter before another Ecumenical Conference shall assemble. In the meantime, and I am surely speaking for a large body in Wesleyan Methodism, I think the time is coming when we shall have to consider this question more seriously than ever before. For ourselves, we are gradually getting nearer to each other by bringing our laymen more completely in touch with the responsibilities and work of our own Church. What will happen with regard to our own Conference within the next ten years I will not venture to prophesy. But some of us, speaking individually, dream of the time when possibly the representative session of our Wesleyan Conference will be even more important than it is to-day.

The PRESIDENT: "Personally it gives me great pleasure to present to you, to give the concluding speech of a session that is certain to be memorable and historic, General Superintendent CARMAN."

General Superintendent CARMAN:

Mr. Chairman, my Brethren Beloved: The opinion was expressed in the essay that was read that very possibly this is a somewhat belated discussion. I think it is so. I think that we ought to have taken hold of a great practical question of this character at the opening of this Conference. I think we ought perhaps to have had some committees or committee, and some sweet and holy consultation. I stand before you a man in the infinite goodness of God somewhat acquainted with the processes and progress of a Methodist union. It does not mean all ease and all perfect personal pleasure. It does not mean, while it means upholding your institutions to the utmost,—it does not mean upholding institutions in any rival way as regards other institutions. If we have union, it is very possible that some men will have the spirit of resignation, the spirit of submission. I certainly have no censure for our hard-working and talented and wise program committee. But, as I have looked upon the program and its development, I have thought that perhaps we have illustrated a little a great mastodon backed up against the question instead of coming in with open eye and open face. That is how I feel about the matter. But how I love my brethren! My Lord Christ! and this Methodism! And now I believe, my brethren, we must wisely come, and I hope quickly, into the hope of a holy unity. Some of our institutions will be changed. It might be that, according to the nomenclature of men, a bishop or two might lose his head, but I want to say to you, before God and the Church, a bishop I was—and, I believe, as well grounded and constituted a bishop as stood upon the soil—and I became an officer of the Church by the forbearance of my brethren. If you want to see love manifested, if you want to see the mighty spirit of Christ manifest, and a glorious evangelism, this must move on. And as I have said, they called me "General Superintendent" after the union. But they gave me thousands more people, thousands more families, thousands more brothers and sisters, thousands more Church interests. My brethren beloved, I trust they love me in the name of God and of Christ. I love them, and if I had the whole thing to do over again, I would do it faithfully and seriously, humbly, meekly, generously, earnestly, for Methodism and for the Kingdom of God. [Applause.]

The PRESIDENT: "We now have a few items of business. First, the report of the Statistical Committee for the Western Section."

Secretary CARROLL: "I offer this statistical report for acceptance by the Conference, to be printed in the appendix."

It was accepted and ordered to be so printed.

Secretary CARROLL: "The Rev. JAMES LEWIS has submitted

for publication in the appendix of the Conference volume very elaborate tables of missionary statistics. It is possible from these statistics to ascertain what Methodist Churches are working in any particular country, and what for they have. A second table gives the income of the missionary societies of Ecumenical Methodism. I recommend that these tables be accepted for publication in the Conference volume, and that the thanks of the Conference be given to Mr. LEWIS."

This was agreed to.

Secretary CARROLL: "I have now to present the record of the public services held on the Lord's day, and of the sessions of this Conference held on yesterday. It has been printed and distributed. I move that it be accepted as read, and adopted."

This motion prevailed.

Secretary CARROLL: "The following have been named by Dr. WILLIAMS, of Australia, for the distribution of the message in Australia: The Rev. W. PEARSON, the Rev. C. ANAMSON, the Rev. GEO. HALL, the Rev. S. LOWRIE, the Rev. THOMAS BENNINGTON, the Rev. S. B. FELLOWS."

On motion, these were approved.

Secretary JAMES CHAPMAN: "In the daily record the name of Mr. JOSEPH JOHNSON ought to be added to the Committee appointed to make arrangements for the Ecumenical Sunday in the Eastern Section."

It was explained that this was an omission which would be corrected.

The PRESIDENT: "We must all feel that we are very greatly indebted to the Toronto friends for the very magnificent entertainment they have given us. ["Hear! hear!"] There has been a warmth and a refinement in their courtesies that some of us will never forget. And it is suitable that we should acknowledge their great courtesy and generosity and hospitality. I will ask Dr. SCOTT LIDGETT if he will move a resolution of thanks to our Toronto friends."

Dr. SCOTT LIDGETT: "Mr. Chairman, the resolution which has been committed to me is as follows:

(1). That the hearty and affectionate thanks of this Conference, and especially of the Eastern section, be and are hereby expressed to the Methodist Churches of the Western section, and

particularly to those in Toronto and its neighborhood, for their generous hospitality, fraternal courtesies and attention.

(2). That the pastor and trustees of the Metropolitan Church be tendered acknowledgment of the great obligation under which the Conference has been placed for the use of the Church building and its accessories, during the present sitting.

(3). That special thanks on behalf of the Conference be tendered to the following named brethren, who in their respective offices have rendered diligent, faithful, and untiring services:

- H. K. Carroll, LL. D. (Methodist Episcopal Church), Chief Secretary.
- Rev. James Chapman, D. D. (British Wesleyan Methodist Church), Secretary for the Third Division;
- Alderman T. Snaps, J. P. (United Methodist Church), Secretary for the Fourth Division;
- Bishop C. H. Phillips, D. D. (Colored Methodist Episcopal Church), Secretary for the First Division;
- Rev. John Elsworth (British Wesleyan Methodist Church), who has kept the Daily Record;
- Bishop John W. Hamilton, LL. D. (Methodist Episcopal Church), Chairman of the Business Committee;
- Rev. Simpson Johnson (Wesleyan Methodist Church), Secretary of the Business Committee;
- Rev. William Briggs, D. D. (Methodist Church of Canada);
- Mr. C. D. Massey, of Toronto (Methodist Church of Canada);
- Hon. Justice MacLaren (Methodist Church of Canada);
- Rev. J. J. Redditt, Secretary of the Local Committee of Arrangements;
- Mr. R. Burrow, Lay Assistant to the Pastor of the Metropolitan Church;
- Mr. W. G. Pritchard, the Caretaker of the Church, and those who have served the Conference as ushers;
- The Organist, for faithful daily attendances and the noon recitals;
- The Choir, and other officials of the Church;
- To those who contributed to the Exhibit of Methodist Antiquities, and particularly to the Garratt Biblical Institute, the New England Historical Society, Victoria University; to Bishop E. R. Hendrix for the use of his rare collection, and to Hon. Justice MacLaren and Dr. H. K. Carroll for valuable loans for the same use.

(4). That the thanks of the Conference be warmly expressed to His Honor the **LIEUTENANT-GOVERNOR**, His Worship the **MAYOR**, and the **CITY COUNCIL**, for their distinguished courtesy in entertaining the Conference; to the **METHODIST SOCIAL UNION** for the magnificent banquet spread for the Conference; and to **VICTORIA UNIVERSITY** for honors conferred upon representatives of different Methodist Churches composing this Conference.

(5). That the Conference feels deeply indebted to the representatives of the **TORONTO PRESS**, and to the **TELEGRAPH PRESS ASSOCIATIONS** of Canada and the United States, for generous reports of its daily proceedings. Especially has the *Christian Guardian* (the official organ of the Methodist Church of Canada) brought the Conference under obligations by issuing a daily edition, and our cordial thanks for this service are hereby expressed.

The Rev. J. SCOTT LIDGETT, D. D., proceeded

Ladies and Gentlemen: I am perfectly sure that every member of this Conference feels the deepest sympathy with me in being called to do something like justice to this vast and comprehensive, but in no wise excessive, resolution. This Ecumenical Conference, from its first hour to its last, has been a magnificent, and I think we might add an unparalleled, success. Not one incident has taken place to mar our proceedings. We met in brotherhood. We shall part with the ties of brotherhood strengthened, deepened, made permanent and more fruitful throughout the world than ever before. Now for such a result those who are named in this resolution have a share of praise which can hardly be exaggerated. I think this Conference will agree with me that three indispensable requisites may be named for a successful Conference. First, a sympathetic environment; secondly, business efficiency; and in the third place, the marks of universal good will. And I fancy that, after all the five heads of this great resolution may be made to illustrate the complete presence of those three indispensable requisites in the welcome and in the work of this Conference. In the first place, a sympathetic environment. What could have been more exquisite and abounding in its hospitality than the friendship which we have received from our hosts of Toronto? I am sure that Toronto will be carved upon the heart of every delegate, from East or West, from North or South, who has spent this last fortnight in its delightful surroundings. We shall carry away—I am not speaking in the language of flattery—a deep and lasting tenderness of feeling for all those, rich and poor, natives of Canada or from the homeland, who have given to us what many of us feel has been the most beautiful welcome we could possibly have enjoyed. Everything in the working of our minds, everything in the sympathies of our hearts, has by God's blessing been put into the right tone and inspired to right activity by the environment which our friends have arranged for us out of the fullness of their affection.

In the next place, efficiency. I venture to say it would be difficult to surpass the efficient service which has been rendered by these men to whom we are offering our especial thanks. I dare not begin. One of the merits of a speaker is that he leaves something to the imagination of the hearer. But in this case I do not think our friends leave anything to your imagination. They have made their ability and their devotion manifest from first to last of this Conference, so that there is no place for imagination. But the dullest-witted man or woman, if there be any one in this Conference to whom that description can apply, will carry away a vivid comprehension of devoted service rendered.

Now I come to the last—universal good will. What could surpass the manifestation of that good will that we have received from all sections? Once more I would utter the respectful and loyal obligation of this Conference to the Governor-General, whose first act was to make us feel that he wished us well and wished us at home in this country. Then the Lieutenant-Governor and the Mayor and the corporation, the press and all those who represent the manifold activity of a great and growing city, all combine in expressions of respect and warmth of feeling which has shown us that those that direct the life of this great community had a worthy sense of the part which the great Churches which we

represent are playing in the progress of all those interests in which they are especially concerned.

Now let me say one closing word. Those of us who come from the East will go away with two thoughts in our minds. First of all, of our brethren in Canada. We are going back to our Old Country, a country which, while it has its vast problems to solve, and an old civilization behind it, is full of all those vital and virile forces which are manifest in any other land. But while we have a vital force in us, and the central fires still burning, fresh fuel will be added to the flame as we think of the kindness, capacity, and devotion with which not only the Methodists but the old and the new inhabitants of this great dominion are laying broad the foundation of its civilization, making religion march with its onward progress, laying aside old estrangements, seeking to organize the forces of the Christian Church for the Master, effectively conquering the civilization of the world.

And when we turn to some of those problems which have been discussed this morning, the broad statesmanship of our friends in Canada will cause us to remember that we have a high standard to live up to if the old country is to be worthy of the new. And then, one thing more. We shall go back with the most affectionate friendship towards those of the Western section who come from the Southern part of this great continent. We have felt no differences. The Star Spangled Banner and the Union Jack have been floating together under the banner of the gospel of Jesus Christ. And the great catholic love of Methodism has shown that that after all is one of those glorious influences, far more than the mere blood which is thicker than water, which leads us to believe that the Anglo-Saxon race will be throughout the world united in the cause of God and the service of men, so that all possible misunderstanding and all frictions and all failure to co-operate must pass away. Brethren and sisters, these are some of the permanent results which the hospitality of this great Conference has brought to every member of it. We thank you for what you have given us. But our thanks to you are but the earthward expression of our thanks to God for the exalted Christ from whom all these gifts have come, in whose service we seek to use them, and who has demonstrated once more the fulfillment of his promise to be with us until the consummation of the ages, by these abundant gifts of love and fellowship, of kindred mind and kindred heart, which He has so lavishly poured upon us in these days. To Him be the glory; and in His service may all these gifts be more and more fruitfully employed in every corner of the world during the next ten years that are to come.

I have the greatest pleasure in moving the resolution.

A DELEGATE: "I would like to ask if the great courtesy of the Toronto Street Railway has been acknowledged. I would move that that be inserted."

A DELEGATE: "I want to suggest that perhaps there is one name omitted which certainly ought to be there. I do not think that the name of Mr. CHESTER D. MASSEY was included in this resolution; and every one who knows the forces connected with this Conference in Toronto knows that he has been substantially

and in a most important sense at the back of everything, and has largely made possible what the Toronto Methodists have done among us."

The PRESIDENT: "It will be included."

Secretary JAMES CHAPMAN: "May I say that a special votu of thanks of this Conference was sent to the Toronto Railway, and is already in the records of the Conference."

A DELEGATE: "I move that it be inserted in this record."

The PRESIDENT: "Those little matters will all be attended to. I now have much pleasure in asking the Rev. Bishop JOHN W. HAMILTON, D.D., to second the resolution which Dr. LIDGETT has offered."

Bishop HAMILTON, of the Methodist Episcopal Church:

Mr. Chairman, Sisters, and Brothers: The Business Committee has committed to me again a most difficult and delicate task, certainly so after the well-chosen and eloquent words of the mover of the motion. To second the motion invokes less expectation and fewer words than to move it. But I would not be loyal to the great communion of the Western Section, which I represent, and to my own sense of obligation and emotion if I did not add some words to all that has been said, for gratitude as "a species of justice" we "consider a debt, and our spirits wear a load till we have discharged the obligation." But debts are never easily paid, and are all the more difficult to pay when there is accrued interest. No one of us can recall enough of the many good things which have been bestowed upon us here, to make commensurate return in gratitude, if we had the hearts of all of us in each of us.

This kind of debt-paying is much more than simply a commercial transaction. Thanksgiving should be and now is a religious exercise. Sincere gratitude, like sincere

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

Our gratitude must take on the wideness which includes the thanks not only of the guests to the hosts, but the guests to the guests, and the hosts to the guests and the loving Father over all, whose family we are and who has guided us into this fortunate fellowship. To thank the good Lord and all the good sisters and brothers for all the good things we have enjoyed in this good and great country we should appoint a whole day of thanksgiving for the service. When I heard this list of resolutions read I wanted to turn

to the 136th Psalm and respond to each of the resolutions antiphonally, as do all the verses of the Psalm, and in the language of the Psalmist as given to us by the translators in the Revised Version; "for loving kindness"—instead of mercy—"endureth forever;" His loving kindness and the loving kindness of the people endureth forever.

We must be, we will be thankful to God forever for the gracious benefits of this Ecumenical Conference. What generous and hospitable welcome we have found! What delightful friendships we have formed! What holy fellowships we have enjoyed! What wealth of instruction and inspiration we have received! What good resolves for the future we have made for ourselves and for our Methodism!

We of the Western Section who reside south of Canada knew something of her hospitable heart. Our occasional visits had introduced us to the warm welcome found here in all seasons and all weathers. We now know the loving kindness of Canada—all Canada—endureth forever. We shall remember lovingly all who have served us so cheerfully, beginning with the little colored page, too small for his badge, and who must have lost his way a day or two ago, or have been frightened away during our lively shuffle for the floor, when so many of us were striving to speak. We shall include all others up to the governor-general, who, taking us by surprise, announced his arrival in the country by sending us hearty greetings before we had congratulated him.

There is gratitude in all our hearts that we are no more strangers, though only sojourners here. We who have our homes on this continent were quite ready to receive our sisters and brothers from over the rest of the earth as fellow-citizens with the saints and of the household of God. You were Methodists and kinsmen, and that was introduction enough.

"To ask of any guest his name,
Or whence he le, or whence he came,
I hold, can never be his part
Who owns a hospitable heart."

But we now know each other better, and part as sisters and brothers beloved. The "mighty oceans," as Wordsworth has said somewhere, have been "our harmonizers;" so also the lofty mountains, great lakes, wide rivers, babbling tongues, deep and shallow colors, and previous conditions of servitude. After these happy days, during which we have tarried long enough together, at least for our hearts to be grown, we certainly can go away without trusting to our geographical barriers, national differences, and race prejudices for our harmony. We have heard all the arguments against the closer union, and answered all of them. We must hereafter be peacemakers and genuine sisters and brothers in whom there is no

gulls. Over all our differences we shall be more than conquerors through Him that loved us, for I am persuaded that henceforth neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord, and *therefore not one from another.*

I know then I voice the tender and affectionate expression of the entire Conference when I second the motion to adopt these resolutions by a unanimous rising vote.

Bishop A. W. WILSON, D. D., of the Methodist Episcopal Church, South, being called upon by the President, said:

There is little left for me to say. Dr. Lidgett about exhausted the question, and Bishop Hamilton added the fringes. I do not know where I am to come in, but I am grateful that I can stand here in support of the series of resolutions that express, as they ought, the mind and sentiment of so great a Conference as this, coming from all parts of the world, with our different tastes and tendencies which have been provided for individually and collectively. We have not on any side been excluded from the inner circle of our Methodist fellowship, and we have not been treated with any sort of coldness or prejudice because of any peculiar views that we may have held. It is a unity of mind and heart provided for in all the arrangements of this Conference, that will take no account of any division or separations among us. We are one in Christ Jesus; and that unity has been fully recognized by the provision that has been made for our comfort, and for the convenience and facility of our work here. So that I am glad to be the monthpiece, in some sort, of this Conference in the expression of our gratitude to our hosts. What would John Wesley have said to a thing like this! He did not live to see a great Methodistism covering the world, honored and recognized by the governments of earth as well as by the great social classes that dominate in the communities of earth. It would give him another notion about his own work and his own Methodism, if he could have seen it. We have broadened the vision and given the world a new sense of religion and a new idea of God's working and of his way of working among men. And we do it all in a very large degree as a matter of course. We expect everybody to receive us upon our own estimate of ourselves, and we have been glad to take it upon that basis. So we have the freedom of this city, its broad avenues, its shade, its sunshine, and its rain—they have not failed in anything. They have given us all sorts of weather, and they have done everything they could to make us feel that we are about the best people on the face of the earth and nothing could be much better. And, as we go from here, we shall carry with us the remembrance of this sweet fellowship in our effort to advance the Kingdom of God and inject some new ideas of Methodist work and unity into each other's minds and into the minds of the people with whom we sojourn here. We shall carry with us memories that will abide for the years to come. This is the fourth Ecumenical Conference I have attended. I can scarcely hope that I will be permitted to attend another. I am thankful that I shall go away with not

a scar inflicted; I shall go away with nothing but the most pleasant memories, as far as I am personally concerned and my Church is concerned. Down in our country we pride ourselves somewhat upon our hospitality. We never let a visitor go away without realising that we have been glad to welcome him and to furnish him with all requisite for his comfort and peace and to making him feel at home and at ease. We have had something of that sort here. And we stretch our hands across the intervening territory, and bid Godspeed to our brethren who are of one heart and mind with us; and we are glad to know that that same genuine spirit of hospitality still exists, which is a Scriptural virtue—"Be not unmindful of hospitality; use hospitality." I do not know whether they have entertained angels this trip, but they will feel that they have been very near it by the time we are done talking about them.

By-and-by, when the earthly differences so evident now are all gone, when all the divisive tendency of flesh and life shall be gone forever, in the mansions above, we shall constitute one family. I thank God for the prospect—one family that shall never be divided, upon whom the sunlight of God's presence shall forever shine, and the joy of our fellowship shall be forever unbroken by any misunderstanding of any sort. And we shall all unite in earnest prayer for the prosperity of Canadian Methodism and for the well-being of all these brethren who have combined and conspired to make our visit as pleasant and profitable as possible.

By a rising vote, the Conference adopted the resolution.

Secretary CARROLL: "We have come to the last business act of this session, namely, the reading of the records of this session. I will call upon the Rev. JOHN ELSWORTH, to whom the Secretaries are much indebted, to read the records of this session. He will read almost entirely from print. It is perhaps the first time when the minutes of a session like this have been read, before the close of the session, in printed form."

Assistant Secretary ELSWORTH read the records of the present session; and, on motion, they were accepted.

The Conference sang—

"Praise God from whom all blessings flow."

For some twenty minutes the Conference engaged in prayer, several members participating, viz.: The Rev. W. B. LARK, of the United Methodist Church; the Rev. A. CARMAN, of the Methodist Church of Canada; the Rev. JOHN HUGH MORGAN, of the Wesleyan Methodist Church; Mr. J. GODFREY, of the United Methodist Church; the Rev. JOSEPH DINNICK, of the Primitive Methodist Church; the Rev. HENRY HAIGH, of the Wesleyan Methodist Church.

The PRESIDENT then said: "The time has come for us to separate. Let us unite in singing Hymn No. 758. I think that none of us will ever forget the last twenty minutes of this great Conference."

The Conference sang all the verses of Hymn 758—

"Blessed be the tie that binds
Our hearts in Christian love."

The last session of the Fourth Ecumenical Conference came to its close with the pronouncing of the benediction by the Rev. H. T. CHAPMAN, the presiding officer of the morning session.

APPENDIX.



APPENDIX.

ECUMENICAL METHODIST STATISTICS, 1910.

I. CAUCHENS OF THE WESTERN SECTION.

CHURCHES	Ministers	Local Preachers	Members	Churches	Value Church Property	Sunday Schools	Sunday School Officers	Sunday School Scholars
1 Methodist Episcopal.	20,755	4,718	2,489,696	30,305	\$181,024,293	35,500	374,118	3,579,890
2 Methodist Episcopal Church, South.	7,877	1,584	1,233,043	16,457	53,627,040	15,980	127,761	1,527,108
3 Methodist Church, Canada.	2,600	589	246,091	5,472	19,912,245	3,678	24,508	240,897
4 African Methodist Episcopal.	6,771	302	606,106	5,630	9,250,420	5,005	29,310	316,000
5 African Methodist Episcopal Zion.	3,485	5,024	547,215	3,298	4,253,207	.....	.....	.....
6 Methodist Protestant.	1,863	490	188,437	2,590	7,489,575	2,125	17,812	141,800
7 Colored Methodist Episcopal.	2,901	8194	234,721	2,457	1,899,700	3,011	12,044	219,996
8 Free Methodist.	1,123	802	32,112	1,163	1,783,670	1,154	7,662	44,275
9 Wesleyan Methodist.	998	192	19,178	571	648,500	491	2,823	21,311
10 Primitive Methodist.	72	93	7,407	98	780,144	88	1,511	12,900
11 Union American Methodist Episcopal.	138	.....	16,500	245	170,150	78	481	3,372
12 African Union Methodist Protestant.	200	.....	4,000	126	153,957	66	441	5,266
13 Congregational Methodist.	337	.....	15,320	333	194,275	183	1,146	8,785
14 Congregational Methodist (Colored).	5	.....	.....	5	.....	.....	.....	.....
15 New Congregational Methodist.	89	.....	316	35	.....	27	143	1,296
16 Zion Union Apostolic (Colored).	63	.....	1,783	35	.....	.....	.....	.....
17 Independent Methodist.	2	.....	3,369	45	.....	36	212	1,506
18 Reformed Methodist.	18	.....	1,161	11	.....	.....	.....	.....
19 Reformed Methodist (Colored).	49	.....	357	11	.....	.....	.....	.....
20 British Methodist Union Episcopal (Colored).	20	.....	4,000	58	.....	54	204	1,072
21 Foreign Methodist.	138	.....	700	21	.....	16	126	.....
.....	.....	.....	.....	107	.....	300	1,150	23,528
Total for Western Section, 1910.	48,614	30,075	7,409,736	67,438	\$282,203,015	68,573	623,148	6,002,138
Increase in ten years.	6,531	47,248	972,275	5,317	102,083,206	6,196	40,231	970,238

Norm.—The returns for local preachers, for value of church property, and for Sunday schools, are, it will be observed, incomplete.
 *From census of 1900. †Estimated. ‡Decrease.

II. CHURCHES OF THE EASTERN SECTION.

CHURCHES	Ministers	Local Preachers	Members and Probationers	Churches	Sunday Schools	Sunday School Teachers	Sunday School Scholars
1 Wesleyan Methodist.....	3,066	24,336	664,958	12,542	9,428	139,700	1,094,940
2 Primitive Methodist.....	1,192	16,241	211,691	6,156	4,176	59,338	493,831
3 United Methodist.....	895	6,239	1,5722	3,021	2,374	42,556	317,657
4 Irish Methodist.....	244	628	23,648	398	353	2,482	25,354
5 Wesleyan Reform Union.....	21	620	8,368	186	179	2,746	21,784
6 Independent Methodist.....	414	.....	8,769	139	157	3,061	27,703
7 French Methodist.....	40	84	1,060	124	70	225	2,456
8 South African Methodist.....	253	5,797	117,146	3,930	788	2,893	39,329
9 Australian Methodist.....	1,069	4,701	150,890	6,554	4,921	28,036	218,170
Total for Eastern Section, 1910.....	7,194	59,046	1,358,890	32,059	21,546	272,576	2,211,674
Increase in ten years.....	918	633	137,056	4,993	706	2,161	36,942

III. SUMMARY OF EASTERN AND WESTERN SECTIONS

	Ministers	Local Preachers	Members	Churches	Sunday Schools	Sunday School Officers	Sunday School Scholars
Western Section.....	48,614	39,075	7,409,736	87,438	66,578	623,146	6,062,135
Eastern Section.....	7,194	59,046	1,358,890	32,059	21,546	272,576	2,211,674
Total in 1910.....	55,808	98,121	8,768,616	99,497	90,124	894,722	8,273,809
Total in 1900.....	48,359	104,836	7,659,268	89,198	83,182	856,340	7,267,529
Increase.....	7,449	46,715	1,109,331	10,299	6,992	42,382	1,006,280

dDecrease.

IV. ESTIMATE OF MEMORIAL POPULATION*

Western Section, members, probationers, and adherents.....	25,594,076
Eastern Section, members, probationers, and adherents.....	6,794,471
Total.....	32,328,547

*By "population" is meant 1/2 total of members and adherents. The estimate for the Eastern Section is based on the ratio of four adherents to each member, the number of members being multiplied by five. The estimate for the Western Section is based on the ratio of two and one-half adherents to each member, the number of members being multiplied by three and one-half.

TABLE 1.—ECUMENICAL, METHODIST MISSIONARY STATISTICS.*

COUNTRY AND SOCIETIES	FOREIGN MISSIONARIES			NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS			
	Physicians	Women	Men	Ordnained	Unordained Preachers, Teachers, etc.	Total Native Workers	Principal	Sub-stations	Baptized Christians	Total Christians and Adherents, Baptized or not	Sunday school Teachers and Scholars	Native Church Contributions in dollars
1. Japan. Methodist Episcopal Church.....	22	1	.....	57	1	.....	12	27	1,226	1,226	2,470	91,351
Methodist Protestant Church.....	6	.....	.....	12	.....	25	3	.....	.....	.....	.....	.....
Methodist Episcopal Church, South.....	14	.....	.....	36	.....	9	8	.....	.....	.....	.....	.....
Free Methodist Church, U. S. A.....	5	.....	.....	11	.....	1	3	.....	.....	.....	.....	.....
Methodist Church, Canada.....	10	.....	.....	40	.....	27	10	.....	.....	.....	868	509
Methodist Church, Woman's Society.....	.....	.....	.....	5	.....	.....	8	.....	.....	.....	.....	.....
Methodist Church, Canada, Woman's Soc.....	.....	.....	.....	5	.....	.....	3	.....	.....	.....	.....	.....
Nippon Methodist Kyokwai.....	.....	.....	.....	23	.....	.....	5	.....	.....	.....	.....	.....
TOTAL (8 Societies).....	.....	.....	.....	101	213	314	5	110	13,265	13,265	23,270	912,144
2. Korea. Methodist Episcopal Church.....	16	1	5	1	14	15	6	20	23,455	15,201	26,256	14,004
Methodist Episcopal Church, South.....	11	5	1	4	9	11	3	178	4,998	7,811	1,981	13,308
TOTAL (2 Societies).....	27	6	6	10	23	26	9	198	28,453	47,424	14,214	17,392
3. China. Methodist Episcopal Church.....	56	17	21	11	88	73	155	228	30,191	53,212	18,430	39,228
Methodist Episcopal Church, South.....	21	1	1	23	25	7	24	5	2,190	8,000	2,750	4,330
Free Methodist Church, U. S. A.....	2	.....	.....	9	.....	.....	9	.....	.....	.....	.....	.....
Methodist Church, Canada.....	11	3	5	35	13	93	88	4	146	146	32	.....
Methodist Church, Canada, Woman's Soc.....	.....	.....	.....	11	.....	.....	68	.....	480	1,523	490	.....
United Methodist Church, England.....	17	6	1	2	.....	.....	12	12	.....	.....	.....	.....
Western Meth. Miss. Soc., England.....	43	10	.....	12	422	434	10	58	11,910	31,096	2,200	.....
Methodist Publishing House.....	.....	.....	.....	6	153	159	6	87	4,601	9,639	786	3,487
TOTAL (8 Societies).....	166	45	28	207	2,246	2,453	207	457	49,172	93,700	24,980	47,120
4. British Malaya. Methodist Eps. Church.....	13	.....	.....	3	183	186	3	13	1,870	1,870	1,074	2,830

*Compiled by Rev. James Latta, Cambridge, England, from World Missionary Conference Atlas, 1910, 2d edition, 1911.
 a. Communicants only. * Partial.

TABLE I.—Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETIES	Date Work Began.....	FOREIGN MISSIONARIES						NATIVE WORKERS			STATIONS				CHRISTIAN COMMUNITY AND CONTRIBUTIONS		
		Physicians	Men.....	Women.....	Ordained.....	Laymen not Physicians.....	Married Women not Physicians.....	Unmarried Women not Physicians.....	Total Foreign Missionaries.....	Ordained.....	Unordained Preachers, Teachers, etc.....	Total Native Workers.....	Principal.....	Sub-stations.....	Baptized Christians..	Total Christians and Adherents, Baptized or not.....	Sunday school Teachers and Scholars.....	Native Church Contributions in dollars.....
5. Dutch East Indies. Methodist Epia. Church	1903	3						5	7	7	8	3	8	649	692	22	30
6. Philippine Islands. Meth. Epia. Church.....	1890	14	1			6	35	6	455	461	101	10	101	30,877	31,446	4,128	19,090
7. New Zealand. Maoran. New Zealand Methodist Church.....																	
8. Malacca. Meth. Mm. Soc., Australasia.....	1875	11				8	46	8	611	619	162	16	162	1,593	7,870		
9. Polynesia. Meth. Mm. Soc., Australasia.....	1835	17				7	41	8	3,243	3,226	20	20	20	5,441	47,870	10,507	
10. India. Methodist Episcopal Church.....	1856	98	7	7	6	86	265	199	4,745	4,945	66	66	200	173,943	181,049	148,591	113,242
Free Methodist Church, U. S. A.....	1896	4				5	18	11	11	11	3	3	3	56	180	220	80
Westyan Meth. Mm. Soc., England.....	1817	76	8	8	4	57	190	42	1,944	1,986	44	44	377	13,525	44,938	19,765	9,572
TOTAL (3 Societies).....		178	7	15	10	145	502	241	6,701	6,942	113	113	577	194,524	228,167	168,376	123,484
11. Ceylon. Wesleyan Meth. Mm. Society, England.....	1814	22				2	56	50	854	904	14	14	213	7,437	24,005	17,127	4,878
12. Bulgaria. Methodist Episcopal Church.....	1857	1				1	4	15	14	29	2	2	15	532	1,296	820	1,281
13. Northwest Africa. (Favorit to Mosocco) Methodist Episcopal Church.....	1908	2				1	2	1	1	2	1	1	1	6	24	220	
Mm. Protestantie Francaise en Kabylee.....	1896	2				1	1	1	1	1	1	1	1	6	24	220	
TOTAL (3 Societies).....		4	1	1	1	4	15	2	2	4	2	2	1	6	24	320	

TABLE 1.—Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETIES	FOREIGN MISSIONARIES		NATIVE WORKERS			STATIONS		GERMAN COMMUNITY AND CONTRIBUTIONS						
	Physicians	Ordned	Married Women not Physicians	Unmarried Women not Physicians	Total Foreign Missionaries	Ordned	Unordained Preachers, Teachers, etc.	Total Native Workers	Principal	Sub-stations	Baptized Christians	Total Christians and Adherents, Baptized or not	Sunday school Teachers and Scholars	Native Church Contributions in dollars
14. Western Africa. (SENEGAL TO NIGERIA)														
Methodist Episcopal Church	6	66	2	2	16	31	84	115	6	44	3,990	15,000	3,510	10,768
African Methodist Episcopal Zion Church	2	2	2	2	4	4	8	8	2	2	631	717	682	383
Wesleyan Meth. Society of America	2	2	2	2	11	4	6	5	1	3	60	200	717	682
Parent Society African M. E. Church	20	20	2	2	32	8	4	4	12	18	901	1,400	580	2,000
Primitive Methodist Missionary Societies	6	6	2	2	13	1	13	14	6	10	150	1,400	1,000	2,000
United Methodist Church M. M. Soc.	1	1	1	1	2	7	112	119	1	10	2,545	3,979	1,546	9,987
Wesleyan Methodist Missionary Society	23	23	12	8	45	65	660	725	18	1,103	30,991	120,429	29,821	17,242
TOTAL (7 Societies)														
15. Southwest Africa. (KAMARUN TO GERMAN S. W. Africa) Meth. Epis. Church	7	7	1	3	17	23	23	23	4	7	208	240	508	131
Primitive Methodist Missionary Societies	4	4	2	1	7	1	3	6	5	5	280	500	250	1,021
TOTAL (2 Societies)														
16. South Africa. (BARRIAS UNION, WITH BASUTO AND SWAZILAND) Free Method. at Church, U. S. A.	8	8	3	7	18	26	26	26	6	28	329	2,120	450	723
Parent Soc. African M. E. Church	4	4	4	4	6	126	122	253	2	141	8,800	11,000	8,000	4,970
Primitive Methodist M. M. Society	3	3	3	3	6	2	6	8	1	30	1,820	2,820	1,500	1,400
Wesleyan Methodist M. M. Society	28	28	16	16	44	24	160	193	23	840	21,233	84,110	10,750	1,400
South African Wesleyan M. M. Society	31	31	1	20	58	95	1,585	1,680	30	1,015	138,720	277,496	30,201	338,928
TOTAL (5 Societies)														
17. South Central Africa. (3 BARRIAS PROVINCES) Primitive Methodist Episcopal Church	74	74	4	56	134	247	1,918	2,168	62	2,084	187,962	367,546	50,901	343,077
Parent Soc. African M. E. Church	7	7	2	7	18	47	47	47	3	14	1,245	6,498	1,205	4,732
Wesleyan Methodist M. M. Society	6	6	6	6	12	6	6	6	4	5	34	130	250	345
Wesleyan Methodist M. M. Society	9	9	4	4	13	5	23	28	8	123	1,067	14,276	345	4,732
TOTAL (3 Societies)														
	22	22	2	17	43	5	76	81	15	142	3,262	20,964	2,410	4,732

TABLE 1.—Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETIES	FOREIGN MISSIONARIES						NATIVE WORKERS			STATES		CENTRAL COMUNITY AND CONTRIBUTIONS					
	Physicians	Women	Men	Ordnained	Laymen not Physicians	Married Women not Physicians	Unmarried Women not Physicians	Total Foreign Missionaries	Ordained	Unordained Preachers, Teachers, etc.	Total Native Workers	Principal	Sub-stations	Baptized Christians	Total Christians and Adherents, Baptized or not	Sunday school Teachers and Scholars	Native Church Contributions in dollars
18. East Africa (Portuguese, German, British) Methodist Episcopal Church.....	2	2	2	6	3	6	1	16	8	129	137	5	34	2,119	16,773	1,504	604
1885	2	2	2	6	3	6	1	16	8	129	137	5	34	2,119	16,773	1,504	604
1861	2	2	2	6	3	6	1	16	8	129	137	5	34	2,119	16,773	1,504	604
Total (3 Societies).....	6	6	6	18	9	18	3	48	24	387	420	15	102	6,357	53,944	4,508	1,814
19. Madeira Islands. Meth. Epis. Church.....	4	4	4	12	6	12	3	36	18	216	234	8	24	1,512	11,854	1,000	400
1898	4	4	4	12	6	12	3	36	18	216	234	8	24	1,512	11,854	1,000	400
8136	4	4	4	12	6	12	3	36	18	216	234	8	24	1,512	11,854	1,000	400
20. Argentine Republic. Meth. Epis. Church.....	8	8	8	24	12	24	6	72	36	432	468	16	48	2,880	21,472	2,120	800
1877	8	8	8	24	12	24	6	72	36	432	468	16	48	2,880	21,472	2,120	800
21. Chile. Methodist Episcopal Church.....	11	11	11	33	16	33	8	100	50	600	650	22	66	4,200	31,800	2,500	1,000
1877	11	11	11	33	16	33	8	100	50	600	650	22	66	4,200	31,800	2,500	1,000
22. Uruguay. Methodist Episcopal Church.....	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
1841	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
23. Paraguay. Methodist Episcopal Church.....	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
1887	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
24. Brazil. Methodist Episcopal Church.....	17	17	17	51	25	51	13	153	76	912	989	33	99	6,357	48,864	3,984	1,584
1874	17	17	17	51	25	51	13	153	76	912	989	33	99	6,357	48,864	3,984	1,584
Methodist Episcopal Church, South.....	17	17	17	51	25	51	13	153	76	912	989	33	99	6,357	48,864	3,984	1,584
TOTAL (2 Societies).....	34	34	34	102	50	102	26	306	152	1,824	1,978	66	198	12,714	98,728	7,968	3,168
25. Bolivia. Methodist Episcopal Church.....	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
1877	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
26. Peru. Methodist Episcopal Church.....	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
1877	2	2	2	6	3	6	1	18	9	108	117	4	12	756	5,832	468	180
27. Ecuador. Methodist Episcopal Church.....	1	1	1	3	1	3	1	9	4	36	39	1	3	225	1,725	135	50
1900	1	1	1	3	1	3	1	9	4	36	39	1	3	225	1,725	135	50

TABLE 1.—Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETIES	FOREIGN MISSIONARIES		NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS				
	Physicians	Ordained	Men	Women	Unordained Preachers, Teachers, etc.	Total Native Workers	Principal	Sub-stations	Baptized Christians	Total Christians and Adherents, Baptized or not	Sunday school Teachers and Scholars	Native Church Contributions in dollars
28. British Guiana, African M. E. Zion Church.												
Parent Society African M. E. Church.	1	4	6	10	6	10	1	6	350	1,000	150	343
Wesleyan Methodist Missionary Society.			6	147	4	147	4	4	4,827	17,571	2,125	
TOTAL (3 Societies)		5	12	157	10	157	5	10	5,177	18,571	2,279	343
29. Central America, including Panama.												
Methodist Episcopal Church.		1							16	101	35	143
United Methodist Church.									300	323		
Wesleyan Methodist M. M. Society.		9	3	46	7	49	7	61	3,096	9,940	2,896	
TOTAL (3 Societies)		10	3	52	57	57	8	63	3,414	10,334	2,911	143
30. Mexico, Methodist Episcopal Church.												
Methodist Episcopal Church, South.		12	26	230	204	230	6	46	5,663	17,509	3,710	59,488
TOTAL (2 Societies)		18	45	45	45	45	8	52	6,815	21,200	8,621	6,508
31. Lesser Antilles.												
Parent Society African M. E. Church.		30	71	275	204	275	14	45	12,468	44,700	9,331	65,996
Wesleyan Methodist M. M. Society.		2	1	2	2	2	2	2	253	456	115	330
TOTAL (2 Societies)		14	72	277	206	277	16	47	12,721	45,156	9,446	66,296
32. Porto Rico, Methodist Episcopal Church.												
Methodist Episcopal Church.		13	31	85	65	85	9	137	20,114	43,309	14,929	230
TOTAL (2 Societies)		13	31	85	65	85	9	137	20,114	43,309	14,929	230
33. Haiti and Santo Domingo.												
African Methodist Episcopal Zion Church.		1										
Parent M. M. Soc. African M. E. Church.		2										
Wesleyan Methodist Missionary Society.		4	2	5	5	5	1	2	320	640	153	338
TOTAL (3 Societies)		7	2	5	5	5	2	21	1,091	3,000	631	338
TOTAL (3 Societies)		7	2	22	24	24	6	26	1,411	6,240	968	338

TABLE 1.—Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETIES	Date Work Begun.....	FOREIGN MEMBERS				NATIVE WORKERS			STATIONS		TOTAL CONTRIBUT AND CONTRIBUTORS		
		Physicians	Men.....	Women.....	Ordnained.....	Unordained Preachers, Teachers, etc..	Total Native Workers.....	Principal.....	Sub-stations.....	Baptized Christians..	Total Christians and Adherents, Baptized or not.....	Sunday school Teachers and Scholars...	Native Church Contributions in dollars.....
34. Jamaica. Parent Society African Meth. Epis. Church..... United Methodist Church Mm. Society..... Wesleyan Methodist Church Mm. Society..... Total (3 Societies).....	1880 1857 1788	4 7 7	..... ..... .....	..... 3	10 7 3	1 7 30	1 97 137	2 104 197	..... 9 5	..... 24 169	..... 49 13,833	28
35. Cuba. Methodist Episcopal Church..... Parent Society African M. E. Church..... Total (2 Societies).....	1898 1900	14 .....	..... .....	6 10	30	11 1	..... .....	11	12 .....	..... .....	3,023	11,905
36. Bahamas. Wesleyan Methodist Mm. Soc.. Total (2 Societies).....	1800	14 .....	..... .....	6	30	12 .....	..... .....	12	12 .....	..... .....	3,055	11,505
37. United States of America, including Alaska. (HAWAII AND EXCESS) Meth. Epis. Church. M. E. Church, South, Woman's For. Mm. S. Total (2 Societies).....	1814	25 5	1	11 3	47	10 32	11 101	21 152	23 .....	..... .....	1,297 654	5,000 5,000
38. United States of America, except Hawaiian Islands. (AMERICAN IMMIGRANTS) Methodist Episcopal Church..... M. E. Church, South, Woman's For. M. S. Total (2 Societies).....	1866 1906	2 1	..... .....	3 2	7	12 5	11	34 4	6 3	10	736 90	2,000 2,000
39. Hawaiian Islands. (AMERICAN IMMIGRANTS). Methodist Episcopal Church.....	.....	1 .....	..... .....	3 2	10	13 4	25	35	9 1	12	746 1,267	14,007 638

TABLE 1.—Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETIES	FOREIGN MISSIONARIES		NATIVE WORKERS			STATIONS		GENERAL CONTRIBUTIONS AND CONTRIBUTIONS								
	Physicians	Ordned	Physicians	Unordained Preachers, Teachers, etc.	Total Native Workers	Principal	Sub-stations	Baptized Christians	Total Christians and Adherents, Baptized or not	Sunday school Teachers and Scholars	Native Church Contributions in dollars					
40. Canada and the Lakes. (AMERICAN INDIANS AND ESKIMOS) Methodist Church of Canada. Methodist Church of Canada, Woman's Soc. Total (2 Societies)	30	30	47	24	30	4	39	5,309	16,776							
	1884	1881	21	6	20	4	20	2,300	16,776							
41. Canada. (NATIVE INDIANS). Methodist Church of Canada, Min. Soc. Meth. Church of Canada, Woman's Min. S. Total (2 Societies)	1	1	1	11	20	6	20	286	286							
	1883	1887	4	6	11	4	4	256	286							
GRAND TOTALS FOR WORLD-WIDE METHODIST MISSIONARY OPERATIONS	918	67	53	104	760	678	2,526	1,419	19,430	20,640	675	6,060	708,103	1,446,294	438,163	8796,679

TABLE II. SUMMARY OF ECUMENICAL METHODIST MISSIONARY STATISTICS.

COUNTRY AND SOCIETY	MEMBER MEMBERS										NATIVE WORKERS				STATES		ECUMENICAL COMMUNITY AND CONTRIBUTIONS			
	Physicians	Women	Men	Ordained	Laymen not Physicians	Married Women not Physicians	Unmarried Women not Physicians	Total Foreign Missionaries	Ordained	Unordained Preachers, Teachers, etc.	Total Native Workers	Principal	Sub-stations	Baptized Christians	Total Christians and Adherents, Baptized or not	Sunday school Teachers and Scholars	Native Church Contributions in dollars			
Asia and Polynesia																				
Japan	57	1	1	11	2	26	215	113	264	366	62	154	14,175	15,261	24,226	\$4,000				
Korea	27	6	6	11	1	23	80	10	205	215	9	184	28,483	47,024	14,214	17,266				
China	166	45	23	17	26	157	578	207	2,346	2,553	75	457	60,177	98,798	34,888	47,129				
British Malaya	12			1	2	11	34	2	113	115	6	13	1,576	1,576	1,074	2,138				
Dutch East Indies	2			1	2	12	35	6	44	50	16	101	20,577	31,426	4,125	19,000				
Philippine Islands	14			11	1	8	41	8	111	119	16	163	1,886	7,578	10,567	10,000				
New Zealand	11			7	1	8	41	2	111	118	16	163	1,886	7,578	10,567	10,000				
Melanesia	17			1	1	7	41	2	111	118	16	163	1,886	7,578	10,567	10,000				
Polynesia	178			1	10	148	308	25	3,543	3,568	20	27	42,258	42,198	22,022	121,000				
India	1814			22	2	16	56	341	6,761	6,902	113	377	194,254	228,167	163,176	4,678				
Ceylon	1857			1	2	1	4	15	14	20	2	15	7,437	17,137	1,200	1,261				
Bulgaria	1866			4	2	4	15	15	14	29	2	15	1,200	1,200	20	1,261				
N. W. Africa (Tripoli to Morocco)	1811			66	6	29	123	116	266	1,002	20	1,196	20,266	162,225	24,026	40,348				
W. Africa (Senegal to Nigeria)	1870			11	1	5	24	1	26	27	9	30	433	749	758	1,728				
S. W. Africa (Kameroon to German S. W. Africa)	1867			74	4	56	134	247	1,915	2,162	67	2,064	157,902	267,346	28,001	240,677				
South Africa (British Union and Basutos and Swazis)	1885			22	2	17	62	8	76	84	15	143	3,262	20,004	2,018	4,728				
S. Central Africa (S. British Protectorates)	1861			6	2	6	16	6	129	135	5	24	2,119	14,773	1,904	694				
E. Africa (Portuguese, German, and British)	1868			4	3	3	7	8	6	14	3	8	115	174	103	46				
Madagascar	1877			11	1	6	22	19	137	156	7	24	3,317	11,579	2,004	21,137				
Madeira Islands	1841			2	1	2	4	4	20	24	1	6	3,623	14,662	2,662	7,266				
Argentine Republic	1877			17	1	1	55	6	31	37	1	9	625	2,441	212	6,746				
Chile	1887			17	1	1	55	6	31	37	1	9	625	2,441	212	6,746				
Uruguay	1874			17	1	1	55	6	31	37	1	9	625	2,441	212	6,746				
Paraguay	1877			2	1	1	10	1	1	2	1	1	4	4	34	11,664				
Brazil	1877			2	1	1	10	1	1	2	1	1	4	4	34	11,664				
Bolivia	1877			2	1	1	10	1	1	2	1	1	4	4	34	11,664				
Peru	1877			2	1	1	10	1	1	2	1	1	4	4	34	11,664				

TABLE II.—Summary of Ecumenical Methodist Missionary Statistics—Continued.

COUNTRY AND SOCIETY	Date Work Began.....	FOREIGN MISSIONARIES			NATIVE WORKERS			MISSIONS			CHRISTIAN COMMUNITY AND CONTRIBUTIONS		
		Physicians	Men	Women	Ordained	Unordained Preachers, Teachers, etc..	Total Native Workers.....	Principal.....	Sub-stations.....	Baptized Christians..	Total Christians and Adherents, Baptized or not.....	Sunday school Teachers and Scholars...	Native Church Contributions in dollars.....
S. America, Ecuador.....	1909	1	5		1	10	147	1	1	81	56	81	56
Central America, British Guiana.....	1818	10	30		4	53	151	2	48	3,177	19,207	382	2,575
West Indies, Puerto Rico.....	1825	1	2		1	71	204	3	63	3,414	10,256	362	2,911
" " " " " "	1878	1	1		27	29	27	14	46	12,478	44,700	143	9,311
" " " " " "	1900	1	13		13	4	266	9	127	20,114	65,200	61,000	14,029
" " " " " "	1817	1	7		2	22	150	6	26	2,584	4,700	2,200	2,200
" " " " " "	1789	1	10		2	28	265	6	168	1,411	8,540	139	866
" " " " " "	1868	1	14		12	12	30	1	15	2,811	67,820	139	139
" " " " " "	1800	1	13		1	1	12	1	12	2,977	11,545	303	303
United States of America, including Alaska (INDIANS AND ESKIMOS).....	1814	30	1		1	12	11	42	117	3,472	10,000	2,281	2,281
United States of America, except Hawaii (ASIATIC MISSIONARIES).....	1866	3	3		13	25	28	9	12	1,946	2,000	736	736
Hawaiian Islands (ASIATIC MISSIONARIES).....	1824	30	3		4	27	26	1	45	1,143	2,000	1,283	1,283
Canada and Labrador (INDIANS AND ESKIMOS).....	1824	1	3		6	24	20	63	20	5,309	16,770	455	455
Canada (ASIATIC MISSIONARIES).....	1853	1	1		11	11	11	4	8	286	286	286	286
TOTAL (41 Countries).....		918	67	53	1,419	19,430	50,849	673	6,000	760,108	1,448,294	458,165	784,039

(?) Estimates.

* This total will not agree with the cross additions because some people appear in two columns: an ordained man who is also physician. This is corrected for in the total.

TABLE III.—INCOMES OF MISSIONARY SOCIETIES OF
ECUMENICAL METHODISM.

COMPILED FROM THE WORLD MISSIONARY CONFERENCE STATISTICAL ATLAS, 1910

1909 Membership				Per Member
329,904	Canada.	Methodist Church of Canada.....	\$518,102	} \$1 87
	"	Methodist Church of Canada, Woman's Soc...	97,892	
3,376,888	U. S. A.	Methodist Episcopal Church.....	1,357,336	} 63
	"	Methodist Episcopal Church, Woman's Society	639,316	
	"	Methodist Episcopal Church, from Church Ex- tension Board for Asiatics and Indians....	49,347	
	"	Methodist Episcopal Church, from Church Ex- tension Board, Woman's Society.....	30,686	
{ Foreign } 310,448	"	Methodist Episcopal Church, Foreign Income..	735,917	2 37
850,000	"	Parent Society African Meth. Epia. Church....	35,000	} .04
	"	Woman's Society, African Meth. Epia. Church.	4,826	
7,013	"	American Auxiliary Primitive Meth. Church...	600	.85
1,673,892	"	Methodist Episcopal Church, South.....	766,719	46
31,435	"	M. E. Church, South, F. r Work Among Jews..	1,500	} 1 80
	"	Free Methodist Church of North America....	53,242	
183,804	"	Woman's Society not included in above....	6,300	} 25
	"	Methodist Protestant Church.....	23,889	
19,164	"	Woman's Society.....	22,866	} 78
	"	Wesleyan Methodist Connection of America...	16,000	
678,310	"	African Methodist Episcopal Zion Church....	18,000	} 04
	"	Woman's Society.....	1,200	
150,731	Australasia.	New York City Church Extension and Miss. Soc.	12,912	.....
520,868	Britain.	Methodist Missionary Society of Australasia...	125,352	82
	"	Wesleyan Methodist Miss. Soc., Home Income.	732,384	} 1 59
	"	Woman's Auxiliary.....	96,000	
{ Foreign } 143,467	"	Foreign Income.....	945,182	6 59
186,905	"	United Methodist Church Missionary Society..	118,045	63
212,168	"	Primitive Methodist Missionary Society.....	39,537	18
1,676	France.	French Protestant Mission in Kabylia.....	2,320	1 28
117,146	South Africa.	South African Methodist Missionary Society...	483,648	4 13
8,715,434		TOTAL.....	\$6,931,537	\$0 80

TABLE IV.—ORDER OF CHURCHES

As shown by contributions per member per annum for Foreign Missionary Enterprise.

	Per Member per annum.
1. Foreign Churches of Wesleyan Methodist Missionary Society.....	\$6 50
2. South African Methodist Missionary Society.....	4 13
3. Foreign Churches of Methodist Episcopal Church.....	2 37
4. Free Methodist Church of North America.....	1 80
5. Methodist Church of Canada.....	1 87
6. Wesleyan Methodists of Britain and Ireland.....	1 59
7. French Methodists.....	1 38
8. American Auxiliary Primitive Methodists.....	85
9. Methodist Missionary Society of Australasia.....	82
10. Wesleyan Methodist Connection of America.....	78
11. Methodist Episcopal Church, U. S. A.....	63
12. United Methodist Church, Great Britain.....	62
13. Methodist Episcopal Church, South.....	46
14. Methodist Protestant Church.....	25
15. Primitive Methodist Church, Great Britain.....	18
16. { African Methodist Episcopal Church..... }	04
16. { African Methodist Episcopal Zion Church..... }	04
AVERAGE PER MEMBER PER ANNUM, FOR WORLD-WIDE METHODISM FOR FOREIGN MISSIONS.	\$0 80

NOTES OF PROGRESS IN THE EASTERN SECTION.—STATISTICAL.
WESLEYAN METHODIST CHURCH—ERECTION CHAPELS, SCHOOLS, ETC.

Year	New Chapels		Ministers' Houses		Schoolrooms		Alterations, Etc.		Organs.		Soldiers' and Sailors' Homes		Grants	*Raised by Voluntary Contributions
	No.	Cost	No.	Cost	No.	Cost	No.	Cost	No.	Cost	No.	Cost		
1901	55	£105,200	10	£14,220	8	£2,330	92	£40,242	60	£16,796	.....	.....	£9,937	£111,461
1902	50	115,969	28	27,205	8	3,142	109	63,559	47	13,948	.....	.....	15,031	130,243
1903	123	491,444	28	25,447	44	60,403	131	102,477	53	17,575	.....	.....	63,577	340,547
1904	119	324,688	21	21,575	47	61,919	122	88,904	52	15,671	.....	.....	65,929	310,474
1905	133	443,755	34	31,133	55	69,300	203	132,726	58	15,229	.....	.....	69,396	361,543
1906	143	390,940	40	36,921	54	96,802	166	98,485	77	22,341	1	£1,357	72,585	376,923
1907	120	453,692	22	20,916	33	32,969	126	99,291	69	24,311	1	2,638	69,608	377,719
1908	134	410,770	43	37,555	34	53,954	167	112,301	78	25,179	3	22,943	60,176	364,653
1909	78	204,554	20	17,769	30	33,156	153	82,686	67	22,622	1	8,187	24,396	218,143
1910	84	215,130	24	19,974	46	55,573	173	102,516	69	22,173	1	6,000	28,708	252,354
	1,039	£3,102,142	271	£253,015	359	£489,629	1,429	£924,037	622	£201,675	7	£39,185	£502,626	£2,869,359

*The Grants made by the Chapel Committee are, of course, the voluntary contributions of our people.
 The present value of property in the Wesleyan Methodist Church is probably £53,000,000.

NOTES OF DECENNIAL PROGRESS.

WESLEYAN FOREIGN MISSIONS—1901-1910

Europe—The great struggle for religious liberty continues in all the four countries in which we work. Rome is still Rome, and even in these days of education and progress, maintains her arrogant claim: and contrives to keep millions of people in ignorance. But the great enchantress is losing the power she once had. During the decade the anti-Popish forces have made great progress, but unhappily the revolt against Rome is not a movement Christward; indeed, it is accompanied by so many undesirable features, that it is not a cause for unmixed rejoicing. It is "a blind turbulent heaving towards freedom," and to multitudes freedom means license.

While Romanism and Atheism, blind superstition and blatant unbelief, capital and labor, oppression and revolt, struggle together, the pure gospel of Christ is winning its silent victories. There have been many definite conversions from Rome to Christ, and the number includes not a few priests, some of whom held high positions in the Romish Church.

In 1905 the Free Evangelical Church of Italy entered upon union with our Mission and that of the American Methodists. By this union the Wesleyan Methodist Missionary Society took over Churches in Florence, Milan, Palermo, and several smaller places.

In 1900 we sent a Missionary experimentally to Lisbon, to take charge of an unshepherded Protestant cause, but in 1907 we were compelled largely for financial reasons, to withdraw, and to-day our efforts in Portugal are again concentrated in and around Oporto. Our work in Portugal has been greatly helped by the decision of the Court of Appeal (in 1907), that the sale of Holy Scriptures is not illegal, and that colporteurs can not be arrested.

Last year a Royal Decree was issued in Spain granting permission for Protestant places of worship to be externally distinguished by religious symbols, inscriptions, or other signs. Previously it was a criminal offense to inscribe the words "Evangelical Church" on the outside of a chapel.

Ceylon—An important feature of our work in Ceylon was the reunion of the Colombo, Kandy, and Galle Districts in 1906. They are now known as the South Ceylon District.

In 1909 the Colonial Government made a long expected change in its educational policy. The new law makes education compulsory, and is accompanied with a "conscience clause," strictly limiting religious instruction to the first hour of the school day, and giving any parent who cares to claim it, the right to withdraw his child from such lessons. This seriously interferes with our extensive educational work. We have upwards of 400 schools in the island, with 31,000 scholars. It is rather early to form any strong conclusion as to what steps we must take to meet the difficulty. At the request of the General Committee, the Rev. J. Milton Brown, the Secretary in charge of the Ceylon field, has visited the island in order to study the situation on the spot. Mr. Brown has just returned, and will report to the Committee in due course. Our Churches have made remarkable progress toward self-support and self-

government. Twelve Circuits are now self-supporting, and others are progressing in that direction. A Ceylon Missionary Society for the evangelization of the unworked parts of the island is also well supported.

In recent years there has been something in the nature of a Buddhist revival, caused largely by the agitation of the Theosophical Society. They endeavor to give a scientific explanation of Buddhism. They imitate Christian phraseology and establish Sunday schools and Young Men's Buddhist Associations.

India—The decade has been one of unrest in India. The more violent forms of the agitation are not widespread. But "Swadeshi" (Our Country) sentiments sway the hearts of multitudes. In some localities the national movement developed along perfectly peaceful lines, and some of our districts have scarcely been affected by it.

Our work has developed slowly but healthily. The most notable increases have been in the Hyderabad District, where the full membership has risen from 1,736 to 2,909; Calcutta District where the full membership has risen from 716 to 1,303; and Burma District, where the full membership has risen from 244 to 488.

China—The fact that China changed more during the past decade than she has done during the previous 2,000 years is sufficient to show the momentous character of the present hour in that empire. Never before has the Christian opportunity been so great, and while there is still no widespread desire on the part of the masses to accept Christianity, there is less prejudice and hostility. The change that has come over the people is well illustrated by the fact that last year (1910) our full membership increased by 280, which is almost exactly the total number of full members in our China Districts at the end of the first twenty-five years' work (281). During the ten years our total China full membership has increased from 2,485 to 4,272.

In 1902 two men were appointed to Changsha, the capital of the newly opened Hunan Province. The work grew rapidly, and in 1906 Hunan was separated from Wuchang and constituted a separate district, with the Rev. G. G. Warren as its first Chairman. This nine-year-old district has now six Circuits in charge of 14 missionaries, 21 Churches and two preaching places, two hospitals, a Boys' Boarding school, a Theological Institution, and a full membership of 482 and 308 on trial.

Our medical work has also developed in all three China Districts. The old hospitals have been enlarged and new ones have been opened. The murder of Dr. Roderick Macdonald and the death of Dr. Sydney Rupert Hodge were severe blows to our Medical Mission.

South Africa—The lamentable war in South Africa left our Transvaal District with a nominal full membership of 8,794, but the majority of these were scattered, and not a few were dead.

At the close of the war, the Rev. Amos Burnet went out to take charge of our work, and under his wise administration great progress has been made. Churches have been rebuilt and new ones erected, the number having increased from 132 to 380. The full membership has risen to 20,302—an increase of 11,508 in ten years. Of the full members less than 3,000 are Europeans. Severe financial difficulties—the natural result of a long war and a great forward movement—have been encountered.

The Rhodesia District (founded in 1891) has more than doubled its membership during the period under review. (1901, 342; 1910, 820). The presence of white colonists and miners, often of low moral tone, is a great hindrance to Mission work. The natives so easily learn the vices of the white races.

West Africa—The Gold Coast District has greatly increased its membership. In 1901 there were 8,053 full members; at the close of 1910 there are over 14,000. The increase last year alone was 1,718, and the

missionaries report 1,971 adult baptisms during the year. The work in Ashanti has grown rapidly; in 1901 there were eight full members and none on trial, now there are 214 full members and 3,710 other baptized adherents.

Lagos District has increased its full membership from 2,739 to 4,320.

The Sierra Leone and Gambia District has not made similar progress, the increase being only forty-eight, i. e., 1901, 7,601; 1910, 7,649.

The American Districts—The decade has been marked by several important events in our Occidental Districts. In 1904 the two West Indian Conferences dissolved themselves and restored the five Districts they represented to the control of the British Conference. The Rev. J. Milton Brown visited the field as the representative of the Missionary Society in connection with the transfer of the work.

The terrible earthquake that wrecked Kingston in 1907 called forth a great deal of liberality in England and Jamaica. Our Negro Methodists manifested great Christian fortitude under the calamity, and the damage our property sustained has practically all been repaired.

The earthquake resulted in a great revival. Within a year 1,418 full members were added to the roll of our Jamaica Churches, and most of our West Indian Districts were influenced to a lesser degree.

Unfortunately last year (1910) saw a serious decline, the full membership being reduced by 670 on total of all the seven districts.

Hayti has been terribly disturbed by a revolution, and Spanish Honduras also suffered from political unrest. Severe floods caused widespread disaster in Jamaica, Hayti, and Santo Domingo. Hurricanes have devastated Jamaica, the Turk's Islands, and Key West, wrecking our property and disorganizing our work. These disasters have caused serious commercial depression. The introduction of Asiatic coolies has led to the opening of Moslem Mosques and Hindu temples in British Guiana. We are doing some little evangelistic work among these immigrants.

IRISH METHODISM

There is not much of exceptional importance to relate in regard to the decade of the history of our Church in this little island. I find from the statistics that they are very similar, in many respects, to those of 1900.

The membership of our Church in Ireland is a great surprise to many, by reason of the fact that, notwithstanding the incessant drain upon the population by emigration, we show an increase in the past ten years of 1,612, although in that time we lost 4,929 by emigration, almost 500 a year. What the present census will disclose it is impossible to say, but I hope the result will show that there has been no decline in our prosperity, notwithstanding the exceptionally difficult conditions under which we prosecute our labors. Probably the most noteworthy event, in some respects, of the past ten years was the completion of our Twentieth Century Fund, by which the sum of over £53,000 was raised for purposes of consolidation and extension. A portion of this was also allocated for Foreign Missions. It is only fair to say that it would be difficult to find in the history of the various Twentieth Century Funds, a counterpart for this liberality, when our numbers and social status are taken into consideration. The fund was chiefly used in the promotion of our Home Mission work, and in the building of new churches, halls, and schools. In the city of Belfast alone, a grant of almost the entire fund was expended. This city, by reason of its great growth and general progress, furnishes us with our greatest opportunity for aggressive effort. All parts of Ireland, however, have felt the impetus of this, to us, great financial movement.

Mention should also be made of the fact that we have taken over the Churches of the Methodist New Connection, a few years ago, and those

of the English Primitive Methodists quite recently. We now stand in the happy position of having only one form of Methodism in Ireland.

As to the future—it is difficult to forecast, and never more difficult than to-day, when we are in the midst of great political upheaval. During the past decade open-air work has been carried on with great zeal and success in many of the Fairs and Markets, not only in the North, where Protestants are in the great majority, but in the South and West, by our missionaries and ministers. The attention shown by the people, generally speaking, has been encouraging. There have been, however, occasions when our workers have suffered very severe treatment at the hands of the mob, but on the whole they have prosecuted their labours without any very great let or hindrance.

In the cities of Dublin, Belfast, and Londonderry very valuable work is being done by our Central Missions, the influence of which is felt, and heartily acknowledged, by other Christian communities.

Another matter which ought to be stated is the new condition in which our Church stands to the Wesleyan Missionary Society, by which, in a few years, we shall have taken over all the responsibility for the Mission Stations in Ireland, without any grant from the parent Society, and in addition to this, maintaining our yearly contributions to the support of the Society's work in foreign lands. To carry out this scheme has meant great self-sacrifice on the part of our people, but they have faced it in a splendid spirit, by reason of their long cherished and devoted interest in the cause of Foreign Missions. Our Church in Ireland stands in the old paths, and her ministers and people were never more zealous and devoted to the cause of religious and social reform than they are to-day.

At the first Ecumenical Conference held in Canada fitting reference will no doubt be made to Paul and Barbara Heck, and other Irish Palatines, who introduced Methodism into Canada in 1774, and who were followed in 1783 by Major George Neill, an Irishman, and later, by his fellow-countryman, James McCarty. Since that time the Irish race has been strongly represented in the Dominion, and there are found in Canada to-day more ministers of Irish extraction than there are in the homeland.

This brief sketch of the progress of the Methodist Church in Ireland can scarcely be more fittingly summed up than in the words of that distinguished Irish Methodist minister and foreign missionary, the saintly William Arthur, who, in speaking, of the Methodist Church in his native land (at the Ecumenical Conference held in Washington in 1891), said, "It is a lovely vine of slender stem, struggling in unfriendly soil, yet a fruitful vine, whose branches run over the wall." Thank God these words are as strikingly true to-day as they were on the day they were uttered.

Statistics

The number of ministers in the active work is reduced by four and supernumeraries by five.

Our local preachers show an increase of one hundred, and in many places they are rendering most estimable service.

The total number of adherents for the last two decades show an increase of slightly over thirteen per cent and twelve per cent respectively, ours being the only Church in this country which reported any increase during these periods.

The number of schools is 383.

The number of teachers is 2,582—decrease of 223.

Scholars, 25,834—an increase of 368.

Christian Endeavor Societies, 99—a decrease of 14.

Christian Endeavor Society members, 3,950—a decrease of 548.

The number of Churches is 386.

Schools and Halls, 163—an increase of 16.

Ministers' Residences, 159—increase of 3.
 Sittings in Churches, 90,839—increase of 7,930.

Estimated value of property is £672,769, and I think this is under, rather than over, the value, and shows a very large percentage of increase in the ten years.

These results and figures may seem small to the larger Churches, but they are of great significance to a small Church, contending with insuperable difficulties.
 (The late) J. D. LAMONT.

PRIMITIVE METHODISM, 1901-1910

Membership—The membership return made to the Conference of 1910 was 211,691, showing an increase in the ten years of 12,817, exclusive of 6,396 members incorporated in the union of Australasian Methodism in the year 1902. Small decreases were reported in the years 1909 and 1910. It is difficult to account for this decline. The emigration of large numbers of members and officials to Canada and other countries, the disinclination of people to recognize the obligations of Church membership, are among the main causes. There does not seem to be any diminution of zeal, only the zeal is largely expended in social work, and we are powerless to penetrate the indifference to organized religion that characterizes the great masses of the people.

Chapel Property (Home)—In 1901 there were 4,304 Chapels, the estimated value of which was £3,872,737; in 1910 there were 4,583 Chapels, valued at £5,109,718; showing an increase of 279 Chapels, and of value £1,236,981. In addition to these there are 553 rented Chapels and Rooms, and valuable Church property in New Zealand and Africa. During the ten years 583 new Chapels have been built. In many instances these have replaced old ones. The new Chapels as a rule are larger, more commodious, better situated, and altogether a vast improvement on the past.

Missions—In the HOME DEPARTMENT there have been great developments in large centers of population on social mission lines, hut except at Whitechapel and St. George's Hall, London, these missions have not been a conspicuous success. Greater financial resources are necessary to run a social mission successfully.

In the FOREIGN FIELD the missions are confined to Africa. On the West Coast interesting developments have recently taken place, and the missionaries are boldly extending the outposts far inland. There are immense populations eager to have the ministries of salvation. A very successful training institute for boys has been established at Oron, and another for girls at Jamestown. In Southern Africa the work has been seriously hampered by a native question, hut that difficulty is now removed. In South Central Africa much success has been realized, and most encouraging attempts are being made to give the people the Scriptures in their own tongue.

Sunday Schools—The last ten years have witnessed a gradual increase in all the departments of the Sunday schools of the Primitive Methodist Church. In common with the other Churches we have experienced a recent declension, hut the figures quoted from the authoritative sources show advance during the decade.

The number of Sunday schools has increased by 175, there being at the present time 4,176. During the same period there has been an increase of 1,632 teachers, the present number being 59,338. Of scholars we have 463,821, an increase during the ten years of 24,681.

Through the agency of the Christian Endeavor we are gradually increasing our hold upon the young people so far as Church membership is concerned. Of the scholars who are Church members we have a total

of 78,225: divided into Juniors, 42,437, an increase of 16,765; and seniors, 35,787, an increase of 7,498.

The outstanding features of our Sunday school work run along the lines of the present development in Sunday school life generally. There is a deepened interest in primary work, together with all the adjuncts—the Home Department, Cradle Roll, etc. Teacher-training has recently assumed an organized form. The Annual Conference has sanctioned a well-thought out and practicable scheme, so that teachers in urban and rural centers can be trained, either in training-classes, or by correspondence. Work among boys and girls is also taking hold of our schools, and Boys' and Girls' Life Brigades are being organized in many places.

The decade has also witnessed a general improvement in the teaching given in our schools, the teaching being more systematic in consequence of the more general use of the International Lessons. There is abroad, too, in all parts of our school work an eager desire so to reform the school that it may more efficiently answer the needs of the day.

Ministerial Education—Perhaps in nothing has the Connexion advanced more than on the question of ministerial education. Thanks to the boundless munificence of that great Connexionist statesman and financier, Sir W. P. Hartley, the College at Manchester has been enlarged at the cost of many thousands of pounds, provision being made for upwards of one hundred students. There is an excellent staff of tutors, headed by Dr. Peatre, a scholar of European fame.

Centenary—The Centenary of the Connexion was in 1910, but the celebrations began in the year 1907, with a huge camp-meeting at Mow Cop, Staffordshire, at which it was estimated that no less than 100,000 people were present. Realizing that money is the sinew of war, even in the Church, it was resolved to commemorate the occasion by the raising of a Thanksgiving fund of £250,000. This amount has been exceeded, and many Connexional Institutions will benefit thereby.

On the whole the Connexion is healthy, vigorous, aggressive. It has a large and practical outlook, and enters deeply and sympathetically into the spirit of the times. It "holds fast to the form of sound words," and believes that the solution of the social problem can only be found in personal redemption from sin. It enters on the second century of its existence full of hope and faith that its future will be greater than its past.

THE METHODIST NEW CONNEXION, 1901-1907

1901—Wholesale destruction of chapels, hospitals, schools, etc., reported from North China during the "Boxer" outbreak: five martyrs, Teintsin; forty-one, Shantung; forty-five, Kai Ping; numbers ascertained later to be over one hundred. Martyr tablets in the new chapels erected.

Inauguration of Extension Fund, the sum of £45,000 as capital having been bequeathed by the late Mr. John Henry Warhurst. From 1903 to 1907 grants were paid to new Churches amounting to £8,705; 1907 to 1910, several thousands more.

1902—Exceptionally large increase of members.

Ecumenical Conference Resolution on Union considered, and Annual Committee authorized to receive communications from other Methodist Conferences.

Agreed to unite with Wesleyans in the production of Hymn Book.

1903—Resolution adopted approving of Methodist Union in certain lines, and Committee appointed to continue negotiations with United Methodist Free Church and Bible Christians.

General Rules adopted for the Women's Missionary Auxiliary.

1904—Further progress in negotiations for Union, and results of voting in Quarterly meetings reported: approval, ninety-three per cent. Similar results in U. M. F. C. and B. C.

Offer accepted from Irish Methodist Church for the transfer of our interests in Ireland to their care. Over 1,000 members and probationers transferred with properties in Belfast and neighborhood, valued at from £10,000 to £12,000, exclusive of small amount owing to Irish Manse Fund, and one mortgage and several small floating debts. The Irish Church agreed that as an equitable consideration, in view of the large amounts we had expended, they would pay £500 per annum for eight years, and lines laid down of official meetings, etc.

1905—Further details reported on the progress of Methodist Union, and lines laid down of official meetings, etc.

1906—Thanks received from the Rev. C. H. Kelly, Wesleyan President, for the reply made to the Wesleyan overture previously sent on the question of union.

Detailed constitution for union with U. M. F. C. and B. C. submitted with District arrangements.

1907—Final consideration as a separate Conference of the question of Union. The Conference adjourned to September 7th, to unite with the other Conferences in City Road Chapel, London.

Great interest attended all the public services as being the final Methodist New Connexion Conference, and large crowds at all the public meetings. Last of great series of Annual Missionary Meetings during which, in the last ten years, the collection amounted to £4,558.

GEORGE PACKER.

UNITED METHODIST FREE CHURCHES, 1901-1907

In the history of Churches, as in that of nations, there are periods, sometimes extending over many years, when one great subject absorbs exclusive attention. This was the experience of the United Methodist Free Churches between 1901, the date of the last Ecumenical Conference, and 1907. At that Conference the amalgamation of Methodist Churches became a creed, and at the close of the Conferences of 1907 it happily became a fact in respect of three denominations, namely, the Methodist New Connexion, the Bible Christians, and the United Methodist Free Churches. The intervening years, big with promise of future good, and occupied with zealous labors to extend the Kingdom of Christ, not without much spiritual results, were nevertheless, in regard to the three denominations in particular, filled with desire and effort to effect an organic Union. And this was happily achieved in 1907, when the united Churches took the name of the "United Methodist Church," under Parliamentary sanction and recognized legal rights.

The first practical step toward securing the high purpose aimed at during the Ecumenical Conference on 1901 was taken by the Rev. David Brook, M. A., D. C. L., and Mr. Robert Bird, J. P., both belonging to the United Methodist Free Churches, who, after consultation with their co-delegates, invited all the delegates of the Churches immediately concerned to a meeting where Methodist Union was talked over in a full, friendly, and candid manner, and there was so much unanimity and desire for organic union, and so deep a conviction of its utility and practicability, that further steps were speedily taken, till, after six years of thought and toil, the object was gained.

Absorbing as this question was to the United Methodist Free Churches, they nevertheless pursued their way in active and successful service. It was understood on all sides that the desire and preparation for union must not be allowed to weaken or reduce the ordinary work of the Church, and this purpose was adhered to with tenacity and success.

In 1901 the Twentieth Century Fund was nearing its completion, and so satisfactory and successful was the scheme that not only the £100,000 aimed at was secured in promises, but more than £8,000 in addition; and within the six years that followed above £104,000 of it had been paid.

The Missionary zeal of the Connexion was creditable to it. Truly Methodist in feeling and labor, it had, even in its weakest days, looked upon millions with admiration, and done something for their support; and now, with multiplied numbers and means, it increased its missionary income and extended its sphere of operation. Within the six years under review it had thirty missionaries employed in foreign parts, two of whom were medical missionaries, and two Principals of Colleges in China, and one Educational missionary, and one Agricultural missionary in East Africa. Nor did this zeal and enterprise exhaust itself on Foreign Missions. There was a hunger for Home Missions, which was in some measure met by the appointment of a Home Missionary Secretary, the appropriation of a definite portion of the General Mission Fund to Home Mission work, and the opening of Missions here and there.

The Home contributions to Missions in 1907 were £12,635 as against £11,434 in 1901; and the number of members in the Foreign Mission Stations in 1907 was 10,922 full members and 7,817 probationers in contrast with 8,680 members and 3,850 probationers in 1901.

In the Home Churches meanwhile there was much activity, progress showing itself in almost every department. The membership rose from 72,568 in 1901, to 79,948 in 1907, but on one point there was humiliation, for the probationers at the later date revealed a decrease of 1,958, a dark cloud in an otherwise clear sky. Year by year the desire for a well-trained ministry deepened and was gradually realized; and the Christian training of the young people by a separate organization was undertaken with hope and advantage. Sunday schools gathered in 3,720 additional scholars and 1,159 teachers—a matter to occasion joy, tempered, however, by the fact that in the years preceding 1901 larger increases had been obtained.

The United Methodist Free Churches stood side by side with other non-conformist bodies in opposition to the reactionary and unjust Education Act of 1902, and some members of the Connexion suffered the spoiling of their goods and even imprisonment, rather than pay a rate for teaching doctrines which they believed to be pernicious and erroneous. In the cause of Temperance the Churches were earnest, as they had been from the beginning, and they had a Temperance organization which did a good work. Adherents and members of the denomination were always to the fore in maintaining liberty of conscience and personal freedom, and they marched in the vanguard of those who fought for the sanctity of the Sabbath, for moral purity, and for national peace.

The sphere of woman in Christian service, recognized for several preceding years in the denomination, was increasingly appreciated in the years under review; and the deaconesses trained in Bowron House knew the elements of nursing and how to help the afflicted poor. They, or some of them, were competent to undertake nearly all kinds of service in the Church; and the Deaconess Institute grew in esteem and fruitfulness. Societies of Christian Endeavor were multiplied, and pleasant Sunday afternoon services, or Brotherhoods for men, began to be held, and similar meetings on week nights for women. Thus these Churches were not effete or dying and forced into union to avoid extinction; but they came together in all the fervor and energy of youth, prepared to bear heavy burdens, and do great things for Christ and His Kingdom.

For many years the denomination had taken a deep interest in, and rendered support to, what is now "The National Children's Home and Orphanage," which gradually increased.

EDWARD BOADEN.

THE BIBLE CHRISTIAN CHURCH, 1901-1907

As the question of union with two other Methodist Bodies was under discussion during the whole of this period, it necessarily occupied much time and attention, and probably was the means of keeping in abeyance

other projects and enterprises to which the energies of the Church would otherwise have been directed. Union was not only in itself the chief event of the period, its anticipation also created an abnormal condition of things with regard to all general Connexional effort, and accounts in some degree for what may seem the paucity of events. At the first Bible Christian Conference after the Ecumenical Conference of 1901, a resolution was passed consenting to the opening of negotiations with a view to union. The idea had been first mooted during the sittings of the Ecumenical Conference at a meeting of the representatives of the three Churches then present.

Opening of the Miao Mission.—This event, though actually occurring in China, was no less an event for the Church at home, since it greatly enlarged the opportunity of an important mission field, and at the same time almost doubled the tax on our resources. It came unsought and unexpected. During the summer of 1904 our missionaries in Yunnan, China, were surprised by a visit from a small number of men of the Hwa Miao tribe, one of the aboriginal tribes of China, living in the wild open country, mainly out of contact with the Chinese people, and speaking a different language, which had never been reduced to grammar or writing. They were utterly illiterate and extremely poor. Their motive, created by some unknown cause, was to obtain instruction. Beyond this they asked nothing. In a few weeks they were coming in scores and even in hundreds. The task of dialog with them became so huge that the missionaries were compelled to follow them back into their own country to learn their language and reduce it to writing, to build chapels, etc. Of all this work Mr. Samuel Pollard was the pioneer. Five chapels were built in three years, and at the time of union there was a membership of over 3,000 who had been duly instructed and baptized, with 2,000 on trial for membership. This work is gradually becoming consolidated. It must be regarded as one of the most remarkable movements in the history of missions.

Death of the Rev. F. W. Bourne.—The Rev. F. W. Bourne, author of the extraordinarily successful and well-known "Life of Billy Bray," died in July, 1905, on the morning after his seventy-fifth birthday. More than half a million copies of "Billy Bray" have been sold, and the author received upward of 600 letters from all parts of the world, stating that the writers had been led to Christ through reading it. During the last year of his life Mr. Bourne wrote, at the request of the Conference, a history of the Bible Christian Church from 1815 to 1900. He was among the first to advocate the union of Methodist Churches, and was in full sympathy with the steps taken in this direction in Canada and Australasia, though in each instance a serious loss to his own Church was involved. His life-long and persistent support of the principle of Methodist Union accounted largely for the readiness of the Bible Christian Church to enter the Union negotiations.

Enlargement of Edgehill Girls' College.—The keen interest which, from the beginning of their history the Bible Christians have taken in education was further exemplified in 1906 when, at a cost of several thousand pounds, an extensive addition was made to the Girls' College at Edgehill, Bideford.

That this section of Methodism continued to retain its aggressive qualities up to the end of its existence as a separate body is shown by the fact that during the six years between the Conferences of 1901 and 1907, the net increase of members in England was 3,740, or over 13 per cent, i. e., from 28,462 to 32,202. In the same period the membership in foreign stations had risen from 28 to 2,442, with over 2,000 on trial.

J. B. STEDEFORD.

HOME DISTRICTS, 1901

	Minist'rs...	Local Preachers	Church Members	On trial.....	Jusker Church Mem.	Sunday Schools...	Teachers and Ofrs.....	Scholars.....
Meth. New Con	195	1,081	32,324	5,059	.....	446	10,679	82,617
Bible Churches	206	1,471	28,315	450	1,184	564	7,331	43,401
U. M. F. C....	393	3,022	72,568	6,474	2,422	1,227	23,665	185,448
Home totals..	794	5,594	133,207	11,991	3,906	2,237	41,675	311,466
For'n totals..	69	463	13,181	5,226	601	136	818	8,901
Grand total..	863	6,057	146,388	17,217	4,507	2,373	42,493	320,367

1907. AT THE TIME OF UNION

Meth. New Con	204	1,123	37,009	4,866	.....	457	10,989	87,741
Bible Christian.	206	1,515	32,202	535	1,824	570	7,416	45,847
U. M. F. C....	438	2,983	79,948	4,516	3,101	1,237	24,824	189,168
Home totals..	848	5,621	149,159	9,917	4,995	2,264	43,199	322,756
For'n totals..	55	630	16,343	11,856	1,877	174	568	8,815
Grand total	903	6,251	165,502	21,773	6,872	2,438	43,767	331,571

1910. UNITED METHODIST CHURCH

Home totals...	849	5,500	146,715	8,949	5,141	2,226	42,036	309,649
Foreign totals..	46	739	19,007	9,334	1,710	148	520	8,008
Grand total	895	6,239	165,722	18,283	6,851	2,374	42,556	317,657

FOREIGN DISTRICTS, 1901

Meth. New Con	3	90	2,598	1,276	.....	.....	.....	.....
Bible Christian.	11	3	28	22	.....	.....	.....	150
U. M. F. C....	55	370	10,555	3,928	601	136	818	8,751
Total.....	69	463	13,181	5,226	601	136	818	8,901

AT THE TIME OF THE UNION, 1907

Meth. New Con	11	165	2,979	1,487	.....	53	53	659
Bible Christian.	14	5	2,442	2,552	452	.....	30	2,170
U. M. F. C....	30	460	10,922	7,817	1,425	121	485	5,986
	55	630	16,343	11,856	1,877	174	568	8,815

NOTE—In 1901 the Victorian Conference was connected with the Bible Christians Conference, but as the connection has since ceased, no account is taken in the above figures of ministers, members, etc., returned in connection with the Victorian Conference. In the same way the Irish Churches are not included in the M. N. C. 1901 returns.

TRUST ESTATES, ETC.

At the time of the union 1907 the following were the official statistics on the points named:

	No. of Chapels	Accommo- dation	Cost	Debt
Meth. New Conn.....	462	164,566	£1,128,298	£153,030
Bible Christians.....	613	150,365	855,682	163,581
Unit. Meth. Free Church..	1,268	399,862	2,410,397	440,112
Total.....	2,343	714,793	4,394,377	756,993

NOTE (a)—The above figures do not include the various properties on the foreign mission fields.

(b)—Subsequent figures are not available, but the above may be taken as approximately correct.

WESLEYAN REFORM UNION

The Wesleyan Reform Union is comprised chiefly of Churches in the Midlands and North Midlands of England. The union, however, has societies in the far west and north, and extends from St. Just to Middleborough. Consequently, being so scattered, the Churches suffer severely by removals. The distinctive feature of this small Methodist denomination is its polity, being purely Congregational in its Church government. It is pleasing to report that in the last ten years the advance in membership has been at the steady rate of one hundred a year, viz.: 1,000 additional members upon the numbers reported in 1901, making a total of 8,000. The number of Churches have risen from 187 to 200. The value of chapel property in 1901 was £126,763, to-day it is £180,000, while the accommodation has increased by 6,000 sittings. The preachers have grown from 423 to 490. In the Sunday schools the same quiet progress can be reported. In 1901 the number of scholars was 20,015; now there are 23,819; scholars, members of the Church, 951; to-day 1,355, and the teachers have increased from 2,716 to 2,740. It is, however, in foreign missions that the greatest advance has been made. Ten years ago we had no foreign mission station; to-day we have stations in China, Africa, and India, viz., China—three stations in the province of Honan, and one station in the province of Hunan. Africa—one station at Bompona, Congo Free State. Bompona is a new station, 1,500 miles up the Congo River, and the farthest inland mission station. India—Didhi, North India. Two stations with native teachers. Thus it will be seen that whereas ten years ago we had no mission station abroad, to-day we hold seven. New organizations have sprung into existence in the working machinery of the Union. A Young People's Department has been formed to organize the young life of the school and congregation, and prepare them for real effective work in the Church. A Women's Auxiliary for Home and Foreign Missions is creating new interest in all branches of Christian effort, while an order of Deaconess has been instituted by the Conference for visitation and mission work amongst the Churches. These departments have been formed since 1901.

The work of Home Missions has gone steadily forward, as also the operations of the Temperance League, though not so much progress can be reported here as elsewhere in the Union. Generally speaking, the decade has been spent in organization and consolidation, while no little attention has been given to entirely new fields of labor, both at home and abroad.

WESLEYAN METHODIST CHURCH OF SOUTH AFRICA, 1901-1910

The area included in the operations of the Wesleyan Methodist Church of South Africa comprises the Provinces of Cape of Good Hope, the Orange Free State, and Natal and Zululand.

Basutoland has been occupied for a long period almost entirely and exclusively by missionaries of the French Protestant Churches. The Province of the Transvaal, Rhodesia, and the Bechuanaland Protectorate, in their relations to Methodism, afford the sphere in which ministers and missionaries of the British Conference and the American Methodist Episcopal Churches carry on their work.

The latest census returns show that within the area of the South African Conference there are approximately 816,790 whites, 3,020,110 natives and Dutch-speaking colored people, and 112,126 Indian Immigrants, the latter being mainly resident in Natal.

Ecclesiastical Census—It must be observed that of the white population a large proportion are of Dutch birth, and are ministered to by the rich and influential Dutch Reformed Church. This is especially true of the Orange Free State provinces. Other than Dutch people there are probably not more than 400,000 white persons within the area above described.

The Methodist Church records about 40,000 white adherents, or about one-tenth of the whole English-speaking population.

For the religious benefit of the Malays who reside principally in Capetown and its neighborhood, very little has been achieved or attempted by any of the Churches.

In Christian service for the Asiatics in Natal the Wesleyan Methodist Church led the van, and from the earliest days of the immigration our agencies have been at work for the conversion of this constantly fluctuating population. The ever changing conditions of these people, who return to India on the completion of their term of indenture and are replaced by altogether new gangs of laborers, render it practically impossible to build up local Churches amongst them.

The 3,000,000 natives and colored people returned by the last census are rapidly on the increase. The adherents of Methodism are said to number over 260,000, and something like 105,000 are meeting in our classes. To have attained such a position is clear evidence that Methodism is pre-eminently a missionary Church. Not fewer than twenty-six other Churches have their representatives at work alongside the agents of the Methodist Church, with varying degrees of success. It may appear as if the field were fully occupied, and yet there are calls from large unevangelized districts to which we can not respond for want of men and money.

Numerical Progress—During the decade under review our Church membership has advanced from 58,000 to 86,000, whilst there has been an increase of 63,000 adherents, and this enumeration takes no account of the constant exodus of native laborers who pass beyond our boundaries to the great centers of industry.

Unlike the majority of other Churches, South African Methodism is now without financial assistance from Europe and America, and has to rely upon its own resources.

To what extent these have been developed is indicated by the fact that amidst a comparatively small English population and by congregations which have but recently emerged from heathenism, the voluntary contributions amount to £160,000 each year.

Education—The Governments of the three Provinces have made excellent provision for the elementary education of the white children,

but the establishment of secondary schools was long delayed. Our people have sustained a heavy burden in the establishment of Wesleyan High Schools and Colleges in the Provinces of the Cape and Natal, where they have attained great efficiency and influence.

As yet there has been no attempt to create a State system of schools for the children of natives, but it has been left to the missionary Churches to organize and maintain these schools under Government inspection and with inadequate grants-in-aid. A more liberal policy is foreshadowed in the Declarations of the newly-formed Union Government. A large proportion of the existing primary schools are controlled by the Methodist Church.

Ministerial Training—With the exception of the Dutch Reformed Church the Churches of South Africa have still to bring their ministers from overseas. In the case of the Methodist Church, its affiliation with the British Conference permits of a generous arrangement by means of which the English candidates, whether of South African or British origin, have the invaluable benefit of training in the theological colleges in England.

The education of its native ministry is undertaken in a small central institute which is maintained by native donations and grants from the mission fund of the Church.

Philanthropic Institutions—The creation of the Children's Homes in the Peninsular of the Cape, which are known as the "Marsh Memorial," and which are the admiration and pride of South African Methodists, and the smaller, but not less laudable, "Ethelbert Orphanage" in Natal, are the outstanding proofs of Methodist benevolence which is ever prompt to respond to the cry of the needy.

The Decade of Devastation and Reconstruction—Ten years ago the Sub-Continent of Africa was in the throes of a great racial war. Fortunately the native tribes were not embroiled, although the whole political fabric was in jeopardy. The demoralizing effects of the war were wide and deep. It meant not alone the sacrifice of valued lives, but the breaking up of homes, the destruction of property, the devastation of large tracts of the country, the scattering of families, the exodus of the timorous, and the disorganization of life and work generally. The inflation of property values, and the extravagant habits which the lavish war expenditure naturally created, were speedily followed by reaction and retrenchment, which meant the downfall and financial ruin of large numbers of our citizens.

These things combined to make the work of reorganization and reconstruction exceedingly difficult, and the wonder is, not that the Churches have merely survived, but have made good many of their losses. Whilst for many a year they will reap the harvest of the seed sown during the war, there are many tokens that in this new decade of political reconciliation and reunion the Kingdom of Peace and Righteousness will steadily advance.

Church Union—Fortunately for South Africa there does not confront us any problem of Methodist union. The Primitive Methodist Church has a small but important mission settlement in the northern part of the province of the Cape. That station is, however, regarded more as a base of their mission operations in the Zambesian region than as a center of local missionary activity, and it is not at present practicable to transfer it to the Wesleyan Methodist Church.

The incorporation of the Transvaal and Rhodesia Districts in the Wesleyan Methodist Church of South Africa is an event which will follow in the natural course, and only demands the exercise of patience and the caution and courage of wise statesmanship.

Overtures which have been made on behalf of the organic union of the Baptist, Congregational, Presbyterian, and Wesleyan Churches of South

Africa proved, at least, premature, and nothing more than mutual concession and co-operation seems within sight.

Disintegration of Churches—In common with every other Church, Methodism has suffered through the introduction of the divisive movement and proselytizing agencies which are so glaring a feature of our times.

What is commonly termed the Ethiopian movement, the motto of which is "Africa for the Africans," did serious damage to a few of our native Churches (its effects were more evident in some other denominations), but its strength appears to be spent, and there is little fear that it will attain to large dimensions.

The pretensions or impostures of the falsely so-called Spiritualism and Christian Science; the speculations and theories of Swedenborgians, Millenarians, Adventists, and a host of others who have stolen in unawares, do much to unsettle the faith of many of our people, and divide our small communities into antagonistic sects, whereas the needs of the surrounding heathendom claim the whole-souled devotion and untiring energy of the entire Christian Church in this land.

Assurance of Hope—It is no disparagement of the other Churches to declare that the teaching, the polity, and the methods of the Wesleyan Methodist Church have proved themselves peculiarly adapted to the various conditions of the mixed populations of this country, and if Methodism is true to her traditions she may, by the grace of God, face the future without faltering or fear, and, in the vigour of an inspired hope, which is the assurance of greater progress, may proceed to develop her plans for expansion and extension during the present decade.

The attached statistical and financial schedules will be an index to the various departments of our Church life and work. E. NUTTALL.

WESLEYAN METHODIST CHURCH OF SOUTH AFRICA

COMPARATIVE NUMERICAL RETURNS AS PRESENTED TO THE CONFERENCES OF 1900 AND 1910

	English		Native, Colored and Indian		Totals		Inc.	Dec.
	1900	1910	1900	1910	1900	1910		
Churches.....	157	217	507	1,000	754	1,217	518	.....
Other preaching places.....	230	.....	1,720	2,100	1,950	2,100	710	.....
Ministers.....	128	180	79	1,000	307	1,180	47	.....
Evangelists.....	14	.....	211	230	225	.....	14	.....
Local preachers.....	243	.....	3,270	2,100	3,522	4,200	2,110	.....
Class leaders other than ministers.....	191	1,000	4,250	7,100	4,381	7,310	2,933	.....
Church members.....	6,359	9,100	51,802	76,370	58,207	85,480	27,278	.....
Total number of communicants.....	7,027	.....	51,802	76,370	58,829	86,610	27,784	.....
On trial for Church membership.....	457	.....	25,394	31,000	25,851	32,110	6,258	.....
In Junior classes.....	363	1,214	14,478	.....	15,340	26,170	10,830	.....
SUNDAY SCHOOLS—								
Schools.....	139	172	468	587	547	750	312	.....
Officers and teachers.....	1,241	1,303	1,325	1,515	2,406	2,818	382	.....
Scholars.....	10,708	11,440	36,306	37,968	36,906	39,402	2,494	.....
DAY SCHOOLS—								
Schools.....	6	.....	583	790	583	790	211	.....
Teachers.....	21	26	921	1,264	932	1,353	441	.....
Scholars.....	545	.....	67,429	46,000	37,977	48,000	8,718	.....
BAPTISMS—								
Infant.....	1,513	1,808	6,095	9,023	7,608	10,830	3,218	.....
Adult.....	2	9	4,159	3,300	4,161	3,379	748	.....
Marriages.....	370	451	1,017	2,088	1,387	2,547	852	.....
Burials.....	362	447	1,809	1,991	2,164	2,438	244	.....
Approximate number of adherents, including members and scholars.....	24,180	29,521	211,827	269,407	248,016	308,912	62,912	.....

WESLEYAN METHODIST CHURCH OF SOUTH AFRICA

COMPARATIVE FINANCIAL RETURNS AS PRESENTED TO THE CONFERENCES OF 1900 AND 1910

Income from all sources.

YEARS	1900		1910		Increase	Decrease
Total circuit income as per schedule No. 6.	29,046	9 5	58,664	3 7	16,817	16 2
Concessional trust property as per schedule No. 7.	29,665	4 5	32,409	18 ..	2,744	13 7
Sunday schools.	2,172	13 11	2,320	10 2	147	16 3
Day schools—						
School fees and local contributions as per schedule No. 3.	9,464	7 3	17,209	14 ..	7,745	3 9
Government Grants as per schedule No. 3.	14,237	3 8	23,316	3 10	11,079	.. 2
TRAINING INSTITUTIONS—						
Fees, industrial profits, and contributions as per schedule No. 10.	7,010	10 11	3,207	13 1	1,296	14 2
Government Grants as per schedule No. 10	3,536	15 ..	4,774	6 3	1,217	11 3
Sustentation and mission fund contributions as returned to last Conference.	7,603	6 3	12,316	8 2	4,713	1 11
Miscellaneous contributions.	2,757	1 ..	3,132	10 ..		
TOTAL.	116,513	1 10	164,451	9 1	47,937	9 3

AUSTRALASIAN METHODISM, 1901-1910

The period thus covered has witnessed the unification of all sections of Methodism in Australasia. At the beginning of 1901 the Wesleyan Methodist, United Free Methodist, Primitive Methodist, and Bible Christian Churches were separate organizations, under the government of their respective Conferences or Assemblies, and compiling their own separate statistics. The end of 1910 finds them all united (with the exception of the Primitive Methodist Connexion in New Zealand) under the designation of the Methodist Church of Australasia, and harmoniously governed by the General Conference as the supreme legislative court of the united Church. The union was completed in the year 1902. It has been successful from every point of view. It has removed competition which in some cases amounted almost to antagonism. It has given a new impetus to Church life and work, and raised the Methodism of Australasia to a leading position among the religious agencies of the Commonwealth of Australia and the Dominion of New Zealand. In Australia Methodism ranks second in numerical strength among the Protestant Churches; in New Zealand third; in Fiji it is the Church of the people, embracing 84,000 out of 90,000 of the native population.

In 1901 the negotiations for the Methodist union were in progress. The statistics of the several sections of Methodism at that precise time are difficult to obtain. But at the first General Conference of the united Church, held in 1904, the following represented the position of the Methodism of Australasia, including its mission stations. The figures were made up to September 30, 1903, viz.:

Ministers (including supernumeraries).....	841
Home missionaries.....	144
Members, including trial and Junior members.....	172,891
Sunday school teachers.....	25,135
Sunday school scholars.....	234,318
Local preachers.....	7,936
Attendants on public worship.....	636,355
Class leaders.....	8,662
Churches, schoolrooms, parsonages.....	4,826
Value of Church property, say.....	£2,500,000

The years immediately following Methodist union were to some extent, years of adjustment and consolidation. Not a few places were over-churched, some were over-supplied with ministers. But these adjustments have been happily completed, and the last four or five years have witnessed expansion and growth on almost every hand. The following may be taken as representing the position of the Church in Australasia at the present time:

Ministers.....	1,065
Home missionaries.....	250
Members, including trial and Junior members.....	175,000
Sunday school teachers.....	24,500
Sunday school scholars.....	235,500
Local preachers.....	8,892
Class leaders.....	8,520
Churches, schoolrooms, parsonages.....	6,030
Attendants on public worship.....	682,500
Estimated value of Church property.....	£3,000,000

A gratifying feature of the decade has been the multiplication of Central missions for reaching the crowded populations of the great city centers. These are now established in Sydney, Melbourne, Adelaide, Brisbane, Hobart, Auckland, Wellington, Dunedin, and in some of the larger inland towns also, such as Newcastle (N. S. W.).

Another feature has been the deepening of interest in the foreign missionary work of the Church, and a corresponding increase in the contributions thereto. In 1901 the amount raised throughout Australasia (including the mission fields) for missionary purposes was £18,247. In 1910 the contributions amounted to £35,500. The increase during the past two or three years has been specially encouraging.

Our present claimant needs are: more ministers, and a better and fuller equipment of those whom we do receive. This we are striving after.

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- Ainsworth, W. M.:**
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- Alexander, Gross:**
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- Armitage, G.:**
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- Baker, F. A.:**
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- Barkby, Joseph T.:**
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- Batson, Joseph H.:**
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- Beala, E. L.:**
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- Bedford, D. S.:**
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- Beecroft, G. E.:**
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- Bek, Ernst G.:**
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- Bennington, Thomas:**
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- Berry, J. F.:**
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- Bickerton, J. G.:**
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- Bond, George J.:**
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- Bray, J. A.:**
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- Bridgman, G. H.:**
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- Bridgewater, S. A.:**
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- Briggs, William:**
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- Brailsford, Edward J.:**
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- Brook, David:**
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- Bromage, E.:**
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- Broomfield, Richard F.:**
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- Brown, George Warren:**
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- Buckley, J. M.:**
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- Burwash, Chancellor:**
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- Burwash, H.:**
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- Campbell, Marvin:**
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- Carman, A.:**
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- Carr, George:**
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- Carroll, E. K.:**
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- Chapman, James:**
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- Clement, G. C.:**
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- Clinton, G. W.:**
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