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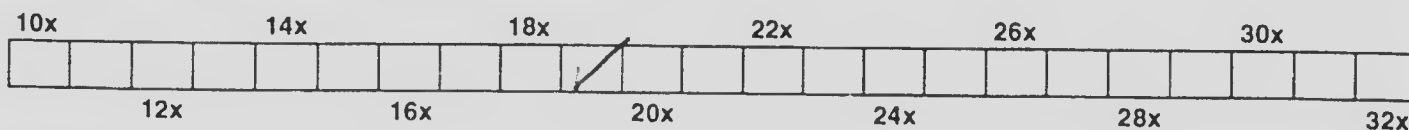
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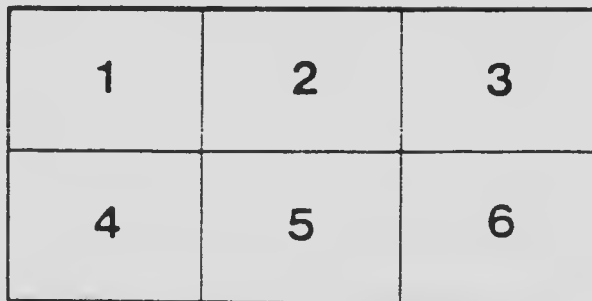
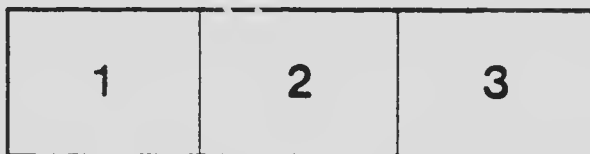
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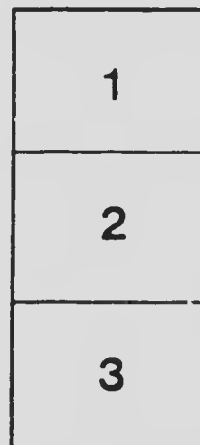
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EVERY CHURCH
A
BROTHERHOOD



EVERY CHURCH
A
BROTHERHOOD

BY
WILLIAM WARD

Author of "How can I help England?"
"Brotherhood and Democracy,"
"Religion and Labour,"
&c.

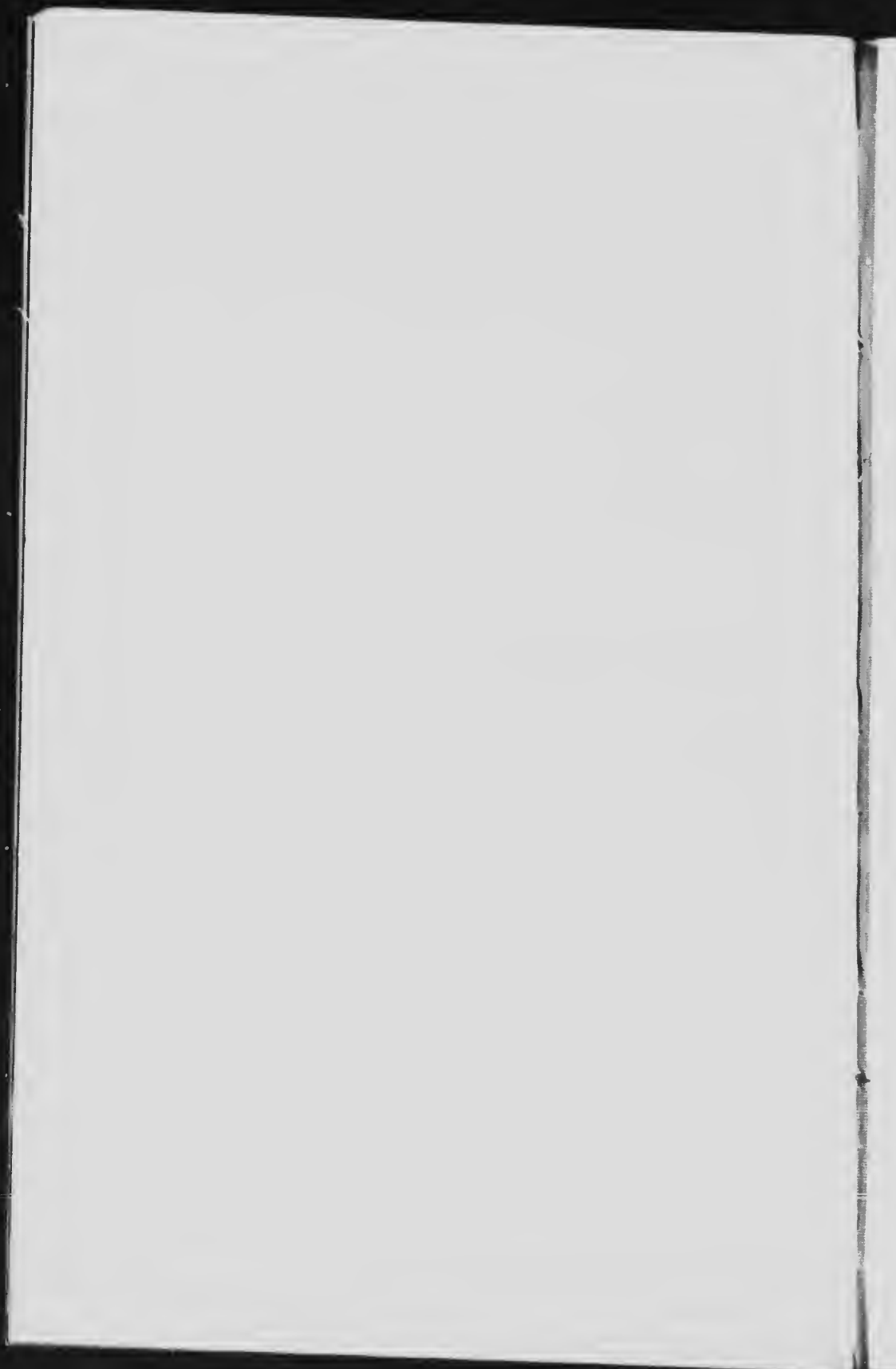
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FOREWORD.

- (a) THE RT. HON. LORD ROBERT CECIL, K.C., M.P.
- (b) THE REV. JOHN CLIFFORD, D.D.



AN INTRODUCTORY WORD.

(a) THE RT. HON. LORD ROBERT CECIL,
K.C., M.P.

THIS is a deeply interesting account of a moving experience. No one who reads it can doubt that the cause of which it treats has God's blessing upon it. "Ye shall know them by their fruits." A movement which increases brotherly love amongst Christians must be in the right direction. After all, why should we always concentrate our attention on the points on which we differ? Is there not a great body of doctrine, including the fundamental tenets of Christianity, that is common to all the churches which took part in these events? Broadly speaking, have we not all common friends and common enemies? And to overcome the latter shall we not need all our strength and all our devotion? True,

AN INTRODUCTORY WORD.

we shall not increase our power by frittering away in opportunist compromise principles which we believe to be essential. Nor does co-operation involve any such proceeding. On the contrary, I am convinced that Christian reunion can only be achieved by the perfection of Christian faith. A mountain has only one summit, though there may be many paths up it, and travellers thither will not hasten their arrival by wandering from one path to another. But since we all have the same goal we should surely be foolish and worse than foolish if we neglected any chance of helping and encouraging one another in our ascent. That seems to me the lesson of this book, and I heartily commend it to the attention of all my fellow Christians.

ROBERT CECIL.

21st August, 1919.

AN INTRODUCTORY WORD.

(b) THE REV. JOHN CLIFFORD, D.D.

THIS is a thrilling record of "something attempted and something done." It tells of a noble purpose, strangely thwarted for the moment; then finally realised and crowned with splendid and prophetic successes. At the same time it forecasts the lines of the future development and final issues of the International work of our Brotherhoods, and graphically pictures one of the far-away goals we have started to reach.

As the title suggests, "Every Church" is, in ideal, though confessedly not in fact, "a Brotherhood." That is what each Church is meant to be, but Mr. Clutton Brock, an Anglican author of keen insight and rare courage, affirms that it is just there the churches pathetically fail. He asserts that they have not, speaking broadly (though there are many gladdening exceptions), the right to the name which is above every name for the Christian

AN INTRODUCTORY WORD.

Society, that of a "Brotherhood": a "Fellowship." In the face of notorious facts that witness cannot be denied; but it must be remembered that our Brotherhoods are not, either in fact or in intention, churches. Their bases are as broad as humanity, and they work on the simple assumption of the actual brotherly relation of man to man, and seek to bring the whole human family into a fellowship, in which all shall feel and act as those who *are* already sons of God, brothers one of another, and members of one family: and so we are aiding to make "every Church a Brotherhood."

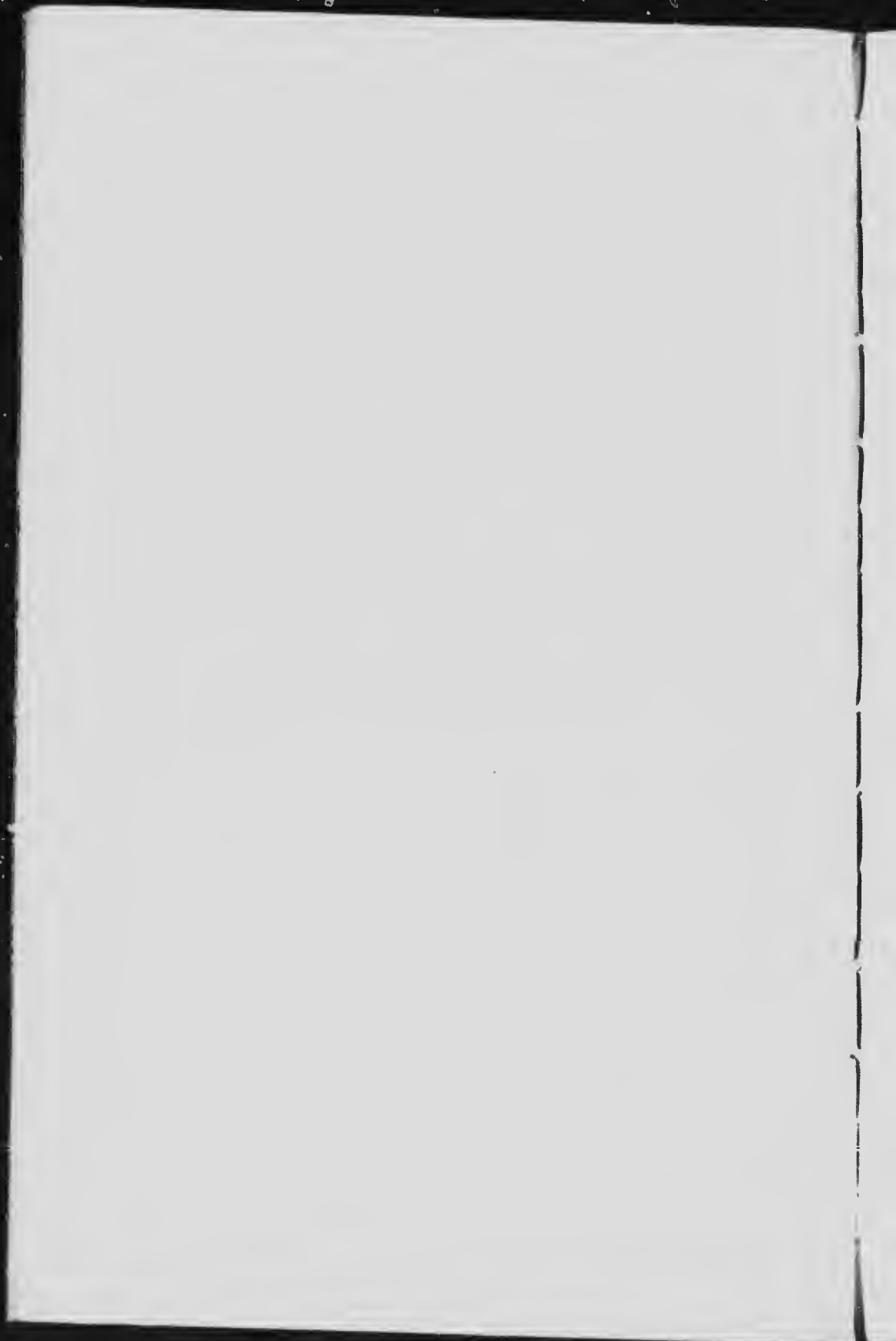
This pamphlet will forward that work. I have read it with the deepest pleasure. It is alive. It glows and radiates fraternity. It quickens that fellowship which is life, and therefore I gladly commend it to all who are working to get the will of God done on earth as it is in heaven.

JOHN CLIFFORD.

EVERY CHURCH

A

BROTHERHOOD



FOLLOWING THE GLEAM.

“EVERY CHURCH A BROTHERHOOD!” What a great conception! Whose idea was it? It is difficult, if not impossible, to say. The thought was born in the city of Toronto, Canada, and seemed to come straight down from Heaven. A body of men were met together considering how best to lead the men of the Dominion into the Kingdom of God and win them for the Christ, when an influence was felt like unto that which seized the disciples on the day of Pentecost, when “there came a sound from Heaven as of a mighty rushing wind and filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Spirit.” It was then that the idea first took shape and expressed itself in the words, “EVERY CHURCH A BROTHERHOOD.”

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But the full story of how it arose, and of what immediately followed must be told. It came about in this manner. The writer and his comrade, William Heal, had just returned from Serbia. We had visited that war-smitten country at the request of the Serbian Government, in order to investigate the conditions regarding the vast numbers of destitute orphan children and as to the best means to be adopted to help to save the little ones. We had returned with a sad and pitiful story. We had seen a country that had been stripped naked during the terrible war. Almost everything that was of material value had been destroyed or taken out of the country. Three hundred and twenty thousand men from eighteen to sixty years of age had perished, fully one half of the adult male population. A quarter of a million of the civilian population had died during the occupation of Serbia by the enemy, owing to the lack of proper food and medical attention. Over two hundred thousand children and young people had died of cold and hunger.

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But the most pitiful thing of all was the condition of the children who were left. We had seen them by the hundred and the thousand, little boys and girls wandering aimlessly about seeking shelter at night in odd nooks and corners, and picking up a crust here and there during the day, we have been eye witnesses

Of little children homeless there,
Of children robbed of a mother's care,
Of young souls numbed with grey despair,
Hopeless little children of Serbia.

And there were simply hundreds of thousands of them. The Serbian Minister of Education in Belgrade had furnished us with this appalling list of the war orphans in Greater Serbia.

Serbia and Macedonia	...	200,000
Bosnia and Herzegovina	...	100,000
Montenegro	20,000
Croatia, Slavonia, Dalmatia and the Banat	180,000
Total	<hr/> 500,000

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The Brotherhood Societies in Great Britain had worked nobly and given generously to mitigate the suffering of these lambs of Christ's flock. The Brotherhood Federation of Canada under the guiding and stimulating influence of Thomas Howell, its General Secretary, had taken up the task and contributed one hundred thousand dollars. They had asked us to pay a personal visit to the Dominion and tell the story of what we had seen and heard, so that the hearts of Canadian men and women might be stirred to still further generosity. And so Brother Heal and I went over. The good ship "Corsican" landed us at St. John, N.B. Brother Thomas Howell was there to meet us along with the Rev. I. W. Williamson, Baptist Minister of St. John, who had thrown himself heart and soul into Brotherhood work. A meeting had been arranged for the evening of our arrival and a goodly company were gathered together in the Hall of St. Luke's Anglican Church.

We knew that Brother Howell was gifted with a marvellous instinct for divining the

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right course to pursue, especially when there is any delicate or intricate business in hand. He is a diplomatist to the finger tips, our faith in his judgment was great; but he rather staggered us on this occasion when he took us quietly aside and suggested that we should let the question of Serbian Relief remain in abeyance for the time being. The men of St. John, he said, were most anxious to learn all they could about Brotherhood Organisation. There was a goodly band of them carrying on Brotherhood work, but they were yearning for some aggressive policy, and so he strongly advised that we should confine ourselves to that subject. It was with some reluctance that we consented, but what followed proved that he was right.

It was a memorable meeting. I do not think there was anything particularly clever about the speeches we delivered. We simply let ourselves go. Our hearts were full of our subject, and we spoke as the Spirit gave us utterance. Everybody felt that there was some mighty outside influence at work leading us

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on, and before the proceedings closed all the men stood reverently when they were asked by resolution to pledge themselves to unite their forces, Methodists and Baptists, Anglians and Presbyterians, Congregationalists and others, in a united effort to win the men of the City in the name of Brotherhood for Jesus Christ. It was a solemn moment when the Rector of St. Luke's, Rev. McKim, before pronouncing the Benediction, declared that "it had been the most inspiring meeting ever held at his church."

That meeting of Brotherhood men was succeeded the next morning by another remarkable gathering. It was a meeting of delegates from the various churches of the City of all denominations, consisting of the minister and one lay delegate from each church. It had been called together for exactly the same purpose, to consider how best to unite their forces in the name of Brotherhood in order to reach all the men in the City. The spirit of unity and of aggressive Christianity was the keynote of the meeting,

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and everybody felt that we were being divinely led and inspired. In what precise form our activities were to take shape ultimately did not appear, but that we were "following the gleam" was apparent to everybody.



FROM BIBLE CLASS TO BROTHERHOOD.

FROM St. John we journeyed to Montreal. Our hearts beat high as we entered the City, for was it not at Montreal that the first Brotherhood Society in Canada was founded? In the year 1897, Mr. T. B. Macaulay, who is now President of the Sun Life Assurance Company of Canada, one of the largest financial institutions in the Dominion, paid a visit to England. He was then leader of a Bible Class for young men at Calvary Congregational Church. Whilst in London he heard of a remarkable meeting for men that was held at Christ Church, Westminster, of which Rev. F. B. Meyer, D.D. was president. It was the Brotherhood. Anxious to glean some ideas that might be useful in connection with his Bible Class he attended one Sunday afternoon and was amazed to find some seven or eight hundred men present. The freedom

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and unconventionality of the meeting, combined with its earnest devotional spirit, greatly impressed him. He got all the information he could concerning the organisation of such a meeting and its various social and religious activities, and returning to Montreal told of what he had seen and heard to his young men. They caught the infection of his enthusiasm and it was thereupon decided to convert the Bible Class into a society on similar lines, and thus the Calvary Men's Own Brotherhood came into being, the pioneer society that has since developed into a chain of Brotherhoods stretched right across the Continent from the Atlantic to the Pacific united as the Christian Brotherhood Federation of Canada. Mr. Macaulay, who still retains the position of President of the Calvary Brotherhood, was by common consent regarded as the Father of the Brotherhood Movement in the Dominion and elected as the First President of the Canadian Federation. On the expiration of his term of office he was elected Honorary President.

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The fact that we were entering the City in which the first Brotherhood Society in Canada was founded naturally created profound interest in our minds. But there was another fact which aroused our anticipations of a good time. We had been engaged on the matter of relief to the civilian victims of the War from the very beginning. It was in September, 1914, that the work of relief was inaugurated by the British Brotherhoods. As soon as the character of the work was made known and the great need of help was realised the Montreal Brotherhood Federation spontaneously took up the matter and sent generous contributions to the fund. Now, we thought, what will they do when they realise the condition of things in Serbia and the responsibility we have undertaken with regard to the destitute orphan children in that martyred country? We were confident that when they heard our story there would be such a generous response that would not only be of material service to us in our efforts to save the children, but would influence the rest of Canada. But

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again we were doomed to hold back our appeal. We found the Brotherhood men of Montreal just like those of St. John, with one dominant thought in their minds, anxious to formulate plans for the development of the movement. The War has seemed to have had a disastrous effect on the Brotherhood organisation. Every society had been depleted of a large number of its members. In one instance every member of the Brotherhood had enlisted and gone to the War, so that the Society had temporarily ceased to exist. Now the men who had survived were coming home, and everybody was feeling that this was the golden hour for rallying the forces together and uniting in a supreme effort to fulfil the Divine purpose for which the Brotherhoods had been brought into existence.

What were we to do? Our hearts were sorely stricken on behalf of the little ones of Serbia who were perishing and we had entertained such high hopes of a most generous response to our appeal. However, we were confident that we were being divinely led.

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By past experience there had been burnt into our souls the great principle involved in that sublime saying of the Apostle Paul, "All things work together for good to them that love God." We therefore gave ourselves up to the consideration of the one subject that was absorbing the minds of the Brotherhood men of Montreal. They, too, had caught the vision. They were just yearning to discover the best methods by which the men of the City could be reached and brought to see that the solution of all their problems and difficulties was to be found in the life and teachings of the Christ. There was, as at St. John, a feeling in the minds of all present that God's Holy Spirit was leading us on, though the way was not perfectly clear as to the precise methods to follow. When Dr. Munson Hill, Principal of the United Theological College, led us, at the close of the meeting, in prayer, there was an indescribable feeling took possession of our hearts. As we talked of it afterwards we found that everybody present seemed to have come under the

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spell. Oh, how I wish I could convey to others an idea of what we experienced! I do not know exactly what St. Paul meant when he spoke of one who had experienced the joys of the seventh Heaven, but I have an idea it must have been something akin to what we felt whilst Dr. Hill was leading us in prayer. We came away with the deep rooted conviction that it was all right with the Brotherhood men of Montreal.

THE VISION SPLENDID.

ON to Toronto. The City of churches. A place redolent with precious memories of previous visits. The headquarters of the Canadian Brotherhood Federation through whose kindly offices the one hundred thousand dollars had been contributed on behalf of our Relief Work! Now, we thought, we shall begin our campaign in earnest, and the needs of the fatherless children of Serbia be submitted to a generous public. A complimentary banquet had been arranged. Six hundred men would be present, among them many of the leading ministers and business men of the City. What a golden opportunity to make our cause known. We consulted with Brother Howell. Even he seemed perplexed as to what course to follow. He admitted that an appeal to such a body of men would meet with an overwhelming response and give a magnificent lead to the

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rest of the country. On the other hand, the War had had the same disastrous effect on the Brotherhoods of Toronto as elsewhere, and here were the Brotherhood leaders, ministers and laymen of all denominations, and they were looking to this gathering as the first great rallying of the Brotherhood forces of the City since the signing of the armistice. They were expecting to catch from this meeting the inspiration and guidance everyone felt was needed for the aggressive work of the future. We were undecided, and felt that the best thing was to see how the meeting developed and follow the Divine lead. Preparations were made to the minutest detail for starting on the spot the campaign for the Serbian Children Fund if it were considered the right course to take. On the other hand, if we found the same influence develop as had been clearly manifest at St. John and Montreal we considered that it would be better to let the matter still stand over and devote ourselves to the question of Brotherhood organisation and development.

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We were not long in doubt. The meeting soon came to grips with the all-important question of the returning soldiers who were rapidly being demobilised, and their attitude to organised forms of religion. It had already become apparent that very many of them, after their life in camp and on the battlefield, did not readily settle down to the ordinary routine of religious worship. The fact was admitted and faced squarely. There was also an intricate network of social problems that had arisen, largely as an aftermath of the war, and the rumblings of discontent and industrial unrest among a large section of the artizan population. These matters were discussed. It was acknowledged that the hunger for Brotherhood was the root cause of the problems with which the world was faced to-day; and that their solution would be found in applying the standard of Christian ethics to all questions between man and man, and settling them in harmony with the Golden Rule. A mandate was given to the officers and workers of the Federation to

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“Go Forward” and formulate a policy that would have for its object the bringing of the men of Canada together in unity and Brotherhood.

Then followed the Annual Conference of the Canadian Federation. At the outset a significant thing happened. A drastic alteration in the name of the Federation was suggested by the President, Rev. Dr. Moore. He reminded the Conference that a few years ago it had been decided to drop the term “Brotherhood” from the title owing to its use by some organisations of men whose attitude towards all forms of organised religion was usually one of hostility. Hence it had been considered advisable to emphasise the Christian character of the movement and the title, “The Christian Men’s Federation of Canada,” was adopted. He and others were now of the opinion that the term Brotherhood should be restored as a clear indication that they were in line with the International Brotherhood Movement, thus forming part of the world-wide organisation, and to

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show that as a movement they took the term Brotherhood with all its implications as their objective and the ideal for which they were working. The President's suggestion was adopted with the utmost enthusiasm.

It was during the proceedings that followed that an informal conversation seemed to develop which reminded us of that which took place on the day of Pentecost. Here again were a body of men gathered together "of one accord in one place." Their minds were running in the same groove. Each one seemed to be feeling out for light as to how best carry out the purpose on which they had set their hearts, when the very idea came for which all were seeking. How it exactly came about it is difficult to say. We seemed unconsciously to drift away from all idea of the usual conventional proceedings of a conference. There was nothing formal about what happened. We realised afterwards that we had been led by the Spirit of God to follow the course we did, and so it came about that we saw "the vision splendid." There floated before our

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minds the picture of a single Church and congregation. We were asked to imagine what would happen supposing all the men who were attached to that Church were to be banded together in a Brotherhood, each one pledged to devote himself to some form of religious or social activity. Then came the idea of all these men grouped together in various committees, each with its chairman and secretary, and all the members of each committee working heart and soul for the realisation of some special object. Some would form the social study and service committee, or committee for community betterment, whose duty it would be to make a study of all questions affecting the social life and well-being of the City. The work of the Municipal Council would be regularly surveyed and action taken whenever it was found that the Brotherhood could use its influence in the direction of the good of the people. Others would form themselves into a committee whose chief duty would be to use all legitimate methods to increase the membership

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of the Brotherhood, and incidentally the Church. They would undertake systematic methods of personal visitation, organisation and conducting of open-air meetings, distribution of literature and other forms of publicity. Others, again, would form the committee that would organise the sport and athletics, picnics and excursions, the grouping together of men interested in horticulture, bee-keeping and the like. Men with business capacity would form the finance committee and attend to the revenue and expenditure. And so the number of committees and their character could be extended according to the number of members and their needs and characteristics. But the main point was that every man, whatever his capacity or instincts, should be an active member of some committee. Then at their weekly meeting, which would be held at a time considered most convenient—on Sunday morning an hour before the service time was suggested as being suitable in many cases—the secretary of each committee would give a brief report of what

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his committee were doing, and thus the whole of the activities of the entire body of men associated with the Church would be known to all. Such a church would indeed be a Brotherhood working out the principle of "all for each and each for all" on the basis of the teaching and example of our great Elder Brother Jesus the Christ.

Then we were further led to imagine what would happen supposing every church in the City of all denominations were organised in this fashion and working effectively, each one preserving its own denominational entity but united in a City Federation of Brotherhoods, delegates from each Brotherhood being represented on the Federation Executive, and the Brotherhood Federation working with the supreme object of bringing Christian ideals and principles to bear on the civic life. One branch of the Federation's activity which fired the imagination of many present was the suggested organisation of a mass meeting of men once a week, say on Sunday afternoon, when men unattached to any church could be

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drawn together to listen to an address on some burning topic of the day, dealt with by some able speaker, so that from time to time men of all shades of opinion should have their questions brought before them and studied from the standpoint of Christian ethics. The question of industrial disputes was used as an illustration, and it was pointed out that the world was gradually coming to see that strife and force are powerless weapons with which to achieve one's object in the pursuit of the right and the good. Duelling had become a thing of the past in all civilised countries and now if any two men had a quarrel or dispute they had to settle the matter in a court of justice. The League of Nations was preparing the way for the settling of disputes between nations on similar lines. So, it was argued, such Brotherhood meetings could enforce the idea that capitalists and workers, employers and employees should settle all disputes by reasoning together, and each asking himself what stand he would take if he were in the other man's place. The Golden Rule,

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“Whatsoever ye would that men should do unto you do ye even so to them,” if faithfully adhered to would put an end to strife and bickering.

Then came the further vision of the entire Dominion of Canada covered with such Brotherhood Federations, all linked up to the national organisation, by which means the voice of the Christian men of the nation could make itself heard and their united influence felt on any great national question on which the moral and religious welfare of the people depended.

Our hearts burned within us as this glorious vision floated before us, and we saw the men of this young but great nation, with all its wonderful possibilities, working out its future in harmony with the principles laid down by the Carpenter of Nazareth, the ideals of one common universal Brotherhood.

And to think of the idea of the reign of universal peace in all the affairs of human life being made possible by men banding themselves together on the lines of **EVERY CHURCH A BROTHERHOOD.**

“LET US TELL OUR HEAVENLY
FATHER.”

DURING our various pilgrimages in France, Belgium and Serbia, whilst carrying on our relief work, Brother Heal and I have made it a constant practice before retiring to rest of spending some time together in reviewing the events of the day, exchanging thoughts concerning some portion of Scripture and then praying together. Our prayers are usually very quiet, unstudied utterances of a very unconventional character. We were in a great difficulty on one occasion. We had tried everything we could think of to arrive at a solution of the problem we were grappling with, but were blocked at every turn. Then one said to the other, “Let us tell our Heavenly Father about it,” and we went down on our knees and in plain simple language we spoke out of the fulness of our hearts, telling Him exactly how we were placed

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and asking Him to show us the way out. Our prayer was answered in what seemed to us a miraculous manner. And so it has become quite a habit with us when circumstances of this character arise for one of us to say, "Let us tell our Heavenly Father," and place the whole matter before Him. That happened before we left Toronto for Winnipeg. We were overwhelmed with joy at what had taken place at the Brotherhood Conference. The vision that had presented itself to us in that conception of "Every Church a Brotherhood," and the enthusiasm manifested by the members present at the prospect of its fulfilment made us rejoice with exceeding great joy. And yet there was a burden on our minds that we could not get rid of. In the midst of our rejoicing there kept recurring to us the thought, What about the stricken children of Serbia? Nearly three weeks had elapsed since we left England on this crusade and scarcely anything done yet to raise funds for these little ones. We were confident that we had been divinely led in what we had done.

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There was no doubt in our minds that in relegating our appeal for the Serbian children to the background and concentrating on the Brotherhood organisation we had done the right thing, but our hearts sorely ached when we thought of the money the people of St. John, Montreal and Toronto would have subscribed had we had a free course and been able to make a straightforward appeal to them. And now we were soon to leave Toronto and almost nothing had been done. Instinctively there sprang to our minds the thought, "Let us tell our Heavenly Father about it." And we did. We expressed our hearts' gratitude to Him for the wondrous way in which he had used us. It was with profound thankfulness that we told Him of the joy in our hearts concerning the leading of His Holy Spirit in regard to the organisation and development of the Brotherhood Movement. Then we poured out our souls to Him in our pleadings for help for the little children of Serbia. We felt confident our prayers would be answered, and so they were, but

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not in the way we anticipated. We thought that probably something wonderful would happen when we reached Winnipeg, and something wonderful did happen, but it was not in this connection. Our Heavenly Father gave us another striking illustration of the fact that "He is able to do exceeding abundantly above all that we ask or think."

Just imagine what happened on the following day! We were invited to meet at noon previous to our departure for the West a number of ministers and laymen representative of the various churches. We thought the idea was just a friendly, brotherly thought on the part of someone to afford an opportunity of saying a few nice things and to wish us Godspeed on our campaign out West. Judge of our surprise and joy when we learned that it was to tell us that they had been considering what they should do as a National Federation with regard to the question of relief for the children of Serbia, and that they had come to the conclusion that they must set to work forthwith utilising all the facilities

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of the organisation, and that their object was to be a further contribution of at least a *quarter of a millicia dollars.*

It was the Doxology that fittingly expressed the feelings of our hearts.

PRAISE GOD FROM WHOM ALL BLESSINGS
FLOW.

Yes, *flow* was the right term. God's blessings don't come trickling down in a little meandering stream, they *flow*. They come rushing in upon us in a great tidal wave and so overwhelm us that we feel we have not sufficient strength to express our gratitude, and so we ask everybody else to join in

PRAISE HIM ALL CREATURES HERE BELOW.

And even that is not sufficient to express what we feel, and so we call upon the angelic powers, angels around the Throne of God in Heaven, Cherubim and Seraphim to blend their voices with ours,

PRAISE HIM ABOVE, YE HEAVENLY HOST,
PRAISE FATHER, SON, AND HOLY GHOST.



CONQUERING CANADA FOR CHRIST.

It would require the tongue of an angel or the pen of a ready writer to describe what happened when we arrived at Winnipeg. The surprise of the thing, however, was what had already taken place before we got there. It was a startling discovery we made.

Our first call was at the Brotherhood Federation Office in Somerset Building. There, stretched right across the main wall, our eyes caught sight of a gigantic poster. Just imagine the emotion we felt as we read its appeal to men set forth in its striking alliterative form: "MEN, convicted, converted, consecrated, WILL YOU counsel together, co-operating for the consolidation of the Christian forces in the CRUSADE FOR conquering our country for CHRIST." Then by the side of it was another poster, with its message in pictorial form. Two wheels were

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displayed in both of which the hub first caught the eye and was taken to represent the Christ. In each case radiating from the central hub were the various spokes, representing the different branches of the Christian Church: Anglican, Baptist, Congregational, Presbyterian, Methodist, and others, each with its individual identity, but all connected alike with the central hub. But one wheel was without a rim, and therefore could make but little progress and even that under most difficult and trying conditions. The other wheel was bound together with the rim of The Christian Brotherhood Federation, conveying the idea of unity in diversity, and all the various elements of the different branches of the Church of Christ working harmoniously together for the accomplishment of his redeeming purposes and making such rapid progress and running so smoothly as can only be done by a perfect wheel.

There was the very idea represented pictorially that had come to us in the form of a spiritual vision at Toronto. It was amazing.

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But there was more to follow. We soon discovered that we were being led on step by step to the full realisation of how God had been working in Winnipeg in the same way, as by the influence of His Holy Spirit He had been making Himself manifest at St. John, Montreal and Toronto.

It was not until after we arrived in Winnipeg on the Saturday that we knew of the arrangements that had been made for the Sunday. There was then handed to us this schedule :—

SUNDAY, MAY 11th.

- 11 a.m.—Broadway Baptist, William Heal.
- 11 a.m.—Holy Trinity Church, William Ward.
- 7 p.m.—St. Matthew's Church, William Heal.
- 7 p.m.—Westminster Presbyterian, William Ward.
- 3 p.m.—Grace Methodist Church, Mass Meeting for Men.

Now, it so happens that both Brother Heal and myself are members of one of the Free Churches, although in our Brotherhood work

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we never let the denominational idea make itself manifest. It has been one of the chief glories of the Brotherhood Movement in Great Britain that it has broken down the denominational barriers that separated good men from each other and provided a common platform on which they could meet, and from which they could unite in various forms of religious activity for the uplift of humanity and the glory of the Kingdom of God. By the accident of circumstances most of the Brotherhood meetings in England are held in Nonconformist places of worship, but large numbers of members of the Anglican Church are among its members and active workers. I call to mind one outstanding instance where a Brotherhood met in a Baptist Church, its President being a prominent Anglican, indeed the Vicar's Warden. The Rev. Canon Horsley has occupied the position of President of the Kent Brotherhood Federation, and is a member of the National Executive. It is also significant that the venerable Dr. John Clifford, who retires from the office of National

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President this year, will be succeeded by an Anglican layman, in the person of Mr. Arnold Butler, J.P., of Birmingham. It would be a surprise, however, if one heard of a Brotherhood Meeting being held in an Anglican Church with a Brotherhood speaker who happened to be a Nonconformist giving the address, and equally great would be the astonishment if a Nonconformist layman were to be heard of speaking on the Brotherhood Movement from an Anglican pulpit at the ordinary morning or evening service. It is not my purpose or desire to discuss the underlying causes why this should be, one can only regret that the great Mother Church of England should be deprived of the advantages such a Movement affords for getting men who are estranged from the ordinary Church services across the threshold. If the difficulties could be removed great would be the gain to the Anglican Church, to England and to the Kingdom of God and of His Christ.

At Winnipeg no such barriers existed. The Rev. W. J. Southam, Rector of Holy Trinity,

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conducted the morning service, and when the time for the sermon arrived conducted me to the pulpit as the most convenient place from which to deliver my message. Brother Heal had a similar experience at St. Matthew's Church in the evening, and on reviewing the events of the day before retiring to rest, both of us concluded that we had experienced the same freedom, the same holy enthusiasm, yea, let me admit it, the same consciousness of the overpowering presence of God's Holy Spirit as a guiding, controlling and inspiring Force as was manifest when we spoke in the Grace Methodist Church on the afternoon of the same day.

Then came another surprise. The Federation idea that had come to us in the vision that presented itself to us in Toronto when we felt conscious of the directing influence of the Holy Spirit appeared before us in Winnipeg in a tangible, concrete form. It had been arranged for us to meet the officers and members of the Executive of the Winnipeg Christian Brotherhood Federation on the

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Monday morning. It was no insignificant gathering that appeared in that room in the Fort Garry Hotel on that memorable day. Ministers and laymen of the various denominations were there, with the Rector of Holy Trinity as President of the Federation. We learned afterwards that the two designs which had arrested our attention in the Brotherhood office were the outcome of the President's suggestion, and that he had been mainly instrumental in formulating a programme outlining the Federation's aim and purpose which was being submitted to the Executive Committee for their endorsement. In view of what had happened in Toronto and of what was now submitted in Winnipeg in the shape of a formulated programme it was clear to demonstration that God's purposes were being carried out. That same Spirit that in the early days of the Creation "moved upon the face of the waters," that selfsame Spirit that came on Jesus the Christ when He was baptised by John in the Jordan and that des-

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cended on the men and women assembled in the upper room at Jerusalem on the day of the Pentecost, had, without doubt, inspired the hearts of the Brotherhood men in Toronto and those of Winnipeg with precisely the same ideas and set them on fire with the same holy zeal and enthusiasm to work together in unity and concord.

WINNIPEG CHRISTIAN BROTHERHOOD FEDERATION.

ITS PURPOSE, METHODS AND CHALLENGE.

1. ORIGIN.—The Christian Brotherhood Movement originated in Great Britain. It is a Movement for the reviving, promoting and building up of the Kingdom of Christ.

2. CANADIAN ORGANISATION.—It was founded in Toronto in 1916. Winnipeg is the first City in the West to have an organisation and here most careful plans are being made for a solid and constructive work.

3. NAME.—CHRISTIAN BROTHERHOOD FEDERATION. These are living words. Cut them and they bleed. The name is BRIEF—COMPREHENSIVE—DEFINITE. It defines the condition of Membership, the Scope and Relationship. It is fundamentally Christian in the deepest meaning of that word.

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4. AIM AND PURPOSE.—AIM: Every Christian at work in the spirit of Unity and Harmony with other Christians.

PURPOSE: The name describes the purpose—A FEDERATION of Christian men for Christian service. The word FEDERATION is well chosen.

It implies:—

(1) DIVERSITY.—As members of the Body each member has something to do, some contribution to make. There ARE differences and the Federation will not disguise the fact, but these difficulties have loomed up too largely, and emphasis will be laid upon the specific contribution that each church and individual has to make—“Now there are diversities of gifts.” Federation recognises the right of the individual to unite with the church of his choice and that best meets his need.

(2) UNITY.—Federation aims at bringing together the various members and units not in an organic union, but in the spirit of UNITY

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so as to promote harmonious and unified action. This is the **UNITY OF THE SPIRIT.**

“We being many are one body in Christ and every one members one of another.”

There is **UNITY** of **FAITH**—of **PURPOSE**—of **ACTION**, and **Jesus Christ** the Son of God, crucified, risen and ascended, is the **CENTRE OF UNITY.**

Therefore as an **Inter-Church Movement** overlapping will be largely avoided.

The **Christian Brotherhood Federation** represents **UNITED FAITH** in **OPERATION.**

5. METHODS.—(1) The **Christian Brotherhood Federation** recognises the local church as the **CENTRE OF OPERATIONS.** It keeps men in the Church, and unites all the forces at work in the Church.

In other words there should be a **Federation** of all the varied activities in a local Church.

(2) The **Christian Brotherhood Federation** binds together all these different Church or-

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ganisations into a Common Federation in any given Community, and becomes the MEDIUM for voicing the united convictions of the Christian men on any great moral issue.

6. CALL AND CHALLENGE.—The Christian Brotherhood Federation issues a three-fold call to the CONVICTED, CONVERTED and CONSECRATED Men of the Christian Churches to :—

(1) CONSULTATION which will lead to a better knowledge and understanding of one another, and of our common problems.

(2) CONSOLIDATION of the various units of the Christian forces, which will mean greater driving power and a greater impact against the forces of evil.

(3) CONQUEST OF LIFE for Jesus Christ our Saviour and Lord.

To this document are appended the following names :—

President—Rev. W. J. Southam.

Treasurer—Prof. W. T. Allison, M.A., Ph.D.

Secretary—Rev. Asher P. Latter.

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Executive Committee—

Rev. Principal Baird, D.D.

Professor H. L. McNeill, Ph.D.

A. A. Weagant, M.D.

Rev. Canon Bertal Heeney, B.A., B.D.

Mr. H. B. Thompson.

Rev. A. J. Mackenzie.

Mr. George H. Stewart.

Professor A. J. Perry, M.A.

E. Walters, M.D.

Rev. M. C. Flatt.



WESTWARD HO!

“WESTWARD HO!” was the advice that used to be given in pre-war days to young men who wanted to succeed in life. It was portrayed as the land of unlimited possibilities and opportunities, a country with a bracing atmosphere, and where the combined qualities of pluck, perseverance and pertinacity, together with a few grains of common sense, were sure to lead on to fortune. Never did young men set out Westward with greater hope and more fervent and inspiring optimism than we felt when we took train from Winnipeg *en route* to Regina, Calgary and Vancouver. What a message we had to deliver, what a glorious gospel to preach. Here we were armed with a programme of Brotherhood development and propaganda conceived in the same spirit as the Movement in Great Britain, its aim and purpose being exactly the same, yet adapted to the require-

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ments and conditions of a different country. And the programme was not of our making, but had been drawn up and approved by men on the spot who understood the conditions and who themselves had been brought into spiritual union, and had pledged themselves in the name of the Christ of Nazareth to give of the best that was in them for its realisation. We discovered a spirit of eager expectation on our arrival. The news of what had taken place in Toronto and Winnipeg had preceded us out West. It was Bishop Willard Brewing, of the Reformed Episcopal Church, member of the Canadian Brotherhood Federation Executive, who had set out on a visit to these Western cities a few days before our departure, and who had circulated the news. It was an inspiring body of men, about two hundred in number, who assembled on the premises of the Regina Westminster Presbyterian Church, ministers and laymen representative of all sections of the Christian Church. The Bishop of the diocese was in a distant part of the Province, but the Rev.

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Canon Davidson was commissioned to convey his greetings and sincere wishes for the unifying of the Christian forces of the Community. The meeting had been called together at short notice to hear our message and to consider how best to organise themselves for effective Brotherhood work. The story of the remarkable development of the idea of "Every Church a Brotherhood" revealed to us in the Conference at Toronto, and of what had taken place at Winnipeg on the same lines, seemed to be just the message they had been longing for and a Federation Executive Committee was forthwith appointed, on which every religious community in the city was represented.

At ten o'clock the same evening the Executive held its first meeting, electing Mr. Leitch, one of Regina's leading citizens, as its President, and deciding to organise "a drive" on behalf of the Serbian children as their first practical effort as a united organisation.

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Then on to Calgary. A leading article in the *Calgary Herald* informed us that two VITAL CONFERENCES were on the point of being held in the city, and we wondered when we read the headline if they would interfere with our mission. Judge of our amazement when we came to read the article. The first conference referred to was summoned to consider important commercial matters, and the writer urged all business and commercial men in the city, if Calgary were to become the great commercial centre its opportunities afforded, to take a keen interest in the matters that were to be brought before the Conference. Then it went on to speak of the second Conference. This was to be held under the auspices of the Board of Trade in the interests of International Brotherhood, and Brother Heald and I were to speak on the subject. "These two Conferences," it went on, "deal with altogether different matters, but the issues involved in each are vitally important to Western Canada, and the men of Calgary should rally to their support." I instinctively

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called to mind the words of James Russell Lowell in his preface to the poem "The Pious Editor's Creed," and meditated on the immense possibilities of the Brotherhood Federation in Canada was not only a united Church organization, but one which was working in its favour," says Howe.

"See what a profitable work it prints daily. Sixty copies were circulated on fifty thousand votes in regard of his voice, and never so much a vote has been given among them. And from what a Bible can he choose his text—a Bible which needs no translation, and which his priests can shut and clasp from the cradle—their volume of the world, upon which, with the light of sunshine and destroying fire, the inspired present is even now writing the name of God."

There were between twenty and thirty members present at the offices of the Board of Trade attending the Conference. They had been summoned by special invitation. In addition there were over two hundred of the

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business men of the city present. We felt grateful to the editor for the publicity he had given us, and afterwards called upon him to tell him so. There was some sparkling interchange of ideas before we got to business at the Conference. One gentleman remarked that he was sure it would do the men who were devoted to trade and commerce a lot of good to have so many ministers of religion among them. Another said his mind had been travelling in just the opposite direction for he had been thinking what a lot of good it would do to the ministers in having the opportunity of rubbing shoulders with so many business men.

We had a great time. It meant a great deal to have such an audience of keen, alert, clear-headed men, who had left their businesses for a solid hour in the middle of the day on purpose to hear all they could about the Brotherhood movement. It was an occasion worthy of anyone's best. Brother Heal had unfortunately lost his voice and was unable to take part even in conversation, but

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this led to an act of great self-sacrifice on the part of one who had put his hand to the Brotherhood plough and did not mean to turn back. Knowing of our difficulty the President of the Winnipeg Federation, the Rev. W. J. Southam, made a special journey from Winnipeg to Calgary in order to render assistance. Think of it! It involved a full day and two nights railway travelling each way, two days and four nights altogether, and yet the Rector of Holy Trinity undertook the task with a light heart in the interests of Brotherhood. His presence and the stimulating addresses at the Board of Trade Conference, and subsequently at the evening meeting in the First Methodist Church, under the Chairmanship of the Mayor, were important factors in bringing about the magnificent results that followed. Here are the names of the men elected to form the Calgary Brotherhood Federation after the meeting had pledged itself to the principle of "Every Church a Brotherhood":—

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**Anglican : Rev. Canon James ; H. P. O.
Savary, K.C.**

**Baptist : Rev. H. H. Bingham ; Mr. J. B.
Paterson.**

Congregational : Rev. Percy V. Sampson.

**Methodist : Rev. Charles A. Sykes, M.A.,
D.D. ; Mr. H. H. Craig.**

**Presbyterian : Rev. A. Rannie ; Mr. W. J.
Ilsey.**

Salvation Army : Adjutant Merritt.

Convener : Mr. R. M. Bell.

“ALL YE THAT LABOUR.”

At length we reached the Pacific coast. As we stepped off the train at Vancouver we fell into the arms of a body of men whom it was good to see. Old friends and new ones were there to greet us, and before we got outside the railway station we were deeply immersed in discussing the Brotherhood situation. Their hearts seemed to be simply bursting to tell us all about the position. Like the rest of the country, and indeed of the world, the Brotherhood Societies of Vancouver had been badly hit by the War. As soon as it was learned that Old England had been compelled to throw down the gauntlet in the name of Freedom the young men of the far West of Canada had rallied to her support, and our Brotherhoods had been so depleted of their members that it had been with the utmost difficulty that those left behind had been able to keep anything like an organisation to-

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gether. "But," said one of them who spoke with a strong Lancashire accent, "we old fogies determined to hold on until the fight was won and the boys came back, and we've done it. You'll find we're all alive here in Vancouver. It's just Providential you coming. It looks 'like as if' you'd dropped down from heaven. We were just beginning to pull ourselves together and start organising for big things when we heard you were coming along. And now you're here. I can hardly believe my own eyes," and so he rattled along, telling us that we were going to have the time of our lives. They would have liked to split each of us into half-a-dozen pieces, for all the Churches in Vancouver were wanting us on Sunday to preach Brotherhood. "You'll see some of the boys to-night," he added, "for they've been invited to meet you, and you'll find they're as keen as mustard."

The memory of what took place at that Saturday evening meeting in the Mission House at Vancouver is indeed a precious one.

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About a hundred of "the boys" were there, and they were certainly as keen as our friend had described. Stretched across the platform was a big banner on which was inscribed in bold letters the sentence:—

"COME UNTO ME ALL YE THAT LABOUR
AND I WILL GIVE YOU REST."

Everybody knew that there was a great deal of unrest in the industrial world, and that there were some elements of a threatening character foreboding trouble. The rumblings, like that of an approaching earthquake, could be heard by those who had ears to hear. There was no use in disguising the fact, and these Brotherhood men manifested their keenness in refusing to disguise it, but faced it like men. We looked at the question in the light of the life and teaching of the Carpenter of Nazareth, and particularly in His appeal to all who labour to seek the solution of their problems, social, industrial and economic, as well as moral and spiritual, by surrendering themselves to Him and applying

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His teaching and the standard He set by His life and death to every question. We talked of His attitude to all who suffered, the down-trodden, the outcast and the oppressed, and how His great loving heart went out in sympathy towards them, of how He felt towards the hungry, and was more concerned about feeding them than attending to His own wants. As the survey of the life of the great warm-hearted, heroic, self-sacrificing Jesus the Christ passed before our minds we saw that here indeed was the world's great remedy for the wrongs from which men were suffering and here was our mission, to go forth in the Spirit He displayed and preach and practice Brotherhood.

Then before we separated these men spontaneously expressed themselves with firm determination to leave no stone unturned until the men of their great city, and indeed of the province of British Columbia were won for Brotherhood and for Christ. They forthwith elected a Committee for the purpose of organising their forces so as to carry the pro-

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gramme into effect as soon as possible. It seemed an audacious thing to do, but was an act of sublime audacity, done in faith, that faith which in bygone days "subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight and turned to flight the armies of the aliens." There was a spiritual power manifest among the one hundred men in that meeting which, linked on to and co-operating with the powers of Omnipotence, can make the whole country a veritable Paradise of God.

Was it a mere temporary, spasmodic outburst of feeling that would soon pass away? Was it a transient form of ecstasy that had taken possession of us and would soon die out? Not a bit of it. As soon as we began to assemble together in Wesley Church on Sunday afternoon at our "mass meeting for men" it was evident that the same spirit was still manifest. There was a solemn hush

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when the Rev. Dr. Mackay, Principal of Manitoba College, who presided, rose and announced the opening hymn, "All hail the power of Jesus' Name." It was sung to "Diadem," and pealed forth from the organ and from the throats of the men like the sound of an army marching to victory. Our messages were soon delivered, and after we had told of what had occurred the evening before, how that one hundred men had pledged their word of honour to band themselves together to work for the carrying out of the idea of Every Church a Brotherhood, until the whole of Vancouver, of the Province of British Columbia, and indeed the whole of Canada were won for Christ, the Chairman asked those who approved of this and were willing to pledge themselves to do all in their power to see it through to stand. In solemn silence every man present rose to his feet.

We had arranged to leave Vancouver early the next day in order to spend a few hours in the beautiful city of Portland, U.S.A., previous to addressing a meeting there. We

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were requested to postpone our departure in order to pay a visit to the Methodist Conference then assembling at New Westminster. A friendly brother drove us over. We received a cordial greeting from Dr. Chown, General Superintendent of the Canadian Methodist Church, and from the President of the Conference. At the request of the President we addressed the Conference on the Brotherhood Movement, giving a brief outline of our recent experiences. To our surprise and intense delight the Conference unanimously endorsed our programme by passing the following Resolution :—

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THE METHODIST CHURCH.
BRITISH COLUMBIA CONFERENCE.
NEW WESTMINSTER, B.C., MAY 19TH, 1919.

Moved by REV. DR. SIPPRELL.

Seconded by REV. R. WILKINSON.

THAT we desire as a Conference to express our delight in having heard the thrilling and practical addresses of Brothers Ward, Heal and Howell, on the great Brotherhood Federation, as to its activities and its aims. We pledge our brothers that as a Church it shall be our aim wherever possible to establish a Brotherhood organisation in each local church, and to make every effort to carry forward in Canada the movement which promises so much for the welfare of humanity.

President :—A. N. MILLER.

Secretary :—J. W. MILLER.

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And what more shall I say? For the time would fail me to tell of the wonderful leading of God's Holy Spirit, of the same hunger for Brotherhood and the determination of gifted and sanctified men to unite together for its achievement in Hamilton, London, Brantford and St. Thomas. These places, with other towns and cities in this great country, are clearly marked out to become the Kingdom of our God and of His Christ, and the seal has been set on the foreheads of artisans and labourers, men engaged in business and commerce, as well as ministers of all denominations to work in harmony, linked together by the common bond of Brotherhood for its speedy realisation. "CONQUERING CANADA FOR CHRIST" is an inspired and inspiring watchword to write on one's banner. A Brotherhood Federation with such a motto carrying on its work in the spirit of the three great Christian virtues, Faith, Hope and Love, will surely end in the song triumphant: "Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ."

"CROWN THY GOOD WITH
BROTHERHOOD."

As we left Canada for our return journey we took a quiet survey of our experiences. We looked at those events that had happened in the light of the motto that stands at the head of the Constitution of the National Brotherhood Council of Great Britain, "One is your Master, even Christ, and all ye are brothers." We knew that the hearts that had been stirred by the call and the inspiring vision contained in the words, "Conquering Canada for Christ," had been moved by something greater than a mere human agency. We had preached Christ, and it had had the same effect as of yore. We thought of the sublime description given by F. W. H. Myers in his soul-stirring monologue, "St. Paul," of the effect on one who

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in the bitterness of remorse and shame flung herself at the Apostle's feet :—

Then I preached Christ, and when she heard
the story,

Oh, is such triumph possible to men ?

Never, my King, had I beheld Thy glory,

Never had known Thine excellence till
then.

Yes, that had been our theme. We had talked Brotherhood night and day, in season and out of season, but it had been the Brotherhood that binds men together to one common centre, Christ. And our thoughts travelled far beyond Canada. We thought of the Master's saying and all that it implied, "I, if I be lifted up from the earth, will draw all men unto Me." If Christ be lifted up in Canada the men of that country will be drawn to Him. And not Canada alone, but the men of every kindred and people and nation and tongue will be attracted to Him if He is lifted up among them. He will draw *all men* unto Him. And so, with this world-vision of a

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conquering Christ, we pass on for a brief visit to the States.

What was that sound that caught our ears surging up from a crowd of over two thousand people? Judge of our amazement and delight as we caught the refrain:—

America, America,
God shed His grace on thee,
And crown thy good with Brotherhood
From sea to shining sea.

It was one of the public meetings being held in connection with the Baptist Convention of the Northern States in the city of Denver, Colorado. Then followed the "Brotherhood Banquet," attended by a thousand of the delegates, where we had the opportunity of telling the story of the Brotherhood Movement and particularly of its recent development in Canada on the lines of "Every Church a Brotherhood." Subsequently we were summoned to appear before the Convention during the business session, when the Movement received its benediction and approval.

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When we arrived at Cedar Rapids we found a place at last where to preach Brotherhood was like carrying coals to Newcastle. Our two days' experiences in this delightful city, with their round of public meetings and Brotherhood Conferences, being motored hither and thither to make the acquaintance of first one section of the fraternity and then another, gave us the feeling that the whole atmosphere was impregnated with the spirit of Brotherhood and Comradeship. It was from Cedar Rapids that the Rev. J. Fort Newton, D.D., D.Litt. came to minister at the City Temple, London. The love and esteem in which he is held by his old friends and neighbours was wonderful to behold. Several leading citizens told us that it was his preaching of Brotherhood that had led them back to the Church from which they had strayed in their days of intellectual doubt and despair. It was good to be at Cedar Rapids, and when the folk heard of our work in connection with the Serbian destitute children they spontaneously sent us away with such a generous

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contribution to the fund that made our hearts leap for joy.

At the end of a railway journey extending over two days and nights, we arrived at our next halting place, and were rushed off almost immediately to the public meeting we were to address. We were told it was to be held in a "down-town Church." It was St. Stephen's Anglican Church, Philadelphia. We were physically and mentally tired when we arrived and wondered how we should pull through. But what a feeling came over us when we entered: the warmth of the Rector's greeting raised our spirits somewhat, but it was when we entered the Church that all sense of weariness disappeared. It was such a beautiful church. It was simply exquisite. I shall make no attempt to describe it for I should utterly fail. The Rector presided and Dr. Batten and Dr. Taylor took part in the service. Brother Howell and I spoke first and then came Brother Heal. Now Brother Heal gives some people the impression when they first meet him that he is a rough-spun

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sort of man. But those who know him intimately know that he combines the dual qualities of a poet and an artist, and he enjoys no mean reputation for his literary work. He began by speaking of the beauty of the Church where we met, and everybody hung on his words, for the sentences followed each other like precious pearls. Then came an address on The Beauty of Brotherhood as developed in those who have caught the Christ Spirit, couched in language that constrained one to describe it as a perfect idyll. It came spontaneously from the heart as prompted by the Holy Spirit, and accomplished a work for Brotherhood in Philadelphia that will be felt for a long time to come.

At Washington we were rushed off immediately on our arrival to a meeting of ministers, held at the First Congregational Church, met to consider the organisation of the Brotherhood Movement in the capital city. With Dr. J. L. Gordon presiding, who at one time was President of the Canadian Brother-

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hood Federation, and who has thrilled the hearts of many thousands of our Brotherhood men in England with his sublime oratory, our task was made easy. The idea embodied in the phrase "Every Church a Brotherhood," caught the imagination of those present and conjured up a vision of great possibilities in the religious life of Washington and of America, and it was decided to meet again on Monday morning at a general meeting of the ministers of the City. On the Sunday we were privileged to deliver our messages in some of the leading churches of various denominations, and on Monday morning at the meeting of ministers had a conference that was redolent of the same spirit that had characterised our meetings in Canada. Our hearts were stirred when the venerable Dr. Muir moved a resolution similar to that passed at the Methodist Conference at New Westminster, pledging the meeting to carry out as far as possible the idea of "Every Church a Brotherhood," and to unite interdenominationally as a Christian Brotherhood

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Federation, the aim and purpose of such an organisation being to conquer America for Christ.

It was at New York that the first pessimistic note was struck. Here we were plainly told that not only was there no room for such an organisation as the Brotherhood Movement, but that it was idle to waste one's time on the Churches. They were played out. They had had their chance and missed it, and now men were looking elsewhere for their deliverance. No use for Brotherhood, for the Spirit of the Christ, in New York! As we were musing on the situation we were approached by one who had heard our Brotherhood message and who startled us by his request, "Will you come over to Constantinople and help us to organise the Brotherhood Movement there?" And he went on to tell us of the many years he had lived and worked in that great eastern city, of the earnest longing there was in the hearts of thousands of men there for Brotherhood. He was an engineer by

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profession, and was personally acquainted with many young men who would gladly welcome such a movement. He would himself undertake to gather together a strong body of men who would give their lives to be engaged in such a work. "The whole of the Balkans," said he; "can be won for the Christ through the Brotherhood and you cannot do better than begin at Constantinople." In God's good time we shall go to Constantinople, but what about New York? There must be living somewhere the man who will catch the vision and, constrained by the love of the Christ, and inspired by the Holy Spirit, will succeed in giving that spiritual conception of things in contrast to the material which will unite the hearts of the men of that great commercial and business centre in the bonds of Brotherhood.

* * *

The foregoing chapters were written on the voyage home. One of the first things

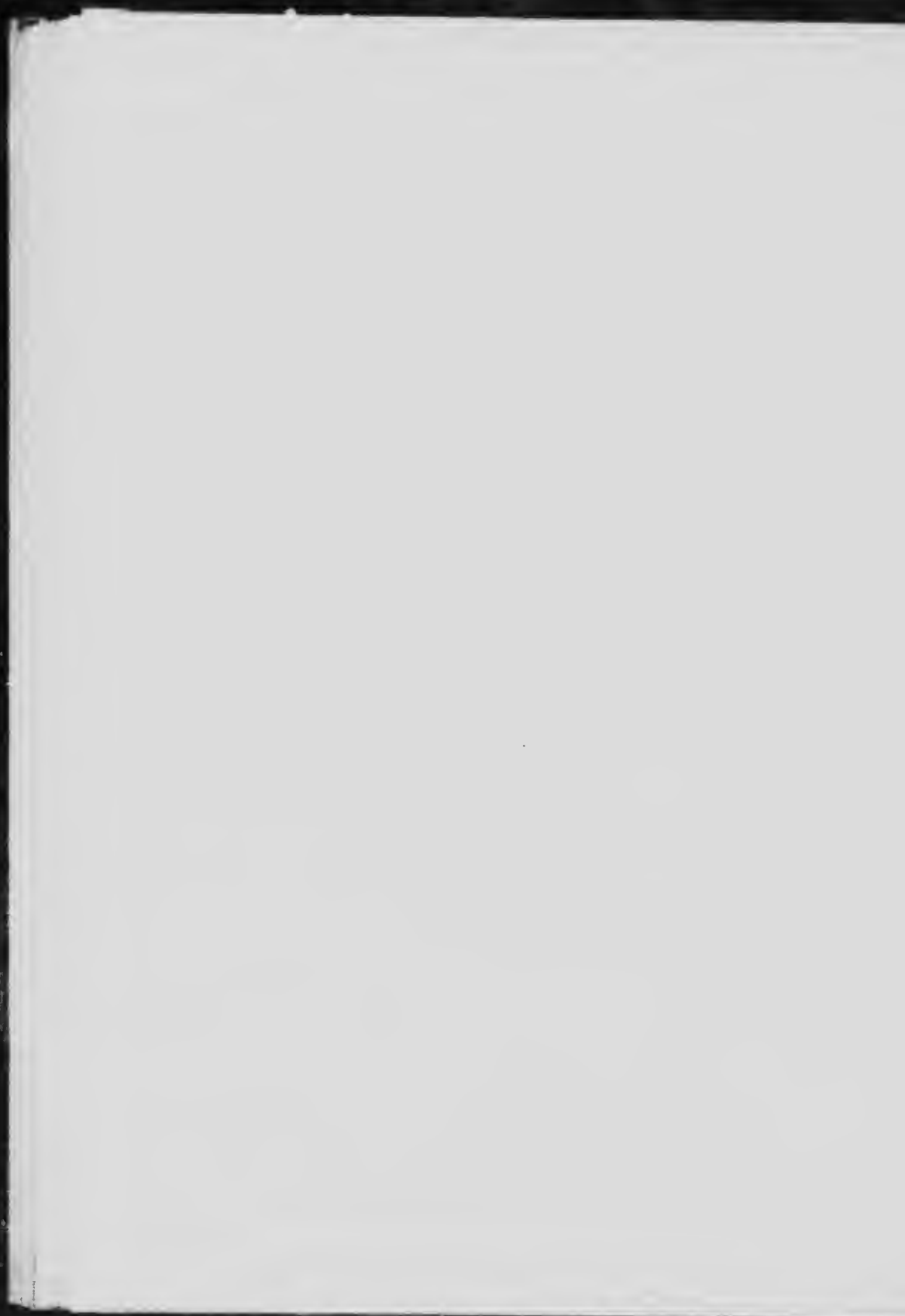
EVERY CHURCH

that attracted my attention on arriving in England was a shilling pamphlet published by Messrs. Blackwood & Son, of Edinburgh, entitled "Recent History and the call to Brotherhood." It was the address delivered by the Moderator of the General Assembly of the Church of Scotland, the Rev. Dr. Paterson Paterson, at the close of the Assembly sittings in Edinburgh, in May. The following paragraph taken from this address is indicative of its general trend of thought, and in the light of what was taking place in Canada, at the same time as herein recorded, the incident is most striking. It is more than a coincidence.

We remember that the congregation is elementally a spiritual society. Its members are banded together for the purpose of common worship, of instruction in divine things, of the cultivation of the virtues and the graces, and the rendering of service

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in the spirit and after the pattern of Jesus Christ. These ends are promoted, in some measure, in every part of Christ's Church, and fruits of the kind are reaped by every faithful ministry, and from all due use of the appointed means of grace. But how much grander would be the result if the imagination and the soul of every congregation were possessed by the conviction that it was a brotherhood, whose members were one in Christ, and were under recognised obligation to promote one another's well-being, and to bear one another's burdens, both of the flesh and of the spirit. We have much to do, we have even ground to make up, under the inspiration of the idea of the congregation as a spiritual brotherhood.



APPENDICES.

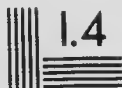
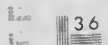


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