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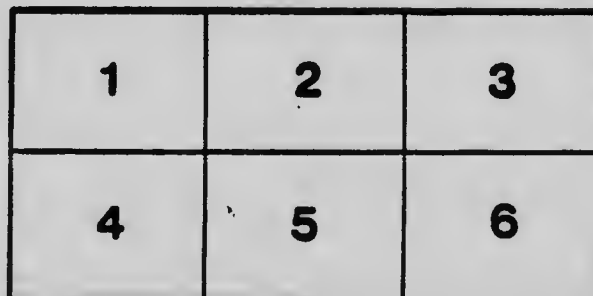
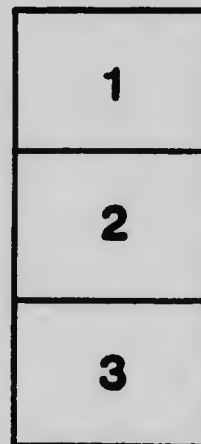
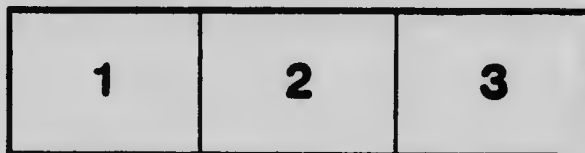
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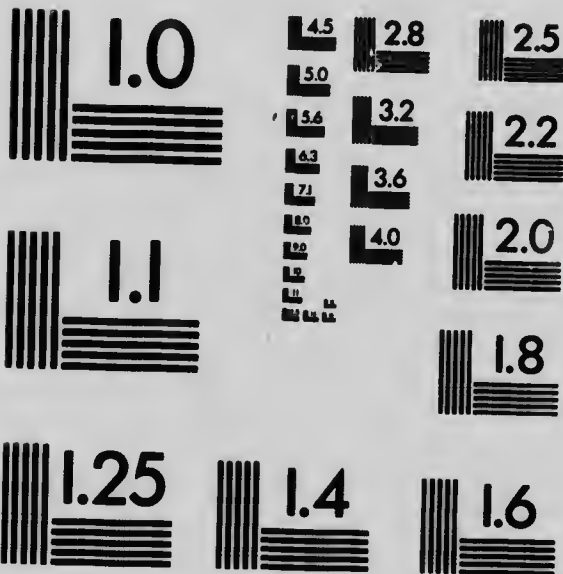
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## THE CHRISTIAN MEN'S BROTHERHOOD FEDERATION OF CANADA.

The proclamation of peace heralds a challenge to all Christianity. Victory is far beyond battlefields and above conference chambers. Even the ambitions of a League of Nations do not properly encompass it. The ultimate triumph of Right over Wrong is secured only by individual conquest. It is essentially a spiritual achievement. In nearly five years life has flowed from the dark side of civilization. The time of healing will be troubled. The need for individual effort in service and understanding is great. Strife has set up a great clamor of discord. A tremendous effort of individual men working in unison under vigorous leadership will alone establish harmony. And without harmony—goodwill amongst men—there can be no peace.

The call rings clear and will be heard by all true Christians—the churches fall short of their blessed opportunities and sacred obligations by the measure of their failure to answer it. The church is a unity of separate souls—the final responsibility rests with the individual. There must be a concerted will; a passionate, patient striving for Peace, before Peace can come.

The challenge, then, is to the churches—to the men of the churches. The challenge is clearly a rallying cry for a federation of Christian forces.

5/12/78

## WHAT IS THE CHRISTIAN MEN'S BROTHERHOOD FEDERATION OF CANADA?

The Christian Men's Brotherhood Federation is an organization of men for purposes of study, fellowship, and service. It seeks to bring into its fellowship all the men of the congregation, and enlist them in study and activity.

The C. M. B. F. represents the vigor and manhood, the initiative and aggressiveness of the church, and it should make itself felt in many ways. It stands for definite work by men, with men and through men by combining all existing agencies of men's work. It seeks to enlist and train men for fruitful service in the church and community and the nation. It does not exist as an organization apart by itself, but for the sake of the church and the Kingdom. It seeks, therefore, to strengthen and vitalize the whole life, thought and activity of the church, and to assist in sane forms of aggressive evangelism.

Neither the form nor the name of the organization is the primary thing. The spirit and aims are first essentials.

1. It aims to federate all Men's Organizations, which are federated for the following or kindred purposes:—

- (a) To extend the Kingdom of God in Canada and in the world.
- (b) To promote the Federation of Christian men in congregations and communities.



(c) To foster worthy ideals of citizenship, and to focus public sentiment upon great moral issues.

2. It is an inter-denominational body composed of a Council of representative men drawn from various denominations and men's organizations.

3. It is affiliated with the Social Service Council of Canada and the Social Service Boards of the respective denominations.

4. It is federated with the Brotherhood National Council of Great Britain through its International Committee.

5. It is an incorporated body under a Dominion charter.

## A GREAT AWAKENING.

The peaceful dawn of a new era is upon us. Thinking men in every section of the community are alive to the fact that the old order is changing, yielding place to new. They are looking eagerly towards the rising of the sun, and already discern its cheering and life-giving beams over the horizon. The people themselves, the great democracy, are astir. They instinctively feel that great changes are impending, and they have a firmly grounded belief that these changes will be for the better.

The Christian church has the threefold call to be the conscience, interpreter, and guide of all life and of all movements. The church should determine what the ideals, the motives, and the conscience of men should do. It should interpret the inner meaning and larger signifi-

cance of all the movements of the world. More than that, it should rally the men of good will in behalf of righteousness and progress.

The church is, therefore, called to interpret all life in terms of religion and to interpret religion in terms of life. It should teach men how to apply religion to all life—personal, social and industrial, and should show men that all life is essentially religious. This aspect of the church's work is especially important at this time, when such social unrest prevails, when so many people are distrustful of the church and so many movements are competing for the future. The churches have long confessed their obligation to instruct the people in individual needs and duties. They have also given much attention to the instruction of men in their relations and obligations to God. But the churches have thus far not given a proportionate amount of attention to the relations and obligations of men to one another. They have usually let the people ascertain their social needs and duties for themselves. The church that would fulfil its whole mission must interpret the meaning of social relations and instruct the people in their social duties.

No church can develop an adequate community programme without co-operation with other churches. It must, therefore, see itself in relation to the total religious life of the community.

## HOW TO START.

We all want to see our churches prosper, but do we want men of all classes and of no class? How much do we want them? We can fill our churches with them, if we are ready to prove

to them that we want them—that we cannot possibly do without them, and that we would sooner be lost in saving them than be saved without them. A bank manager in a small provincial town, on being asked to help in the formation of a Men's Brotherhood, replied: "My family at present numbers only two, and I have no wish to increase this. I never had a brother and I do not care to acquire one here." Where such a spirit exists the people will never be one. If the Fatherhood of God be the fundamental doctrine of the Christian faith, the Brotherhood of man is the first principle of Christian conduct. We must adjust our practice to our creed. If we really care for the masses, we must convince them of it. At present they do not believe it.

To send them a notice of a meeting is not convincing evidence that we love them. They might think that we want their money or their votes. Can we convince them that we love them? "Hereby we know that we have passed out of death into life, because we love the brethren." If we prove to men that we love them, by going to invite them to come to the meetings, and by never tiring of visiting them, until they are attending somewhere, then we will secure as many of them as we can find room for, and they will bring others to make good the lapses. One man was called for eighty times before he consented to come, and then he rewarded the workers by bringing eighty others. Love is the greatest power in the world. Love never faileth—never. For God is Love and God can never fail.

Does the condition of the people trouble us so greatly that we spend sleepless hours, as Jesus did in his all-night vigils? To a mis-

sionary, who was returning before the expiration of his furlough, the Rev. J. H. Jowett said, "Why do you wish to return so soon?" "Because I cannot sleep for thinking of them," was his reply. That is love.

Again, if the minister and officials give the movement the cold shoulder, the men will soon come to know it and give them the same in return. We get as we give in this world. Love evokes love. "What was the text to-day?" asked a mother, who had not been to church, of her little girl, who had been. "I did not quite catch it," replied the child, "but it sounded like 'Many are cold, and a few are frozen.'" Unless the pastor and his leading workers offer a warm invitation and provide a generous welcome to the men, their confidence will soon be chilled and it will be next to impossible to attract them again. If, on the other hand, the cordiality of the welcome is unmistakable, an atmosphere will be generated in which all things are possible. Once the effort has been effectually made, it will not need to be made again. "Nothing succeeds like success" and nothing fails like failure. Make the opening a memorable success and the movement will gather momentum as it rolls along.

The necessary procedure for organization is to call the men of the church together, put before them a programme, elect a president, secretary and treasurer, and later on appoint committees for various departments of work.

### **ORGANIZING A BROTHERHOOD.**

The Brotherhood organization in any church represents the definite work in that church by men, for men, and with men. It is the mascu-

line, aggressive, organized force in a congregation for certain direct ends. It is an organization for combining and federating all existing agencies of men's work, and making them most effective. It should include and unite all the men of the congregation. It should bring into the church life and work the initiative and virility of the men. It should be a great source of power to the pastor. It should arouse within every man a new sense of loyalty to the church, and should train men for a fruitful service in God's kingdom. Men must do men's work. Men must be organized to do their work most effectively. Two men organized can do ten times as much as the same two men working separately. In God's arithmetic twice one equals ten. "One shall chase a thousand, but two shall put ten thousand to flight."

When the need of a men's organization has become apparent, what steps shall be taken to organize a Brotherhood?

1. Let either the pastor or some man active in the church call the preliminary meeting. It is a good plan to have this call sent out as a personal matter, and the meeting may be held at noon, around the luncheon table. At the meeting make a clear, concise statement of the needs and purposes of the organization. In this connection it is well for the leader in the movement to outline some definite work that can be undertaken immediately.

2. Give every man present at this preliminary meeting a chance to express himself.

3. If deemed wise, vote to organize the men. Then elect a temporary President and Secretary.

4. Have some one present move that a vote be taken on the proposition of calling a public meeting to be held within a short time for the purpose of perfecting the organization.

5. After it has been voted to hold a meeting for the purpose of perfecting the organization, determine the date for such meeting. Then appoint a committee on arrangements and programme for this meeting.

6. Appoint a committee on constitution. (This booklet contains a sample constitution that may be used as a model, or may be adopted in its entirety.)

7. Appoint a Nominating Committee to bring in a list of names of men to be voted upon to fill the different offices. The success of the organization depends largely upon the ability and fidelity of its officers, and this Nominating Committee ought to be made up of men who are thoroughly conversant with the group that you will be apt to draw your membership from.

8. Enroll as charter members all of the men present at this preliminary meeting. Then let every man become a committee of one to secure the names of others to be added to the roll, urging as an inducement for joining the fact that all who have enrolled before the adjournment of the first regular meeting will be considered charter members of the organization.

9. Plan some definite work. It is a good idea to have your Programme Committee arrange for all the meetings that shall be held during the winter or the season. A club or a brotherhood formed without anything to do will not succeed. Men can be held together only by some worthy purpose. It is not too much work, but too little, that makes the organization a failure, where it does fail.

The one man in your church who is in touch with all the forces that make for righteousness is your pastor, and the Men's Society ought to become a help and strength to him. Do not depend upon your pastor to keep the organization alive. Make it of such power and helpfulness that your pastor will feel that it is a pleasure and a profit to work with you and through you.

## SUGGESTED FORM OF CONSTITUTION FOR ORGANIZATION OF MEN.

### NAME.

#### Article 1—

The name of this organization shall be\_\_\_\_\_

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### OBJECT.

#### Article 2—

The object of this organization is to promote the spirit and practice of Christian fraternal interests among men; to develop their activity in all that relates to social, civic and industrial betterment and to build up the church in particular by leading men into its communion and fellowship.

### METHOD.

#### Article 3—

The organization shall seek to realize its purpose through study, personal work, fraternal friendship, social service, stated meetings, the church services, and by every reasonable form and appeal to men.

## **MEMBERSHIP.**

### **Article 4—**

Any man over eighteen years of age may, upon the vote of a majority of the members present and voting at any regular meeting, become a member of the organization.

## **OFFICERS.**

### **Article 5—**

The officers shall be a President, Vice-President, Secretary, and Treasurer.

#### **President.**

He shall preside at all meetings and have general charge and oversight of the work of the organization.

#### **Vice-President.**

He shall assist the President, and preside in his absence or upon his request.

#### **Secretary.**

He shall keep full and accurate minutes of all business meetings, a complete directory of the members, a list of the officers and an attendance roll of the members.

#### **Treasurer.**

He shall collect and safely keep all moneys of the organization, and disburse the same only upon the written order of the President, and present at each regular business meeting a report of all moneys received and disbursed.

## **COMMITTEES.**

### **Article 6—**

#### **Executive Committee.**

The Executive Committee shall be the officers



and the chairmen of all standing committees.  
It shall plan for the work of the organization.

### **Suggested Committees:**

- Membership Committee.
- Social Service Committee.
- Programme Committee.
- Educational Committee.
- Spiritual Welfare Committee.

### **AMENDMENTS.**

#### **Article 7—**

This Constitution may be amended by a majority vote at any regular meeting, notice having been given one month in advance.

### **SUGGESTIONS FOR SERVICE FOR A BROTHERHOOD.**

#### **I. In the Field of Religious Activity.**

1. Create and foster an interest in religion, Bible study and the growth of spiritual life.
2. Urge the men to attend public worship.
3. Quicken the prayer-life and secure the institution of the family altar.
4. Acquaint the men with the work and needs of the parish, and urge their adequate financial support.

5. Encourage the men to win others for Christ and the church, to co-operate in church work, and support the pastor.

6. Reveal the responsibility of the men toward the youth of the congregation and win them as leaders.

7. Secure a wide distribution of the denominational papers, familiarize all with the doctrines of the church, and inspire all men to an active co-operation in all branches of kingdom work.

8. Urge all men to greater participation in benevolences, and lead to adequate gifts for the church.

## II. In the Field of Intellectual Activity.

1. Provide courses of lectures upon religious topics and subjects vital to the men.

2. Conduct well-prepared and regulated debates upon the issues of the day.

3. Arrange informal discussions of the work and needs of the parish and the church at large.

4. Institute special classes in Bible study, as well as in those branches of general and special knowledge as may be required by the men.

5. Inaugurate a training class for Sunday-school teachers.

### **III. In the Field of Social Service the Following points may be Observed.**

- 1. Introducing the men to each other.**
- 2. Calling upon the sick, the afflicted and the mourners, tendering aid or advice.**
- 3. Meet and introduce strangers at meetings and the services.**
- 4. Assisting members to find employment and recommending them.**
- 5. Care for the sick, destitute and neglected in and out of the parish.**
- 6. Identify members on their travels or in their new homes by means of membership cards, emblems and letters of transfer.**
- 7. Arrange programmes and entertainments for the enjoyment of members.**

Local conditions and requirements may make possible other fields of activity and methods of work.

### **ADDITIONAL SUGGESTIONS.**

- 1. Have all the officers and committee-men study all the pamphlets bearing upon the Brotherhood work.**
- 2. Study the needs of your field and plan your work accordingly.**
- 3. Instruct the members as to the work needed to be done.**

4. Keep all officers and committees busy.
5. Visit other Brotherhoods and try to learn.
6. Decide upon activities within and without your parish.
7. Keep the Christian spirit foremost in all things.
8. Send delegates to all the meetings of the local or district Federation and the national conventions of the Brotherhood Federation.
9. Don't give up!
10. Get in touch with the District and National Federation by addressing inquiries and letters to the secretary of the Brotherhood Federation or any member of the Executive Committee. Every man stands ready to render any assistance he can; it may be wise to call some member of the Executive Committee, living close to your city, to visit you to give necessary information.

Personal assistance will be given any church in organizing a Men's Brotherhood. Write the General or Provincial Secretary. All information will be cheerfully furnished.

### HOW TO AFFILIATE.

Affiliation of the local Brotherhood with the National C. M. B. F. is very desirable. This may be done through the district Federation. You will be under no financial obligation in

doing so. You will thus share in all the advantages of being part of a world-wide Federation of Christian men united in a common purpose to extend the Kingdom of God. You will also have the privilege of sending representatives to conventions, national and international.

### A SUGGESTED CURRICULUM.

We are standing in the morning light of a great day. This new time calls us to new tasks and this brings new duties. In the discussion of this subject there are several primary considerations that must be kept in mind. These may be stated in six principles, which should be axioms.

1. That men are called to be citizens in the Kingdom of God, and to advance that Kingdom in the world.
2. That service in the Kingdom of God implies and demands service in and through the relations and institutions of modern life.
3. That men must be trained to serve God and seek His Kingdom along the line of their daily life and in and through the institutions of which they are a part.
4. That right living is social living.
5. That we must be organized for study and for service.
6. That any curriculum for men must be adapted to men.

We need a balanced curriculum that will carry men around the wide circle of divine truth. We must have lessons based upon the Bible in interpretation and application of its principles.

Four aspects and parts of a curriculum should be considered:

1. **The Christian Life.** Sources. Ideals. Development. Dangers. Helps. Obligations. Virtues. The Old Testament heroes. The New Testament heroes. Leaders in Christian Life.
2. **The Church.** Beginnings. History. Mission. Membership. Duties. Doctrines.
3. **Missions.** Principles. Method. Aims. History. Achievements. Needs of peoples. Study of Nations.
4. **Social Religion.** Social Ideals of Old Testament. Social Ideals of Jesus. The Social Relations of Life. Social Problems. Social Activities.

### **THE EFFICIENT CHURCH.**

The church is here to seek the whole Kingdom of God. It exists not to be ministered unto but to minister. The church that would honor Christ must render the largest possible service. It is under obligation to do the largest work in the most efficient way.

Has an effective committee on Evangelism, whose chairman is preferably a layman.

Conducts a course of study in the art of winning men for the Kingdom.

Takes practical measures to bring the church and its meetings to the notice of the people.

Makes a systematic canvass of its parish at least once a year, using the Every-Member Visitation Plan.

Keeps a list of prospective members, whose names have been gathered from the congregation.

Has an Educational Committee that organizes and unifies the whole teaching ministry of the church.

Plans and provides an adequate physical equipment for graded instruction and activities.

Provides regular teacher-training courses and also holds training institute meetings as a church or in conjunction with others, with an educational exhibit.

Gives specific attention to training in worship and giving.

Has graduation exercises in all departments and gives church honors on completion of course.

Maintains interdenominational fellowship for educational advance and inspiration.

Has a Church Missionary Committee.

With a mission-study class, or discussion groups.

• Arranges for frequent and fresh missionary programmes.

Endeavors to reach the foreigners in its community by classes in English and by other methods.

It must not be supposed that all of the things suggested are equally pressing, or that all can be done at once. Select the things that are most urgent, and know its needs. Study the community and know its needs. Then do first things first. What is said here applies equally to city and country. It is true that conditions and needs are different, but in all communities there are certain common conditions and fundamental needs.

## IMMIGRATION AND RECONSTRUCTION.

One of the most difficult of the many problems of reconstruction will be the selection and settlement of new citizens. The solution of the problem is one which concerns the church as intimately as it affects the state. Hitherto the church has been far too quiescent in its attitude towards immigration policies—outside of chaplaincy work—it has not given the state a proper measure of support it has been capable of giving in the vital matter of drawing and directing newcomers. The omission has been due largely to the fact that no suitable organization existed through which the vital forces of the churches could co-operate in such effort.



The Christian Men's Brotherhood Federation, with its comprehensive organization, its international associations, and extensive affiliations, will be particularly adapted to represent the church in this new line of endeavor.

If the churches are to develop a ministry to their foreign neighbors they must know those facts which will indicate possible points of contact. If they are to assist in the assimilation of the immigrant into the community life they must know what provisions are being made by the community for this purpose and must demand that adequate provision be made.

Some of the facts here required can only be obtained from immigrants themselves by some person who has business or friendship relations with them.

Does your immigrant population reside in colonies, and where is it distributed?

Are housing and living conditions in immigrant sections below the average of the community? In what respects?

What is being done for the immigrants by their own societies?

What contact is there between the community and the immigrant: in night schools; social centres; in school buildings; in churches, by:

- (a) Religious services.
- (b) Classes in English.
- (c) Classes in citizenship.

## THE CHURCH AND THE RETURNED SOLDIER.

One of the most important duties which confronts the Christian church in Canada at the present time is her treatment of the men who have returned from the war. Nothing that our churches can do for those who have saved our lives and liberties can be too great; our most cordial reception of them will be all too little when compared with what they have done for us. They have a new conception of what comradeship and fellowship mean in their arduous experiences in the trenches and on the battlefield. They believe that the same spirit should prevail in the church which abounded in the army. If the people of the churches remain indifferent to their need for comradeship or fail to show them that a genuine interest is being taken in their social, spiritual and even physical well-being, they will be apt to remain outside our communion altogether. Nothing could be more fatal to the future of the Christian church than to lose their assistance, the new vigor and the ideals of practical service which they can impart to the life of the congregation. No one can estimate the new power which will come to the church, the larger charity, the freer and more helpful spirit which will be infused into the body of Christ in this land if they can find the atmosphere of brotherly love in our midst. To this end the Christian Men's Brotherhood Federation wishes to group together the church members of all denominations in extending cordial propaganda among the returned soldiers and in setting up for them every helpful agency that can be devised. In furthering communal work of this nature our Federation is already suggesting

ways and means to the various congregations and interdenominational committees which we are now engaged in organizing. One of the main objects of our national federation of Christian men will be the performance of our proper and willing duty to every returned soldier of Canada.

### ENLISTMENT FOR SERVICE.

I am willing to engage in some form of Christian service; I am especially interested in the subjects marked:

- In Bible study and teaching.
- In winning men to Christ.
- In missions—City, Home, Foreign.
- In juvenile courts, etc.
- In making the church a social centre.
- In helping the sick, the poor.
- In securing sanitary conditions in the community.
- In the cure and prevention of poverty.
- In prison reform and better penal methods.
- In the destruction of alcohol, opium and habit-forming drugs.
- In the destruction of the social evil, and in sex purity.

In proper supervision of places of amusement, dance halls, pool rooms, etc.

In better industrial conditions, including a living wage, factory inspection, etc.

In one day's rest in seven for all workers.

In accident, disability, sickness and old age pensions.

In improved methods of taxation, to equalize burdens and prevent monopoly.

In better and more efficient city government.

In control of all public service corporations.

In extending the acquaintance of farm families in their communities.

In promoting the alliance of farm and village in community welfare.

In rural social centre activities, whether in the school, church or municipal house.

In the immigration and reconstruction.

Our returned heroes.

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(In compiling the material for this booklet we are indebted to Brotherhood leaders on two continents for much of the matter incorporated.)

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Canada.

