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To profit by the engagements of its own members in such community activities the church must face forward in two directions. It must exact of itself and its leaders the recognition and loyalty to a formative ideal of the individual and community life. It must formulate and execute a constructive policy for realizing in personal experience and in community action this formative ideal. Its weakness has been in standing mainly if not altogether for a negative ideal and policy, by insisting chiefly upon what an individual or a community shall not do and shall not be. Affirmations, not negations, the demand of the time. Formation rather than reformation is the insistence of a constructive age. "One formatory is worth a thousand reformatories," is the dictum of Horace Mann, the prophet and apostle of the American Public School System. When the American churches unite to proclaim the formative ideal of their "gospel of the kingdom" and co-operate to realize it in American life they will go far toward fulfilling the prophetic vision of the last of the apostles of the "City of God, coming down out of heaven from God," prepared as the earthly bride of the heavenly bridegroom.

METHODS OF TRAINING IN SOCIAL SERVICE

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In considering the work of the church in training the young people for social service, it is needful to suggest means and methods by which this training may be secured.

1. The first thing is for the church to create the conviction in all of its members that *life means service*. It is needless to inquire how far the churches have failed in this respect; for, alas, history itself tells the story. Perhaps the most dismal failure in history has been the failure of men to take hold of Christianity in its simplicity and breadth.

As every one knows Christianity began its career in an age that was intensely hostile to Christian ideas. It is not strange that the Christian disciple should come to look upon himself as an alien in this

world, and should think of himself as a pilgrim on his way to the celestial city. Thus in the Epistle to Diognetus we find this conception set forth: Christians dwell in their own country but simply as sojourners. "As citizens they share in all things with others, and yet endure all things as foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers." This idea has undergone many modifications and changes in the course of the centuries, but at heart the ideal is much the same. In two books, the representatives of two great movements, this conception has found expression. The one, *The Imitation of Christ*, by A'Kempis, pictures the Christian life as one of ascetic piety spent in retirement, cultivating certain graces. The great business of life is to overcome the world and to prepare the soul for an entrance into heaven. The other, *The Pilgrim's Progress*, by John Bunyan, shows us the awakened soul rushing out of the City of Destruction stopping his ears and crying, "Life, Life, Eternal life." The one concern of Pilgrim, his thought by day and his dream by night, is escape, escape from the City of Destruction with its temptations and evils, and salvation, the salvation of the soul in heaven beyond.

MISPLACED EMPHASIS.

There is an element of truth in all this, we must all confess, but after all it sadly misplaces the emphasis of the Christian life and misconceives the duty of man here below. There is something splendid in the monastic ideal with its stern discipline and rigid self-denial; but in its aims and methods it is wholly astray. In this system the one aim and effort is one's own good; self-discipline is necessary that the soul may be prepared for glory; charity is beautiful, but it was a charity that had at heart the giver's own reward. Generation after generation, century after century, thousands of devoted souls withdrew from the world to the solitary cell in order by long vigils and much fasting to prepare the soul for its heavenly home. The aim was splendid though the method was wholly mistaken. Think of the waste of time in all these vigils and prayers, these fightings and fastings. Day after day there was the same monotonous round of devotion, with Lauds, Prime, Terce, Sext, Nones and Compline; there were Matins and Vespers every day with the same prayers and the same discipline. Suppose that the time and thought and devotion that have gone into these vigils and fastings and devotions had gone into social service

and political betterment. In that case the people of Europe would not be so ignorant and neglected; and the world might be a thousand years nearer its goal.

But the same thing is true no less in Protestantism. The Protestant Reformation did great things in the world, and out of that movement have come great results in the political and moral life of the nations. But at best these were largely incidental results; the Protestant did not resolutely set about the work of making a better world. It is a sad fact that for three centuries Protestantism had little of the missionary spirit; and it is a sad fact also that it did little for the general improvement of civic conditions.

A HOPEFUL TENDENCY.

Bunyan's immortal allegory is one of the great books of the world, but it does not give one a full-orbed conception of the Christian life. It needs to be supplemented with the other truth that Christianity is essentially a life of devotion and service. Now at last we are beginning to see that Christianity is here to make a better world; not the revealed art of escape from earth to heaven, but the divine method of bringing heaven down to earth. The time has been when one's goodness was measured by his spiritual detachedness. The time is coming when one's goodness will be measured by his social serviceableness. The first thing, therefore, for the churches to do in the training of the young is to create in them the consciousness and conviction that the Christian life is a social life and that service is the final mark of a Christian.

2. The next thing is for the church to *equip the young with the Christian ideal and impulse*. Ideals are the very life of the soul. Let me make the ideals of a people and I care not who make its laws.

The young need the ideal of a Christian social order; they need to know that there is a divine order for our human society; and then they need to be aroused to live and to die for that order. In Christianity we have the ideal of a human society on earth and our business in the world is to discover and realize this ideal.

A PRESENT NEED.

The rank and file of the people in our churches have the idea that Jesus Christ is here to save men out of the world and that the prime duty of life is preparation for quitting life. Just here we find the

most pitiful lack in the training of the past. All around us are men and women who have grown up in our churches and Sunday schools without any idea of the real meaning of life, and without any Christian conception of the world. It never enters into their heart to conceive that God has any purpose in this world beyond the saving of a few souls for heaven. It never enters into their thoughts and plans as citizens that there is a divine order for human society and that our first duty in life is to seek and to realize that order.

The great duty of the church in the training of the young is the unveiling before them of the Christian social ideal. To this end we must consider the great ideal of Christianity,—a kingdom on earth, and must make this the possession of the people. To this end, also, we must create in them the conviction that the great work of life consists in the effort to build the City of God in this earth. They should grow up with the ideal before them of what a city should be; the kind of cities that God wants us to build in this earth. The young should be equipped for life with this Christian social ideal. Then they will not work at haphazard; with this ideal they will multiply their efficiency in the kingdom.

SOCIALISM OR CHRISTIANITY.

And this work is doubly necessary at this time when so many social gospels are being preached. In our day Socialism has arisen to disturb the peace of those "who are at ease in Zion," fearfully at ease some of them. It is not my purpose here to criticize or appraise Socialism, for this work has been done by others. But it must be said that many of the best informed students of social affairs declare that the Socialistic indictment of the present social order is justified in every one of its counts. But Socialism like many another doctrine has two aspects: There is the ideal, and there is the program. Socialism to millions of men is a religion, the only religion they know, a religion for which they are ready to make sacrifices and to endure hardships. And Socialism both as an ideal and program is spreading like wild-fire among the people and is claiming the whole devotion of an increasing multitude. Now whatever may be our attitude toward Socialism, whether we welcome it as the new Messiah or fear it as the antiChrist, the duty of the churches is most evident. They must hold up before the world the great social ideal of Christianity, the Kingdom of God on earth; and then they must inspire men to arise and seek that King-

dom and its righteousness. An individualistic Christianity can never win its way in face of an active Socialism. A social Christianity is the only thing that can save the world from an unChristian Socialism. Is the Socialistic ideal unsatisfactory? Does it fall far below the perfect ideal of Christianity? Then there is all the more reason why Christian people should hold up the ideal of Christianity in the sight of all and should seek to make that ideal the possession of all the people.

This Christian social ideal will put a new meaning into life and will create a new enthusiasm in the people. Our modern Christianity lacks vision and hope and inspiration. We need something that shall put vision into the eye, hope into the heart and enthusiasm in our work. We need some vision that shall awaken us out of the sloth and set our faces toward the heavens. We need some new enthusiasm that shall set the feet of men and maidens marching to the music of God. We need some holy passion that shall set our hearts aglow and shall send us into to-morrow with a great glad hope. In fine, we need to equip the young with the Christian social ideal and impulse.

3. The church must seek to put the young in a *right attitude toward social questions*. Two or three elements entering into this item we must note briefly.

First, the church must teach the young *what to do in social service*. In all ages Charity—to take an example—has been recognized as one of the essential Christian virtues; and in all times Christian men and women have cultivated this virtue. But it is necessary that we understand the nature of this virtue and the means of its expression. With many people Charity means simply the giving of money or food to some one in need; and with this they begin and with this they end. But we have learned that such Charity is not always wise; and the money and effort are usually worse than wasted. Today we are seeing that love goes behind the apparent need and brings one face to face with the brother man. The true charity today is the love that helps people to help themselves. It is the easiest thing in the world to give a little money to the beggar and to collect food for the needy family. It is much more difficult to take an interest in the family and to find out the cause of their failure. This latter requires intelligence, care and love; and it is consequently the only kind of help that really helps. What is true of Charity is true of many of the other graces and virtues of the Christian life. The church must awaken the charit-

able impulse within the young; and it must then train them in the right direction of these impulses.

Then, the church must train the people in the love and *practice of justice*. The church has done much to awaken in men a longing for justice; but the church has not always sought to train men in the practice of justice. Christians are encouraged to be just, but they are not shown what justice is. Men are told that they must be honest, but they have no really moral habit of mind. This brings us face to face with the work of the church in the training of the people: The church must develop moral insight in the young; it must create in them a just habit of mind; it must train them in moral discrimination; it must equip them with a moral standard which shall enable them to weigh and measure deeds and customs; it must send them out to practice justice in their economic and political and industrial life; in a word it must teach them to love and to follow justice in all its fullness and breadth.

Third, the church must implant in the young those *principles which shall guide them in their thought of social problems*. Life in these times has become a very complex matter. The sign manual of the age is an interrogation point rampant. The word "problem" is one of the words most frequently in use. These problems we must all admit are difficult and complex.

Since this is so the churches have a very important work to do. They may not be able to give men an off-hand formula which will solve their problems; but they can do something more vital than this: They can show the people what are the principles that enter into these problems and can arouse the people to follow these principles. The churches may not be able to offer any panacea for the ills of the world; but they can give the people a sense of direction in social progress and inspire them to march by the stars. A hundred questions are up for a hearing today, and these questions must be solved in justice and in truth. The question how men shall live together and share in the good things of life on fair terms is the very Social Question itself. Fair distribution of the rewards of labor is before the world and must be considered. These questions are up today and any institution however venerable that cannot give some light upon these questions will fail to hold the confidence of man. The church must teach men how to state these social questions; what are the fac-

tors entering into their solution; it must show men the true direction of progress.

Then, as the summing up of all, the church must train the young in the work of *social reform and civic betterment*. There are certain great evils that must be combatted in the name of the Lord; and there are certain great blessings that must be made the common heritage of the people. This means that the church must teach the young how to erect a buttress around the weak and defenceless, to build sanitary tenements, to provide clean and uplifting literature, to give the disinherited a fair portion in life, to surround childhood with pure and wholesome things, to provide parks and playgrounds for girls and boys, to make straight paths for men's feet, to build a city sanitary, clean, moral and Christian after the pattern of the City of God. Any effort that will improve by a hair's breadth the condition of a single human soul is an effort well worth making. Any service that will brighten any corner of the world and smooth the way before any life is the translation into deed of some article of the Christian faith. The church that would fulfil its mission in the world and would train the young for citizenship in the Kingdom must train the people in the work of social reform and civic betterment.

4. The last thing for us to consider is what the church must do in order to furnish this social training. Several things may be mentioned but cannot be discussed in detail.

A PEDAGOGICAL METHOD.

1. We must have a *natural pedagogical method* in the training of the young. In the early stages the young should be taught by *concrete illustrations* some of the great fundamental facts of life; that God is, that he loves the world, that he is at work in the lives of men, that he has a will for his children, that his will has to do with our daily lives, and that we live as his children when we live in right relations with one another. Then in the next stage the young should be given some definite Bible knowledge; they should have some conception of the order of revelation, they should know what are the great truths of Christianity and should understand the great ideas of the Gospel. Following this at a later stage they should be taught to *see life in its relations* with the obligations implied in these relations; that is they should know the meaning of the relations in the home and the school, the church and the social fellowship, in business

and in civic affairs; and they should know pretty clearly what are the obligations growing out of these relations. Finally all teaching and training must seek one end and lead to one result: The training of the young in the great art of living together.

Once more, as the young are passing out of adolescence into manhood and womanhood they should be instructed in the *social duties of life*. In every church there should be classes for the study of the social aspects of the Gospel; and in these classes the social question of the day should be studied in the light of the Christian revelation. We should have a series of Social Service lessons dealing with such things as the family, the church, the city, the nation, and the school; such evils as intemperance, impurity, gambling, political corruption, child labor and divorce must be met and overdone; such problems as wealth and capital, housing conditions, immigration, prison reform, charity, the race question, civic reform and city betterment are problems that we must have a hand in solving. In addition the questions of Socialism, Municipal Ownership, Woman in Industry, Labor Organizations, the State and Its Functions, are among the vital questions discussed today; and on questions like these the people should have both careful knowledge and Christian principles that they may distinguish truth from error and may know the way of wise action. If we do not instruct our people we must not complain if they think wrongly and unwisely.

A CIVIC RELIGION.

Not only so, but the young should be trained in what we may call *civic religion*. According to the Christian revelation the goal of the world is life in a City of God. This means that the good life is the life of citizenship. And this means that the practice of citizenship is the best preparation for life in heaven. The good man in the Christian conception of things is the good citizen. The practice of citizenship, it is evident, is the flower and fruitage of one's spiritual life. The man who believes in the Kingdom of God has a vision of a holy city; that is, he has a vision of what his city ought to be. Hence he is called to go out into the city where he dwells and builds on earth a city after the divine pattern. He is to do what in him lies to cast out of the city—out of his own city—the things that offend, that work abomination and that make a lie. In fine every man where he is

must learn to live in such a way that if all other men lived as he lived the Kingdom of God would be fully come.

To this end the people should be shown *how to study the community where they live*, to know some of the conditions that are found, to know what are the things that hinder and what are the things that help the city. They should know something of the city government, whether it is efficient or inefficient and why it is the one or the other; they should learn to recognize and honor the men as firemen and policemen who are guarding the city's safety. They should be interested also in the things that make for the health, the beauty, the wholesomeness and morality of the city. It is important that we should know the social conditions in Nazareth and Jerusalem nineteen hundred years ago; but it is no less important that we should know the social conditions in our own city or town. It is right that we should study the Scriptures that we may know how to interpret the dealings of God with men long ago; but it is equally right that we should study human life today in the light of the Scriptures that we may know how to do the will of God in our day.

The acceptance of this task by the churches will mean a re-direction of our church activities and a readjustment of our church machinery. But the end is worth seeking and will justify any change. The churches must prepare the young for life in the Kingdom of God. They must train them in knowledge and equip them with right impulses. They must give them a high and commanding ideal of social life. They must teach them that life means service of others. They must show them what to do in order to serve in their day and generation in the will of God. They must train them for good citizenship in their city and state. They must give them a clear sense of direction in social progress and must set their faces toward the stars. They must fill them with a holy enthusiasm for righteousness and justice in society. They must inspire them to arise and build a city after the divine pattern—

Till upon earth's grateful sod
Rests the city of our God.