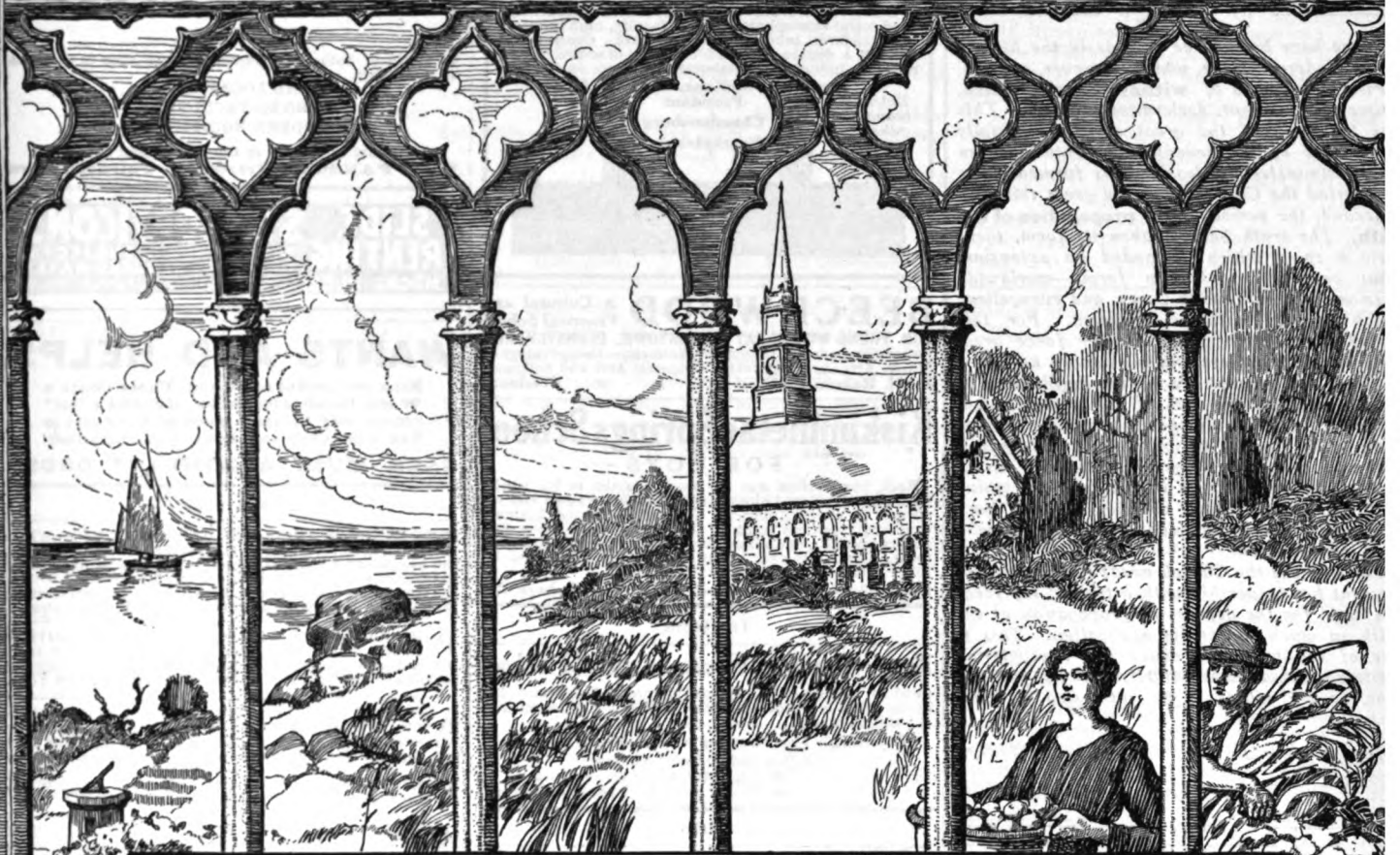


The CONTINENT



JUNE 19, 1913

How a Church Multiplied by Six

DAVID W. MONTGOMERY

Looking Back to Beecher

WILLIS A. ELLIS

Should a Christian Be Outside of the Church?

EDITORIAL

The Home Council: A Night in the Open—Jennie Brooks

NEW YORK

CHICAGO

PHILADELPHIA

THE CONTINENT

CONTINUING THE INTERIOR (ESTABLISHED 1870) AND THE WESTMINSTER (ESTABLISHED 1904)

VOLUME 44, No. 25

JUNE 19, 1913

WHOLE No. 2247

Nolan R. Best, Editor—156 Fifth Avenue, New York. Oliver R. Williamson, Publisher—509 South Wabash Avenue, Chicago. William T. Ellis, Editor Afield—Witherspoon Building, Philadelphia. The McCormick Publishing Company, Proprietors

Must I Join the Church?

"CAN ONE BE A CHRISTIAN WITHOUT JOINING THE CHURCH?"

Yes, to be sure. But what's the use of being that kind of Christian?

It is queer how industrious some people are in figuring religion down to the minimum. When a man joins a secret order, he comes in asking how many degrees he is going to be permitted to take. But the same man when he decides he ought to be a Christian is apt to insist on knowing the least requirement he can get off with.



There are two ways of looking at religion, and no man has seen all of it until he has taken both looks.

It is inevitable perhaps that the view of religion which shows biggest to an irreligious man is the guaranty side. The world is a puzzle of doubt and peril to everybody except a conceited fool, and when an ordinarily sane man hears religion promising him a safe conduct through the maze, he can't help being interested.

And if he believes the guaranty, business instinct naturally prompts him to inquire what is the lowest price for which this insurance of happiness and salvation can be obtained.

That is why so many people ask if they can't be Christians without being church members. Without church the price of salvation would be just that much less.

Of course, when it comes to that, there is nothing to tell them according to the Bible except that it is entirely conceivable that they can be Christian enough to be saved without joining the church.



But there is another look coming to them. This answer is true all right, but to let it go at that would be mightily misleading.

The church is something much more important than a first-class parlor car to carry to heaven ladies and gentlemen not too frugal to afford the price of the luxury. If it were merely that, a certain measure of respect would be due to economical souls willing to put up with ordinary day coach accommodations, along with the mass of other folks—or even to travel "blind baggage."

In fact, the church is nothing at all like a parlor car—long, narrow and contracted. Instead, it is round, high and vast like the dome of noon overarching the world. And far from being a place of lolling ease, it is a place of urgent call for labor. It demands not a fare for transit but a hand lent to a famous enterprise.

The church stands on the big proposition that the world needs Jesus Christ—that men have got to know about him before they learn to live in any sort of realization of what they were meant to be.

Here is where the other view of religion comes in. This is the angle that shows it, besides being a guaranty, as also a challenge.

And after a man has seen Christianity from that viewpoint, the question whether he has to join the church in order to be a Christian gets decidedly inane. The barb of the query suddenly is found sharpened at the other end:

If a man is a Christian, what excuse can he possibly have for wanting to stay out of the church?



The logic of the case begins with the premise that all men need Jesus Christ. Surely the man who has decided that he needs Jesus Christ himself is in no position to deny that.

And what is more to the point and still more impossible to deny—if Jesus wanted him for a servant and follower, Jesus must want other men just as much.

How is a fair man going to meet that? Is he going to attach himself to the Master for his own safety and then deliberately set up that it is nothing to him whether anybody else gets the same benefit?

Plainly no man can hold that ground very long without a shamed face. Just let him once acknowledge that he owes the slightest meed of gratitude to Christ for anything he has himself received, and he has proved that as a decent man he must take part in what Jesus wants done.

And the thing Jesus wants done is to have this religion of love and forgiveness and moral health spread to others. No man in his senses can question that.

Now, where are the people gathered who are working for that sort of thing? The answer is plain as daylight:

In the church.

Then if this is the same thing that you are bound to want and to work for, the church is the place for you to be too. What is the sense of calculating whether you can manage to stay out?

If you really want to do Christ's will in the biggest way possible, you will rush to get into the church as quick as you can.



Of course, there are excuses. People say the church asks too much; they can't take all of its creed or don't enjoy all of its ceremonies. Sometimes they raise a great argumentation whether the church is really doing the will of Christ. And finally they say they think they can do more in an independent way.

But none of this prismatic palaver, however much it glitters, stands the acid test for the real gold of honest reason.

As for ceremonies and creeds, the assorted denominations of the present-day church surely offer enough variety for a man to find what suits him without too prolonged search. And at this late day, there are mighty few churches of any name that are going to cramp a convert into conformity with either creed or ceremony if once they know he has set out with them to follow Jesus Christ.

The notion that the church takes liberty away from a man is moonshine fiction.

And as for the pretense that a man can serve Jesus better going his own private way alone, that is fiction thinner than moonshine.

The great purposes that move the race are accomplished by men acting in brotherhood—through the might of the many joined together. To hold that one can go alone and do more defies the experience of humanity.

He who stays out of the church deserts the mission of the Lord. He who comes in pledges himself to nothing else.

Yes, the church falters at times, moves at a snail's pace, bickers internally when it should be fighting sin, palterers with trifles when it should be swept with the surge of colossal enthusiasms.

But no cynic outside curling his lips at these follies will cure any of them.

Quit your own paltering, get into the ranks, lift the great banner yourself. You will see the church moving when you move.

You can be a Christian without joining the church—true; but not a Christian worth the being.

The Open Hearth

Bible in Colorado High Schools

For some time past I have noted with interest references to Bible study for high schools in North Dakota under the direction of Professor Vernon Squires. Colorado has been to the fore in this proposition. While a pastor in Greeley it was my privilege to be a member of the original committee to work out a scheme for Bible study in connection with the State Teachers' College at Greeley, the first thing of its kind ever undertaken.

What is now popularly known as the "Greeley plan" is being worked out in North Dakota in connection with the high schools, and is also about ready for introduction in Colorado. The most popular elective in the State Teachers' College at Greeley is the course in Bible study, as is shown in the fact that last year 250 enrolled, and about the same number this year, sixty of them being members of the Roman Catholic Church. Since coming to Longmont I have undertaken to obtain the application of the Greeley plan to the high schools.

The political machinery of Colorado's State Teachers' Association is more complex than in North Dakota, and it has taken us longer to get the course introduced and adopted in our schools. However, everything looks favorable to the adoption of the course at the next association meeting. We are giving special prominence to this question in our three state Sunday school conventions at Grand Junction, Rocky Ford and Greeley. W. A. PHILIPS.

Teaching Catholicism in Public Schools

Undeniable proof has come to my hand that the Catholics are teaching the doctrines of the Romish Church in at least two of the public schools of Chicago. In these two schools classes remain after school hours and are instructed by public schoolteachers in the catechism and in such doctrines as are required to be learned in order to be prepared for confirmation.

The plea made by the public schoolteachers who are doing this is that in this way the scholars are kept in the public school and can thus go on uninterruptedly with their studies to graduation, instead of quitting for a time and thus losing ground by going to the parochial school. The two schools where this thin edge of the wedge of Romanism is being inserted are the Cooper School, West 19th street, between Ashland avenue and Paulina street, and the Jirka school on 17th street, between Loomis and Laffin streets.

PRESBYTERIAN MINISTER.

Another Quotation

If Dr. Fox had seen Dr. Briggs' latest book before he wrote the letter lately published in *The Continent* he would undoubtedly have been glad to make another quotation from him, as follows:

"We must apply the same principles of criticism and interpretation to the creeds as to the Holy Scriptures. We cannot tolerate in the one case, any more than in the other, misinterpretation in the interests of any modern theories whatever. These creeds have their historic meaning, which we must either accept or reject. We cannot honestly accept them in form and reject them in substance."

ROBERT BARBOUR.

Pastors and Scientific Farming

As one acquainted with conditions in the farming districts of the eastern states—and they doubtless do not differ much from those in the western—the writer fails to appreciate much that has lately been published about the need of young ministers for the country being so well educated in the science of soils and other agricultural realities, and the "art of tilling God's good earth," that they may be able to instruct their farmer parishioners in these things and inaugurate reforms in agriculture and make it more attractive and profitable.

It fails to take into account the progress the farmer has made in these directions the past quarter of a century. Through the circulation of the agricultural journal, and bulletins sent out stately by the agricultural department

of the government, and lecturers from state agricultural colleges, and discussions in granges and farmers' institutes, and extended articles and criticisms in daily and weekly papers, farmers have become well informed in the science of soils and the needed composition of fertilizers for various grains and the benefits of rotation of crops.

As we write our attention is called to a well known city daily which has four pages devoted to the farm and its crops, with striking illustrations, and this is a feature every week not only of this paper but of many others. Many farmers have sent their sons to agricultural colleges and the knowledge there attained has later been utilized at home.

There is little doubt that most of the farmers of Pennsylvania, New York and New Jersey are better informed in respect to the science of farming than any candidate for the ministry could hope to be through a limited course of lectures on the subject during his seminary career.

Of course it is desirable that he should have a general acquaintance with the subject, as with every other, so as to take an interest in it and converse intelligently upon it, but as to being fitted to instruct the farmer how to farm, and what grains to raise, and how to feed the soil, it is neither practicable nor necessary. The attempt would frequently expose him to ridicule. W. P. W.

Makemie's Death and Burial

In the admirable article by Mr. Ellis on Makemieland in *The Continent* of May 15 a doubt is implied of facts which we had regarded as settled. The words are these: "There is an intimation that, inasmuch as the names of the undertaker and physician who cared for Mr. Makemie at the end are not found in the Accomack records, perhaps he was on a visit to Boston when he died. This, like other moot points, will surely be made clear in good time."

After years of painstaking research into all that concerns our founder, I want to state that there lingers no uncertainty as to where Makemie died and was buried. Careful investigation settled the question before, but singularly the Boston mare's-nest was sprung while the work for the Holden's Creek monument was in progress. Everything stopped until Dr. McCook and his helpers looked into the matter thoroughly and secured incontrovertible proofs.

1. There was not a scintilla of evidence for the Boston guess.

2. There is no hint anywhere that Mr. Makemie was ever in Boston but once—in 1707, the year of his arrest and persecution in New York. There is not the shadow of possibility that he was back in New England in 1708, the year of his death.

3. It would appear that Mr. Makemie's health was broken by his persecutions and exposures and wrongs connected with his trial. He speaks of a "tedious illness," and he was to fade away at about 50 years of age.

4. The writer was fortunate enough to interview two living witnesses not long before they died, aged but clear in mind and definite in details—two survivors who had grown up among the contemporaries of Madam Ann Makemie Holden, daughter of our pioneer, in a community that knew all about the Makemies. The old brick inclosure and the broken tombstones were familiar objects to these unimpeachable witnesses. Thus we heard directly from Madam Holden's own neighbors.

5. That Dr. Charles Barrett and the undertaker, William Coman, are mentioned but once on the Accomack records (here in connection with their charges for services to our founder), proves nothing. Other Virginians of that day—like many Virginians of today—are not mentioned upon the court records at all. But we found the family names of Barrett and Coman in the traditions of the people.

6. But were there no other evidence, the will of Mr. Makemie is evidence all sufficient. The will was made and witnessed on the 27th of April, 1708, and probated on the 4th of August following. Of course he had died between these two dates. Now who affixed their signatures to the will of the dying man as witnesses? Bostonians? No, it is attested by six of his Accomack neighbors, prominent citizens of Virginia.

All this is impregnable. The Presbyterian Historical Society, thoroughly convinced, hesitated no longer and went on triumphantly in the erection of the handsome memorial at our

pioneer's home on beautiful Holden's Creek. There Francis Makemie and wife and daughters sleep. L. P. BOWEN.

Must Religion Be Relegated?

In answer to this question, asked in *The Continent* recently, reference is only necessary to the season just closing in the boys' department of the Minneapolis Y. M. C. A.—or in many other associations for that matter. The boys of that department are organized in clubs of ten each, with officers, business meetings, dues and the accompanying paraphernalia; and with an honorary member who is the club leader—an older boy or young man. These clubs compete with others of their same class in gymnasium work, club attendance and Bible study. Next year it is planned to include school standing.

The boys who came to the gymnasium remained for the Bible study class. The attention given during the study period would have shamed many a Sunday school class. The leaders were not primarily athletic heroes, although they were interested in what interested their boys, and while the boys saw their leader principally in the Bible study period, they were loyal to him and regarded him with as much hero worship as if he had been their favorite baseball pitcher or star track man. And when the final banquet was held the toasts given by the boys did not glorify their athletic victories, but rather recalled with a wealth of real sentiment the friendships that had been made, with a realization at heart of the real spirit of the Y. M. C. A.—equilateral development as expressed in the motto of which the emblem of the triangle is typical, "And Jesus increased in wisdom and stature and in favor with God and man."

But a more direct answer to this question is found in the observance by the department of the week preceding Easter as decision week. A month before the leaders at their regular meeting had begun to plan for it, and kept it close to their minds and hearts. Each one presented to his boys the question of "decision" in the manner that seemed most advisable, with a passion to set before the boys the ideal of Christ compellingly, simply and with particular appeal to the strength of manhood. The Christian life was presented naturally, without undue emotion or persuasion beyond the simple portrayal of the ideal to the boys. Cards were given out and in one class were returned by every boy present.

That the class was not composed of other than real boys is shown by the fact that it won by a good margin the gymnasium events of the season, and one of its boys, whose decision to lead the Christian life was one of deepest effect on his life, was the highest individual winner among the entire 300. In order to make a class of boys of 17 to 19 years a success is it necessary to relegate religion—real religion—to the background, to a place below athletics? D.

Should It Have Been Omitted?

I wish to enter protest against the use of the columns of *The Continent* for the publication of any story—or other article—that glorifies tobacco smoke. There are thousands of parents, readers of *The Continent*, who are doing their best to keep their sons from forming the habit of smoking. One of the worst obstacles to their success is the example of preachers who smoke. But to have such an interesting story as "Bradford Horton, Man" at the very climax of interest exalt a "well-worn pipe" as the source of comfort to the missionary hero—it's too much for my blood. The story has doubtless been read by thousands of young people. We subscribers expect the influence of *The Continent* in our homes to be the best that can be had for the money. Why should it not be so?

GEORGE H. PATCH.

"The Fly in the Ointment"

Too bad to have a periodical as good as *The Continent* spoiled by small things. In the closing chapter of the serial, "Bradford Horton, Man," he is represented as smoking an old black pipe, and he a most remarkable preacher, too! Is there no way for a man to drive away the blues except by producing a blue cloud whose odor is so disagreeable to so many people that even soulless corporations make provision for the separation of smokers and other