



JANUARY 15, 1914

Going Up Kingdom Come Creek

WILLIAM T. ELLIS

What Will You Be, Boys?

EDITORIAL

The Presbyterian Church and Social Service

CHARLES STELZLE

How Parents Can Help Teachers—Alice C. Fuller  
President's Son-in-Law Caught "Playing Bear" (Picture)

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# THE CONTINENT

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## Deciding "What to Be"

"WHAT ARE YOU GOING TO BE WHEN YOU GROW UP?"

No question is oftener asked a boy than that. None does he get less rational help to answer.

A lad's choice of a life occupation his older friends usually consider either the vagrant happen-so of some chance fancy or else a compulsion of fate. In either case the matter is treated as quite beyond reach of the reason, experience and counsel of his elders.

But is this sensible? Boys have been choosing occupations through a good many centuries, and some of them in manhood have regretted their choice and some have been glad of it. Have then neither those who chose right nor those who chose wrong learned anything of use to boys today up against the same old question?

Reflections of this sort make some people skeptical about this tradition that a lad must be let alone while he wrestles with "What shall my occupation be?" These people don't want to interfere, but they think there's a chance to give the boy some sympathetic help.



Moreover, they are coming to think that the particular channel through which help in this matter can reach a young man most simply and effectively is the church in which he has been brought up.

The church ought to be a true parent toward its young people, and therefore tremendously interested in what they are going to do with the lives it has nurtured. It also has the long look and the broad look and the high look which enable it to judge life values on a big scale of fact and truth.

That explains why among Presbyterians first and now among other Christians as well there has developed the idea of observing in local congregations "vocation day." A good many congregations are planning for such a day some Sabbath in February.



Whether the day thus observed does anybody any good or not will depend, however, most largely on the feeling toward it of young folks who are just now at the vocation-choosing stage of life. What will they think about it?

It is much to be feared, unless there's precaution taken, that they will classify the whole proposal as a new scheme to crowd on them under disguise special pleas for the ministry and missionary service.

If "vocation day" is so interpreted generally, it will not accomplish much. Christian young men are usually willing to listen respectfully to arguments for the ministerial calling, but they'll hardly be impressed by appeals which seem to hunt them round the bush of smooth evasion. If that's what's meant, call it "ministry day."

"Vocation day," therefore, must be taken up, if at all, as a token of the church's honest concern for all kinds of good work in the world—not as an expedient to supply its own necessity for special professional service.

To be really useful to the mass of young life under its influence, the church needs, not simply on one day but on the whole year through, to deal with the whole vocational problem on general and continuing principles—principles that will apply to so-called secular occupations as well as "religious callings."



Are there such principles? Indeed there are. Or, to speak more accurately, there is just one principle which is able, sincerely accepted, to make any occupation Christian. Here it is:

*A conscientious youth ought to choose for his lifework that form of occupation in which, considering his powers, he believes that he can best serve the world, considering the world's current needs.*

This comprehends the lifework of artisan and business man as unaffectedly as the lifework of teacher and preacher.

Any observant lad can see that the world needs men to build houses and men to sell food and clothing. When he looks at these social necessities, the first question for him is whether he has the knack of doing either of those things especially well. Next after that, as far as he can see, is there at the hour of his decision special want of men to do for the world these services? Out of those two considerations he must say if he will or will not turn carpenter or merchant.

This leaves out of court all consideration of the money he can make. The effect is to resolve the whole issue into a matter of service. And being so resolved, the choice of an occupation becomes essentially a religious matter, for service is at the core of religion.

Under this apprehension one can as honestly look for God's guidance if his disposition is toward so-called secular work as if he favors the professional work of the church.



And it is from this very same platform that a boy properly comes up to the question of being a minister of the gospel.

There can't lawfully enter into that choice any calculation on money, pro or con. It can't be decided by ambition. Going into the ministry, moreover, is not the sign or goal of superior spiritual consecration. Consecration of the finest quality can go just as readily into other lines of labor—professional, commercial or industrial.

The young man who truly wants to serve God in the world is indeed bound, somewhere along the way, to consider the ministry as a possibility for himself, for the church undoubtedly needs more ministers. But he must consider it from this same dispassionate plane whereon he searches the whole horizon of life's duty: "Am I fitted by the endowments that God has given me to meet the needs of the church as pastor and preacher?"

And the reasonable answer to that question is not to be found by privately brooding over optimistic imaginations of his own future, but by studying, in the broadest scope open to him, the demands which the church makes on its ministers, and by putting himself to the most rigid tests at the bar of his own judgment and the judgment of judicious friends.

It is a terrific thing to settle—this occupation question—and if a young man ever means to deal with anything in life on the basis of unsparing reality, he must surely begin with unsparing reality here.



The church will not suffer by pivoting on this matter-of-fact question of service the choice of its young men touching the ministry.

In times past men have entered the ministry, as other learned professions, because it gave them a standing of superior distinction among their fellows. Or else they thought it holier.

The fiction of both of those conceptions has broken them down. The church is forced back to the place where it has only one thing to say in behalf of the ministry—it is a place of superior service.

Emphasizing that will bring the church the men who have in them the biggest serving stuff. That is the sort God really calls.

## The Open Hearth

### The Protest of a Colored Minister

In The Continent's editorial, "Balance Sheet for 1914," one paragraph reads: "What gigantic men they will have to be in the ministry and laity who command the heedless, sensual throngs of the cities for Christ, who persuade the myriads of selfish Christians to surrender totally to their Master, who shame bigotry, injustice and avarice out of the church!"

I notice that while desiring to drive out of the church "bigotry, injustice and avarice," you have not one word to say about race prejudice, which is as great an evil as any of those that you have mentioned, and with which the church in the United States is tainted almost to rottenness. What is the matter with the men in our pulpits? What is the matter with the men who sit in the editorial chairs of our religious papers and magazines? Why is it that they ignore this subject entirely, or when they touch it, touch it in such a way as to reveal the cowardly spirit that lurks behind it?

Race prejudice is one of the greatest evils that curse America today, and one of the evils that run directly contrary to every principle of Christianity, and is in direct violation of the spirit of Jesus Christ, who came to break down walls of separation and to make us all brethren. And yet the church is so full of the world-spirit and so lacking in men of moral courage that it is only very rarely that we hear one word in condemnation of it, either from the pulpit or the pew. Yes, we need "gigantic men" in the ministry and in the laity—not necessarily giants in intellect, but moral and spiritual giants—men of conviction, men of courage, men who are not afraid to be true to Jesus Christ, true to the great principles of his holy religion.

As long as the men in the pulpit and in the pew are more concerned about what men think of them than what God thinks of them, things will never be any better. The first great requisite on the part of the church—on the part of the pew and the pulpit—is obedience to Jesus Christ, loyalty to Christian principles whatever the consequences personally may be. Whenever the church reaches the place where it is willing to say, and to say truthfully, with Peter and the apostles of old, "We must obey God rather than man," there will be no lack of power. The evils of which you complain and the evil of which I complain will then be driven out of it entirely or be greatly reduced in their power and influence within it. What our lamented Maltbie Babcock says in his little poem "Be Strong" is well worth remembering:

"Be strong!

Say not, The days are evil. Who's to blame?  
And fold the hands and acquiesce; O, shame!  
Stand up, speak out, and bravely, in God's name."

I hope that the cowardly silence on the part of the pulpit and the religious press on this subject of race prejudice will some day have an end.

FRANCIS J. GRIMKE.

### A Wider Range for Preaching?

George H. Patch assumes that the only preaching is the teaching of the Bible. He is wrong. Preaching is discussing of life and life's problems in the light of the Bible. This is what makes it necessary, important and ever living. The Bible is not the preacher's only subject or theme. It is here that so many Christian people and preachers have made a grievous error. The progressive preacher has urged civic reforms, he has advocated clean streets, electric lighting and sewerage systems, decent housing of the poor, just wages for all, etc., and the conservatives have shouted "Why do you preach about these things? There isn't a word about them in the Bible." These literal interpreters have a great deal to answer for. It is the preacher's business to preach the great principles of progress and reform. As long as anything needs to be done and as long as anybody needs to be inspired in doing it, so long will it be necessary to have Luthers, Savonarolas and Calvins in the pulpits, inspirers and idealists and dreamers, to proclaim the gospel of Jesus Christ. Or shall the church leave the discussion of these vital phases of life to the outsider? Shall the church be put to shame

by such intellectual giants as Bernard Shaw, Oliver Lodge and Professor Eucken? Shall we be equally guilty with Germany in persecuting such spiritual and moral heroes and leaders as Carl Jatho, Carl Koneg, Arthur Bonus, Dr. Traub and their kind? Those of us who love the truth cannot think so, and perhaps if some of the conservatives would read such epoch-making books as Professor Walter Rauschenbusch's "Social Crisis" they would not be so cocksure that preaching needs to go to seed. Of course, if all we are to preach is that which is considered verbally inspired—and that only—we will go to seed in a very short time; in fact, on that basis hundreds have gone to seed both in the pulpit and in Sunday school teaching.

We are in a crisis. What we need in the present hour is an impartial hearing, the enjoyment of free speech, a study of other people's views even if they do not coincide and harmonize with ours. Will we listen to preachers and teachers who give us the truth as they see it in the Bible and in life? Welcome it in the pulpit, in the schoolroom, on the lecture platform or in any other place we come in contact with it. The truth will never go to seed.

A. B. VON DER LIPPE.

### Right Prayer Meeting Atmosphere

Your symposium on the prayer meeting was tremendously interesting to me. From childhood I "had the habit," formed in a Presbyterian church in an Eastern state, where stereotyped prayers were made by three very old men. I did not know of any other type of prayer meeting. So, moving to the Middle West, on stepping into prayer meeting I had the shock of my life, but, after thirty years and many changes, this remains my ideal. First—it was a very friendly place. Women and children took part as unconsciously and simply as friends met together should naturally do. Under God this church was made and trained by a saint, who had genius for training workers and a talent for being a friend. Naturally this prayer meeting was popular. There is really a very keen zest in the touch of thought upon

thought, of life upon life. It is at base the power which draws men and women into lodges and clubs; why not into the people's meeting of the church, as Dr. Cuyler loved to call the prayer meeting?

This experience was before I knew the splendid methods of the C. E., but the spirit is exactly the same. Opportunities of service mean opportunities of growth. I have seen amazing development of latent ability, deliverance from self-consciousness and shyness. The ability to think on one's feet and speak briefly to a point is well worth while and it is catching, without doubt. I should seek always the voluntary expression in thought and prayer of the average person and the beautiful democracy of the Holy Spirit. It is manifestly a gain that as many as possible enter into the freedom of expression. The best training school to date for Christian work and expression is the C. E. society where these methods are used.

M. O. W

### Outsiders Don't Wish to Vote

The Continent has recently asked editorially: "Is congregation plus church necessary?" It is a question which I've often wondered that no one tackled. Such confusion—two congregational meetings; in one only members vote; in the other those who contribute to the pastor, etc. Why not ask for a symposium on the question? I believe few outsiders really want to vote, but some church leaders think to curry favor with the world by letting them in. I read once of some Y. M. C. A. boys who approached a business man of means and felt they must present the material side of the Y. M. C. A. This man cut them short by saying: "It is the religious side that appeals to me." I believe the world wants the church to manage its own business.

B. C. MEKKER.

—The Japanese church in Mukden, Manchuria, was without a pastor for six months, yet when Rev. A. V. Bryan visited it four men and four women were presented for baptism. This is one church where the absence of a pastor makes little difference.

## A Challenge to the Church!



One of America's greatest manufacturing concerns gladdened the New Year with the remarkable announcement that it would distribute Ten Million Dollars of profits during the year 1914 among its employees. Further it will raise its minimum wage to

\$5.00 per day. This Company says in part:—

"It is our belief that social service begins at home. We want those who have helped us to produce this great institution and are helping to maintain it to share our prosperity. We want them to have present profits and future prospects."

In the face of this unprecedented action involving 26,000 employees, will the Presbyterian Church be terrified over the task of gathering together, not for annual distribution, but for a permanent income-producing fund, Ten Million Dollars, where-with—in the day of their old age—to pension those

"who have helped her to produce and maintain the great institution of the Church."

How long will the Church lag behind secular concerns that are practicing what she preaches?

### Ministerial Relief and Sustentation Of the Presbyterian Church in the U. S. A.

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