

The Church at Work

The churches of Atlanta, Georgia, are showing the country what can be done by organized Christian effort. They first bought space in local papers and attacked wrongdoing in paid advertisements. When the papers closed their columns they resorted to pamphlets—the citadel of free speech—and now they are starting a weekly paper of their own.

The following is a specimen pamphlet:

The Evangelical Ministers' association of Atlanta, in the fall of 1911, appointed the executive committee of the Men and Religion Forward Movement. It has fifteen members, appointed for a certain term, nine of whom are laymen, six ministers, representing the Methodist, the Baptist, the Christian, the Lutheran, the Presbyterian and Episcopal churches.

Its purpose is to provide machinery for the co-operation of the churches in any line of work that the churches may undertake to advance the Kingdom of God. It has proved effectual.

Since its inception, that co-operation has caused the closing of the "red-light" districts in Atlanta and other cities.

It provided shelter and clothes for the unhappy inmates of the houses who would accept these when the houses were closed.

It led the state to build the Georgia Training School for Girls, where forty-two girls are now living in a home valued at more than forty thousand dollars, but whose real value can not be estimated, so great is the good now being done by it.

That co-operation opened a home in Atlanta for girls without work and girls whose wages are too little to meet their needs, where sixteen girls are now living.

It caused Felton county to open a decent place of detention for incorrigible women.

It brought about the study of conditions among convicts in Georgia, leading to a more humane treatment of prisoners and the beginning of a change that will eventually remodel the prison system of Georgia.

It led the legislature to enact the probation law, enabling judges and probation officers to save first offenders from becoming habitual criminals.

It began the daily vacation schools in Atlanta. These things have been done not by dictation, but by learning the facts and laying them before law-makers, public officials, and citizens and asking them to consider them in the light of the teachings of Jesus Christ.

One of the methods used was publishing The Men and Religion Forward Movement bulletins in the Atlanta Journal and Constitution in the form of paid advertisements.

The facts so published as to the fight made on Chief Beavers for obeying the law delayed the disgrace of his removal for nearly three years.

And the public had begun to learn that every beer saloon and locker club in the capital of Georgia and throughout the state are breeding anarchy and hate by their contempt for law.

People saw the fight in council, the defeat for the first time of the efforts of many clubs to get license. True, it was all later undone by trick and trade, but even little children learned the disgrace of the liquor traffic being protected by public officials paid to end it.

The legislature met and was in the midst of the fight to end the near-beer saloons and locker clubs. Chief Beavers was closing locker-clubs. Members of locker-clubs brought charges against him. Members of locker-clubs were to try him.

At this juncture, the Atlanta Journal and Constitution closed their columns to the bulletins.

The editors of those papers say the bulletins libel and injure Atlanta.

The Atlanta papers have made a mistake. Many people have been misled. Yet papers and people have had Atlanta's good at heart.

We ask you to consider co-operation.

A cotton mill is a marvel of this.

First, the agreement of stockholders, the investment; then the building and assembling of the machinery fitting together to the fraction of an inch; every cylinder and piston, every cog and wheel, every band and belt, every loom and flying spindle must work together.

But a handful of emery dust thrown by a malcontent into the machinery will put the whole

plant out of business. First, knocks are heard. If all is not at once stopped until the gritty stuff is removed, the damage is only the greater.

The foreign substance must be taken out before the mill can turn out goods.

A city is only a great manufacturing plant. Men's minds meet. They pool their all. They build a city.

Happiness is to be its finished product.

Each alley, each street, each block, each store, each factory, each paper, each school, each home, each man, woman and child are the living works; they must move together; they must act in unison as one.

When injustice, lawlessness and greed are thrown into the city's life, like the emery dust in the mill, they cut and mar the parts, however perfect; jolts and jars begin, and, in the end, come misery, pain and shame; the longer the foreign substance remains, the vaster the ruin, the greater the repairs that must be made.

Atlanta is the best of cities of her size.

But elements have been thrown into her heart that mean her undoing unless removed.

If leaders in her social and business life condone law-breaking—

If they defy the law—

If they connive at destroying a public official because he has obeyed the law—

If other officials are forced to believe that fidelity to a trust means loss of place in the capital of Georgia—

What is the end?

The churches of Jesus Christ would not attempt to direct the political life and the law-making of our city and state. Neither would they permit the executive committee to do so in their name.

But the churches are in the city's life to give light.

If that light discloses wrong, let us remedy it before it is too late.

Think not to cure the trouble by putting out the light.

The churches' purpose is to spread Christianity.

Christianity is conscious co-operation with God.

Never yet has it hurt a city. But every city without it is doomed. It can not compromise with crime. It will never condone wrong.

Atlanta is a Christian city.

Let us get together and get the sand out of the machinery.

Breaking honest public officials—

Muzzling the churches—

What think you?

These are out of place, are they not?

Shall they go or stay?

We can not be silent.

"We are witnesses."

Christ calls:

"Follow me."

EXECUTIVE COMMITTEE.

Billy Sundayisms

[Rev. William A. Sunday, the noted evangelist, is now conducting a series of revival meetings at Omaha, Nebr. Below are a few of the bright sayings in which his sermons abound.]

I want to strike a deathblow at the idea that being a Christian takes a man out of the busy whirl of the world's life and activity and makes him a spineless and effeminate proposition.

Running away from the world in order to be good makes religion a matter of place and observance.

Religion does not consist in doing a lot of special things, even though these special things be good things, but in doing all things in a special way.

Men will gladly draw their check for \$10,000 to establish a children's hospital and see nothing in the fact that the money came out of \$200,000 made from a system of child labor which crushes more children in one year than the hospital will heal in ten.

We have a type of men who will not sell you poison while you are looking at him, but will sell adulterated food that will people 2,000 miles away.

Somebody needs to say it so loudly that it will be heard around the world that Christianity is a

religion, not only for the private life of a man, but a religion to be translated into every nook and corner of his life, public as well as private.

Trying not to be bad is about the most difficult and trying job in the world.

Jesus did run around with a very common sort, but when He left them they were not quite so common as they were before He met them and that is the acid test of your religion.

When once a man's soul has been saved it is a good thing for him to say, "What shall it profit a man if he save his soul but the whole world is lost?"

A midget in mind and a midget in character is like a carbuncle.

God likes to see a man leave the cellar and go to the roof garden of life.

Those who borrow trouble never get a chance to pay it back.

Manhood and womanhood does not depend on muscle. Apparent size is one thing, real size is another. If you don't believe it, try to stop a hornet with the end of your nose when he is going a mile a minute.

One hundred years from tonight what difference will it make whether you are rich or poor; whether learned or illiterate!

It is bigger to sit in a church than it is to line up with the bunch at some bar with a French plate glass in front.

It is a serious mistake for parents to want their children to be reproductions of themselves. Don't think they have to be like you; one of you is enough.

You can keep a cow alive on potato peelings but she won't give any milk, and when a cow stops giving milk her mission in life is at an end. You don't keep cows for company.

Wish I could sentence fifty of the popular writers of today to the penitentiary for the stuff they write.

Many young people are good in the beginning, but they are like the fellow that was killed by falling off a skyscraper—they stop too quick.

The newspaper today is a better college than Abraham Lincoln had—just the newspaper.

After all has been said religion is the measure of concern of men—it's the real base line of character. Many may revile it, but in their hearts men feel that in religion life finds its highest expression.

Beauty may please us, truth may strengthen us, but goodness commands us. A genius charms us, a philosopher instructs us, but a saint feeds us.

Christianity has always been a personal religion. Jesus was no organizer like Caesar or Mohammed. He formulated no plans. He founded no ecclesiastical system.

Men may dent the historical Christ or the metaphysical Christ and leave only the ideal, and they still have to reckon with a power of the first magnitude.

There are multitudes of people who select from the Bible what they personally like; they can codify God and eliminate what they don't like.

Multitudes of people will not do things unless they personally desire to do them. They don't wait to think whether their doing them makes it harder for somebody else to do right.

The element of failure is not confined to religion. Ninety-five per cent of the business men fail; 75 per cent of the lawyers abandon their profession; 60 per cent of the doctors fail to make good. I think it is due, as in religion, to lack of systematic work and no personal application.

The fellow that tells me that he can live a Christian life outside a church I have no use for. I have no faith in him. He can't.