

children on one side should be educated and the children on the other side condemned to the night of ignorance. I shall assume no such responsibility. I am anxious that my children and grandchildren shall be educated, and I do not desire for a child or grandchild of mine anything that I do not desire for every child in the world. Children come into the world without their own volition; they are here as a part of the Almighty's plan, and there is not a child on God's footstool that has not as much right to all that life can give as my child or your child. Education increases one's capacity for service and therefore enlarges the reward that one can rightfully draw from society.

There is no reason why every human being should not have both a good heart and a trained mind; but, if I were compelled to choose between the two, I would rather that one should have a good heart than a trained mind. A good heart can make a dull brain useful to society, but a bad heart cannot make a good use of any brain, however trained or brilliant.

When we deal with the heart we must deal with religion, for religion controls the heart, and, when we consider this we find that the religious environment that surrounds our young people is as favorable as their intellectual environment. As in the case of education, lack of appreciation may be due in part to lack of opportunity to make comparison. If we visit a country in Asia where the philosophy of Confucius controls, or where they worship Buddha, or follow the prophet, or observe the forms of the Hindu religion, we find that, except where they have borrowed from Christian nations, they have made no progress in fifteen hundred years. Here, all have the advantage of Christian ideals, and yet, according to statistics, something more than half the adult males are not connected with any religious organization. Some scoff at religion, and a few are outspoken enemies of the church. Can they be blind to the benefits conferred by our churches? Security of life and property is not entirely due to criminal laws, to a sheriff in each county, and to an occasional policeman. For every person made honest by conscience an hundred are made honest by law; for every one kept in the straight and narrow way by fear of prison walls a multitude are restrained by the invisible walls that conscience rears about us—walls that are stronger than the walls of stone.

Law is but the crystallization of conscience; moral sentiment must be created before it can express itself in the form of a statute. Every preacher and priest, therefore, whether his congregation be large or small, who quickens the conscience of those who hear him helps the community. Every church of every denomination, whether important or unimportant, that helps to raise the moral standards of the land benefits all who live under the flag, whether they acknowledge their obligations or not.

But lack of appreciation on the part of those outside of the church would not concern us so much if all the church members lived up to their obligations. Let me ask those not members of the church to pardon me for a moment while I speak to church members—to everyone who is connected with any branch of the Christian church. How much is it worth to one to be born again? Of what value is it to have had the heart touched by the Saviour and so changed that it loves the things it used to hate and hates the things it formerly loved? Of what value is it to have one's life so transformed, that, instead of resembling a stagnant pool, it becomes like a living spring, pouring forth that which refreshes and invigorates? What is it worth to the Christian, and what is it worth to those about him, to have his life brought by Christ into such vital living contact with the Heavenly Father, that that life becomes the means through which the goodness of God pours out to the world?

But I go a step farther and ask whether the church as an organization—not any one denomination but the church universal—appreciates its great opportunities, its tremendous responsibility, and the infinite power behind it.

Take your Bibles when you go home and turn to the concluding verses of the last chapter of Matthew. Note the use of the little word ALL four times in a few lines. It is the last conference that Christ has with his followers; it is after His crucifixion and resurrection; it was His last word to them. He told them that all power—not some power but all power—in heaven and in earth, had been given into his

hands; He sent them out to make disciples of all nations—not of some—but of all; He instructed them to teach all the things that he had commanded; and He concluded with that wonderful promise; "Lo I am with you always, even unto the end of the world." Is there any other organization with such a commission back of it?

Here is a gospel intended for every human being; here is a moral code that is to endure for all time; here is a philosophy of life that fits into every human need; and back of these is all power in heaven and in earth! Does the church realize that God has given into its keeping a solution for every problem that can perplex a human heart or vex the world? Does it realize that it has not only A solution but the ONLY solution of all problems?

If I mistake not there is more unrest in this country than was ever known before, and the world is nearer to the verge of chaos than it has been in centuries. Let me call your attention to some of the problems that press upon the church for solution—not all of these problems—but three only.

First, the labor problem. Is there any Christian who does not see increasing class consciousness among the members of two great classes known as capitalists and laborers? Is there any Christian who does not note a seeming solidifying among the members of these two classes as if they looked forward with a vague dread to what they regard as an irrepressible conflict? Can any Christian regard the future as entirely bright unless capital and labor can be brought together in harmonious co-operation?

All desire that the laborer shall give to society the maximum of his producing power, but can he do so if he is not a willing worker? All desire that the employer shall be at his best in organizing and directing ability, but can he be unless he is a satisfied employer? How can we fill our land with willing workers and satisfied employers except by the application of the doctrines of the Man of Galilee?

The church believes in God, and it believes that the God who created the employer created the employee; the church believes in Christ, and it believes that the Christ who died for one died for the other also; the church looks forward to the coming of an universal brotherhood and it believes that this brotherhood will include both those who work for wages and those who pay wages. Is not this problem sufficient to challenge the supreme attention of the church? If not the church, what organization can speak peace to the industrial world?

Another domestic problem, not so old and not so hard to solve I trust, but irritating while it lasts, is presented by the profiteer.

I do not know whether you have any profiteers in your community; if you have not you ought to advertise the fact. An hundred millions of people are looking for just such a town to live in and, so far as I know, you will have no rival. We have some profiteers in Nebraska and, if they can invade the precincts of that great commonwealth, what state can hope to escape this plague. In one Nebraska city a clothing merchant, who sold on installments, was charging ninety-seven dollars and a half for suits of clothes that cost him thirteen and a half. In another city a shoe merchant was making an average profit of eighty-six per cent. That you may understand this let me explain. It means that, whenever he received a dollar and eighty-six cents for shoes, he would put one dollar of the dollar eighty-six cents aside and thus address it: "Dollar, out of you I must pay the farmer who raised the animal that furnished the hide; out of you I must pay the tanner who converted the hide into leather; out of you I must pay the factory that converted the leather into shoes; and out of you I must pay all who helped to carry the hide from the farm to the tannery, from the tannery to the factory and from the factory to my store. Now, dollar, if you pay all these others for the work they have done I'll pay myself the other eighty-six cents for handling the shoes out over the counter to the customer." That is profiteering on a small scale—I say on a small scale because much of the profiteering is on a larger scale. Some of the corporations have made returns to the Treasury Department at Washington showing a profit of one hundred per cent, some one thousand per cent and some have gone to three, four and even five thousand per cent.

Last fall we had a coal strike at the beginning of winter. The mine workers complained that living expenses were rising faster than

wages and asked for more pay. The mine owners refused their demands and the nation was threatened with a shortage of fuel. We now find that some three hundred of those coal companies were making large profits, some five hundred per cent, some a thousand per cent, some fifteen hundred per cent and four of them reported that, after paying all wages and other expenses, they collected a profit of two thousand per cent on their capital—and this profit was collected during the war when young men were leaving college and offering on their country's altar their preparation for life; when mothers were giving up their sons on whom they hoped to rely in their declining years, when wives were taking upon themselves a double duty and when fathers were leaving their children. It was when the people were paying taxes such as they had never paid before, and loaning money to the government on a scale never dreamed of before. When the nation was straining every nerve to do its part in the biggest war the world ever knew; these corporations, engaged in handling a necessary of life, were shaming the highwayman by their practices.

I was so impressed by the gravity of the situation that I laid the matter before the Presbyterian General Assembly when it met in Philadelphia last spring. I suggested that the churches ought to take the lead in arousing public sentiment against the crime of the profiteer and pointed out that these men will be sent to the penitentiary some day and that it will be embarrassing to have a sheriff enter a prominent church and take a prominent member from a prominent pew and show that he has been stealing from all the rest of the congregation. I argued that we should drive all the profiteers out of the Presbyterian church so that, when they go to the penitentiary, they will not go as Presbyterians. There should be no Presbyterian ward in the profiteer prison.

I also brought the matter to the attention of the Methodist General Conference and would have been glad to go before all the other churches, but about this time the parties began to hold their national conventions and I thought that they might do something to protect the people from the greed of the profiteer.

I went to the Republican convention first—not because I had more faith in that party but because it met first. I urged the adoption of a strong plank against the profiteer and expressed my willingness to take such a plank to the Democratic convention and ask for its adoption. I thought we might be able to unite the two parties on this proposition and drive the profiteer out of the country. You can imagine my disappointment when I read the Republican platform and found that the plank against the profiteer was the shortest plank in the platform. It contained but one sentence and that sentence contained but eighteen words, and they did not mean anything. I was disappointed but could understand the embarrassment under which the party labored.

It is much easier for a party to punish wrong doing in the opposite party than among its own members. I heard a story thirty years ago that illustrates this embarrassment. A man went into a clothing store and, when the merchant was not looking, put on a coat and ran out. The merchant caught sight of him as he went out the door and shouted, "stop thief," but the thief did not stop. Then a policeman joined in the chase but still the thief did not stop. Finally, the policeman drew his revolver and shouted: "Stop, or I will shoot." The merchant became excited and, grabbing the policeman, protested: "If you do shoot, shoot him in the pants, the coat belongs to me." That was the trouble at Chicago. Nearly all the profiteers were there, as delegates, or in the gallery or at the Blackstone. Of course, the convention was embarrassed—any convention would be under the same circumstances.

Then I hurried out to San Francisco, confident that our convention would give to the consuming public that protection which the Republican convention had refused to give. I prepared a plank against the profiteers, proposing remedies which seemed to be adequate but the resolutions committee turned the plank down. As committees do not always reflect the sentiment of conventions I took the plank before the convention and the convention turned it down even more emphatically. It seemed as if all the profiteers who were not at Chicago had reached San Francisco before I did, and some of the big ones were at both places.