

THE RECRUITS SERIES II

Vol. I.

MARCH 1907.

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**The Claims of the Ministry
on Strong Men**

—President Henry Churchill King

Estimates of the Recruits
Movement

Statement of College Presidents
and Prominent Ministers

Editorial

The Recruits Series (a magazine for students
interested in the Christian Ministry.)

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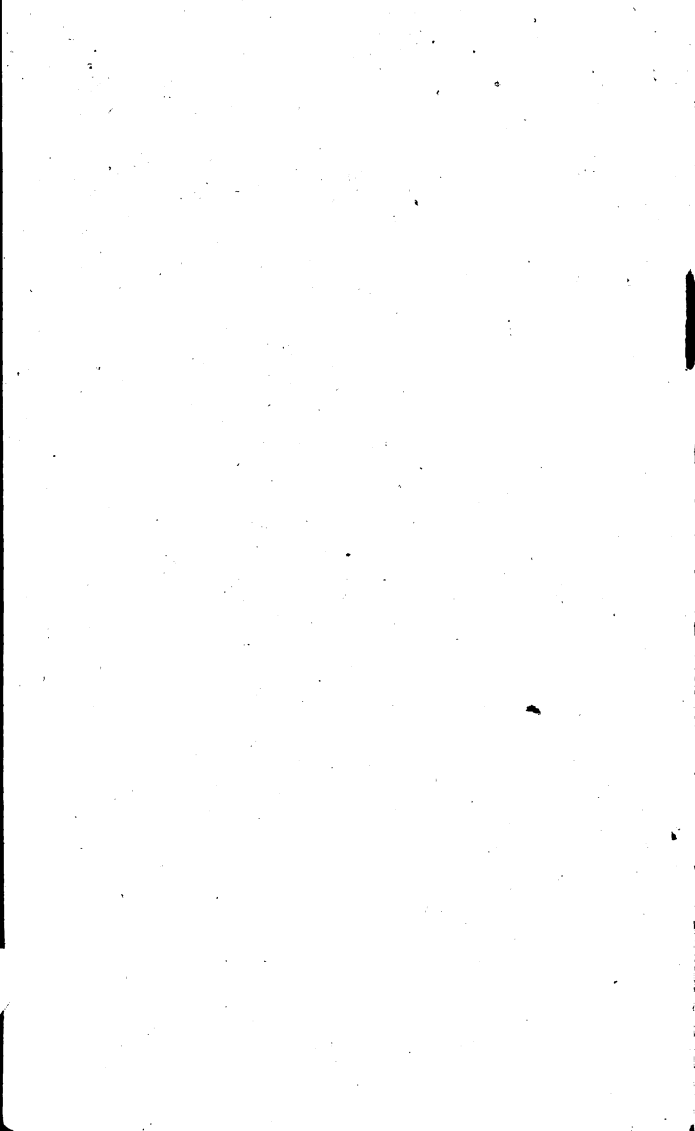
THE STUDENT RECRUITS FOR THE CHRISTIAN MINISTRY

2223 Atherton Street, Berkeley, Cal.

Annual Subscription, 50c.

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COMING NUMBERS OF THE RECRUITS SERIES.

APRIL.

I. A CHAPTER FROM A MINISTER'S LIFE.

Actual experiences from the pastorate and practical suggestions as to the possibilities of service for future ministers.

CHAS R. BROWN, author of *The Social Message of the Modern Pulpit*.

II. THE RECRUITS ESSENTIAL.

A study of the main motive.

JOHN WRIGHT BUCKHAM, author of *Christ and the Eternal Order*.

Other valuable matter.

MAY.

THE AMERICAN LAYMAN ON THE CHRISTIAN MINISTRY.

Views of the opportunities of the ministry as seen by leading men in other vocations.

THE RECRUITS MOVEMENT IN AMERICA.

Announcement of its progress and plans.

The Recruits Series for 1907-8.

Will contain a systematic treatment of the important phases of the modern ministry. The contributions will be from among the best authorities on these subjects. Each month will also report the interests and activities of the Recruits Movement.

THE CLAIMS OF THE CHRISTIAN MINISTRY UPON STRONG MEN.

I write to urge what seem to me the unusual claims of the Christian ministry upon the strong men in our colleges.

Let me begin with a frank, personal word. In urging upon others a calling outside of which I may seem myself strictly to stand, I do not feel that I speak without right and warrant. For though I am a college president and a teacher of theology, I should be neither if I did not have inside my work and along with it an unusual preaching opportunity. The possibilities of the Christian ministry today seem to me so great and so fascinating that I could hardly satisfy myself in teaching—much as that means to me—were the direct work of the Christian ministry quite closed. I conceive myself, therefore, as speaking from that standpoint.

Positively, the claims of the Christian ministry today upon strong men seem to me to be contained in two facts,—the great present need and the great present opportunity.

I. *The great present need.* The great need of the present day of a strong Christian ministry is seen in varied considerations that deserve to weigh with the thoughtful man who desires to count to his fullest in the life of his own time.

1. *The multiplied demands on the college man.* In the first place, it is worth noting that the college graduate today confronts a situation quite different from that faced by his

predecessor of twenty-five years ago. Then it might almost be said that he thought of himself as shut up to a choice between four callings,—teaching and the three learned professions of law, medicine and the ministry. Now the most varied opportunities present themselves. The college graduate may find fruitful work not only in the professions already named, but as engineer, in any one of the many divisions of that field, as chemist, as architect, as investigator in many lines, in civic and political work, as social worker, and in many other directions, to say nothing of the remarkable call for fully trained men in business pure and simple. It has been almost inevitable, therefore, that the proportion of strong college graduates coming into the Christian ministry should have considerably decreased. This very pressure of other callings itself constitutes a reason for the most careful attention on the part of college men to the claims of the ministry.

2. *The increasing complexity and intensity of our modern life* is another consideration that deserves to weigh with the thoughtful man who wishes to make his life count. Our modern American life certainly seems to be subject to three great dangers because of this complexity and intensity—the danger of what John Roe calls “the passion for material comfort,” the danger of shallowness and lack of thought, and the danger of the lack of a sense of law in the moral and spiritual life. Prodigious material prosperity is with us—pro-

digious enough to blind and smother all. It is not strange that we are a little dizzy-headed; but its challenge is unmistakable. We cannot evade it. Can we stand it; or must we be drowned by it? Can we save our lives? Are we great enough as a nation to make the material means only, to use it for high service? *Only ideals and enterprises great enough and spiritual enough to dominate these gigantic material interests can save us here. And if this is to be done, the need of strong moral and spiritual leaders, it must be seen, is imperative.* Against, then, the passion for material comfort, against the lack of thought that can allow itself shallowly to be absorbed in mere material pursuits and in the external march of civilization, against the good-natured shallowly optimistic indifference that forgets the certainty of law in the moral and spiritual world, the nation must stand if it is really to save itself. The very largeness of our material success thus requires the more that our entire civilization be permeated through and through with a dominant spiritual interest; and *that means that a powerful spiritual leadership must be found in the Christian ministry.*

3. If the progress of the race is toward a rational ethical democracy, as our sociologists contend, then we may be perfectly certain that there will be *required at every step unselfish leaders.* At every great critical point in the development of humanity these leaders have been called for. Without their presence real progress cannot be achieved. Now, in this

ongoing toward this ultimate goal of a rational ethical democracy, and among these absolutely necessary unselfish leaders must be found, as the greatest leaders of all, religious leaders, inspirers of the highest life of men, leaders who themselves may help to true and adequate ideals those who desire to give themselves in unselfish service to the nation.

4. The special need of the Christian ministry today for strong men does not lie, I believe, in the fact that the present generation is peculiarly irreligious, but rather in the fact that it is *persistently demanding reality in spiritual things*. As I have elsewhere said, "It may well be doubted whether there ever was an age in which there was so much genuine personal thoughtfulness concerning themes essentially religious as in our own, and that makes this a religious age. But it is a realistic age. It wants reality everywhere, and is increasingly impatient of sham." And it is at exactly this point, I believe, that the special need, as well as opportunity, of our time lies. The strong men who will take pains to make real to themselves the great facts of the spiritual life may count upon a response from men that cannot be doubted, and that is sure to bear fruit in life. The bringer of reality in spiritual things, in spite of all seeming material engrossment, is as certain to get a fair hearing today as it is certain that he is greatly needed.

5. There is this further practical consideration. I am inclined to believe that all men

who are frequently appealed to to nominate candidates for the larger opportunities in the Christian ministry would agree that the *men fully adequate to these larger opportunities are far too few*. That is to say, the need for strong men in the ministry today is as great as ever, and, in my own judgment, greater than it has been for many years.

6. More than this is to be said. In the language of one of my own colleagues, Dean Edward I. Bosworth, "The church in our day, like other institutions, is being called upon to prove its right to be by showing the contribution it can make to the life of the community. Other philanthropic and religious institutions are springing up under the leadership of alert, able, consecrated men, who are bringing trained minds and scientific methods to bear upon the problems of advancing civilization. The Church of Jesus Christ must relate itself in some vital way to all these movements. Its leaders must bring to bear upon the problems of advancing civilization alertness of mind, scientific method, and a self-sacrificing consecration that cannot be surpassed elsewhere." If, now, the church is to meet this need, *the demand for leaders of the strongest kind and thoroughly trained is manifest*. It is hardly too much to say that *the church faces something like a crisis in this respect today*. The minister of the years just ahead must be more than the preacher of two sermons a week and the leader of the midweek prayer meeting. He

must face all the actual moral and spiritual needs of his community and prove himself the natural leader and organizer in these greatest interests.

II. *The great present opportunity.* The great opportunity of the present day open to the strong man in the Christian ministry seems to me to lie in three or four fundamental facts of our time.

1. *The fundamental nature of religion.* In the first place, the strong man may well remind himself of the fundamental nature of religion itself. In the words of Principal Fairbairn, "*Religion is the supreme factor in the organizing and regulating of our personal and collective life.*" And it is not too much to say that a faith essentially religious logically underlies all our reasoning, all work worth doing, all strenuous moral endeavor, all earnest social service. It logically underlies *all our reasoning* for we can reason at all only so far as we have already virtually asserted that the world is a world in which we can rationally think and rationally live, a unified world, a world at whose heart there are both reason and love. A faith essentially religious logically underlies *all work worth doing*; for as Paulsen says, "Whoever devotes his life to a cause believes in that cause, and this belief, be his creed what it may, has always something of the form of religion." In his enthusiastic belief in his life calling, that is, a man is virtually asserting his faith in a plan larger than his own plan, the all-embracing

plan of the ongoing providence of God. In like manner a faith essentially religious underlies *all strenuous moral endeavor*; for if in surrender to the highest things, we cannot believe that we thereby at the same time link ourselves to the highest in the universe, we shall not be able to reach that courage which gives promise of any high attainment. Not less does a faith essentially religious logically underlie *all earnest social service*; for, in the words of Professor C. S. Nash, "Nothing save a settled and fervid conviction that the universe is on the side of the will can give the will the force and edge suitable." For here also we shall not throw ourselves with all abandon into a task that we think either hopeless or worthless. This absolutely fundamental nature of religion the man of power needs to bear in mind if he cares to understand how permanent are the claims of religious leadership. *No other leaders affect so profoundly the life of a people.*

2. A special opportunity for the Christian preacher today consists also *in the modern "return to the historical Christ," and in the living, personal Bible which historical study has given us.* It can hardly be doubted that Principal Fairbairn is right in saying that "our day has been marked by a return to the sources of a quite specific character—it has been, more than any other, a return to the historical Christ—to Him as the Person who created alike the Evangelists and the Apostles, by whom He is described and inter-

preted." "This is not an individual nor incidental thing, but represents the tide and passion of the time; is, as it were, the sum and essence of the living, historical, philosophical, and religious spirit."

Since the year 1835, in which Strauss issued his life of Jesus, the attention of men has been concentrated as never before upon the Gospels. Every syllable of the record has had repeated study from the most varied points of view. It is a noteworthy fact that *every life of Christ worth reading outside the Gospels has been written since that year*. We are now able to put the life of Christ in its historical setting—political, social, literary, moral, and religious—to an extent and with a certainty never before possible. This means that our generation knows the historical life of Christ more perfectly than any generation since Christ was on earth, can put that life more vividly and correctly before itself, and can judge more accurately and interpret more certainly the meaning of his every word and act. Now for one who really believes that the supreme revelation of God was made in the earthly life of Christ, and that Christ is the supreme message of the preacher, that is a momentous gain.

The whole science of Biblical theology, moreover, is practically the product of the last fifty years, and there are now accessible to the preacher such careful and systematic studies of the teaching of Jesus as the world never before saw. All this simply means

that we are face to face with the life and teaching of Jesus in a way to inspire to the liveliest hope for the deepening and empowering of the message of the Christian preacher. And it means at the same time that today the strong man who in thorough training is willing to face and master this great new sense of the historical life of Christ has an incomparable opportunity, an opportunity unmatched in any preceding period of the Church—the opportunity to set forth as never before the concrete, living, personal, attracting Christ. For while every great epoch in the life of the Church has sprung from some return to the Christian sources, the present is in a peculiar sense a return to Christ himself—the Lord and Master of us all.

It is another part of the same great movement of historical study that has given to us what I have called a *living, personal Bible*. The Christian believes in a living God, who has made a concrete and progressive revelation of himself in the history of the race. The record of the pre-eminent meetings of God with men he believes he possesses in the Bible. To enter into the fullness of that progressive self-revelation he needs to get at least a fair understanding of the historical situation of the writers. Now the historical study of these last years has here put the Christian world forever in its debt. For it makes it possible for us to enter into the historical situation of the ancient writers as never before, and therefore more certainly to

understand them. It is probably true to say, for example, that for the first time since the generation in which the books were written, we can read the prophets with understanding of all essential parts. Such books as George Adam Smith's "The Book of the Twelve Prophets," and Sanders and Kent's "Messages of the Prophets" help us to see the prophets as living men, facing precise problems, in a strong developing career. They become for us warm living realities and touch us as never before with the inspiration of a personal life in which God works. And so throughout, under historical study

* * * *

3. The greatest service one can do for another is simply to share his own vision of the best—to witness to that in which he lives. *And the great vision, the priceless value, is Christ.* To catch the vision for ourselves and to give convincing witness to men of him is the highest service that can be rendered. As one of the greatest of living German theologians has written: "The writer's power is insufficient for such speech concerning Jesus as should make his portrait alive and powerful in the soul of the reader. When a man can do that he ought to cease to be an academic theologian; he should hasten as a preacher of the Gospel to give to the community the best thing then, once more, who is willing himself to take the needed time and pains really to put himself in the presence of Christ until he gets the true sources of effective witnessing, be

sure that in carrying to men the message of the personal Christ he ministers indeed the highest good; he has the supreme ministry to men—the greatest calling.

One further consideration needs to be added if we are to see the full opportunity that the Christian ministry offers to the man of power today. Men of the full modern spirit are more than ever dependent on Christ for any clear way to God. The service of Christianity here is the more priceless and indispensable to the modern man, the more deeply he has entered into the modern spirit; for the deeper our moral consciousness, the greater our sense of moral need. "We feel ourselves separated from God, and consequently that our faith is paralyzed by matters which troubled the ancients very little." That simply means that for the modern man who has awakened to full moral self-consciousness many an ancient way of approach to God is decisively closed; and if he is to come into communion with God at all, it must be by a manifestation of God great enough to make certain both the holiness and the forgiveness of God. That manifestation, alone adequate to bring full conviction to the modern man, is found in Christ. *The minister of Christ today has, therefore, in peculiar degree, the ministry of all ministries.* And this ministry that can be given it." Let the strong man, may well appeal therefore most strongly to the strongest, to the men of broadest and deepest personality, to the most thoroughly trained.

ESTIMATES OF THE RECRUITS MOVEMENT.

Statements From the Ministers and College Presidents of California.

I trust that the movement may be much
blessed. With best wishes, I am

Yours very sincerely,

WILLIAM D. NICHOLS,
Bishop of California.

I am interested in the movement and give it
my unqualified endorsement.

STEPHEN A. NORTHRUP, Pastor,
First Baptist Church, Los Angeles.

Your pamphlet seems to represent a high
and valuable ideal for the work of Christian
college men. One cannot emphasize too much
the importance of a united church in which
there is no competition among denominations,
and a ministry composed of men who represent
the latest ideals in knowledge and thought.

DAVID STARR JORDAN,
President Leland Stanford Jr. University.

We are encouraged because of your organi-
zation and believe it will be a blessing to
the united church and to missions around the
world.

JOHN WILLIS BAER,
President Occidental College.

Your organization is a good one, and we trust may be increasingly useful in filling our pulpits with fit men for our great work.

ROBT. MCINTYRE,
Pastor First M. E. Church, Los Angeles.

I heartily endorse the Recruits movement. The University of Southern California will gladly co-operate with you in this important work.

S. F. BOVARD,
President of the University.

The movement is timely. Its literature work, properly edited, will cultivate a field too long neglected. If its practical workings are business-like, if it is guided by the Holy Spirit, if its membership are men of constant prayer, who can forecast its influence for good upon this Coast, this country and the world, within the next quarter or half a century?

H. H. BELL,
Pastor First U. P. Church, S. F.

The movement seems to me to be timely, well conceived and happily adapted to high efficiency in promoting the kingdom of God. Students everywhere need just such a manly, searching and constraining touch as this organization purposes to give. Every student should be brought face to face with the claims of the Christian ministry upon his life.

Most cordially,
WM. M. BELL,
Bishop of the United Brethren Church in
Western America and Eastern Asia.

The time is wholly ripe for just such a movement. I am delighted beyond measure to note so auspicious a beginning of what must soon begin—i. e., a reaction toward the ministry for some of our strongest young men. The movement has been deplorably in the other direction for the last quarter century. The reaction cannot long be postponed. Possibly some sort of general spiritual movement must precede a strong reaction. On the other hand, a movement like this of yours may act as a cause instead of contenting itself with being an effect.

Your movement comes into the Kingdom in excellent time. I cannot help feeling that great things will come of it.

Very sincerely yours,

GEORGE A. GATES.

President Pomona College.

I heartily endorse your plans. The movement is in the right direction and of far-reaching significance and influence.

W. C. EVANS,

Presiding Elder M. E. Church, Oakland District.

I have learned with great satisfaction of the Student Recruits movement. It promises to be useful in attracting young men into the ministry and encouraging such men in the early stages of their studies. I rejoice in this effort and pledge it my heartiest co-operation.

WARNER H. LANDON,

Acting President S. F. Theol. Sem.

I believe your movement is Spirit-born. I can see only good to come from the close fellowship of our young men who plan to enter the ministry.

I think your "policy" is good. The problem of the ministry is to my mind a very serious one—there is a sound reason why its candidates are so few. Our young men are devoted and willing enough, but conditions deter them. A united church will appeal to them. The emphasis on missionary enterprise is a high challenge. I think it would not be difficult to show that the minister may take a leading place of power in the great modern movements of society. Moral leadership is the need of the hour and the minister is "called." Under No. 3—the object "to promote aggressively the consideration of the ministry as a vocation for Christian young men," or under a possible 4th object, I should like to see you undertake something in the way of church education along this line. The failure in candidates is, I believe, almost wholly due to the church itself. It must learn some things; it must get a clearer conception of what it shall ask of its ministry; it must readjust itself and make conditions more attractive to young men with red blood in their veins.

May God speed you in your great work.

Sincerely yours,

WM. T. PATCHELL,

Pastor First Congregational Church, San Jose, Cal.

I believe in the movement most thoroughly and shall be glad to give any help that I possibly can. It seems to me of profound significance that a body of men looking forward to the ministry should put down as one of the first things in their policy that they stand for a united church. It is going to be a difficult problem to work out, but as the spirit of unity prevails more and more, the outward unity is bound to follow.

I have only two suggestions to make, one of which is apparently provided for by your plan, that is, that there should be given wide circulation to printed statements in regard to the work of the ministry, and that all through this series there should run the note of a call to service of the highest character, something which will appeal to that love of heroism which lies in most men's hearts. The other suggestion is that here at the University and other colleges where you have groups you should organize, from time to time, conferences wherever possible. They had such a conference at Yale a couple of years ago and found it of great service. They had addresses by leading college men and clergymen, and opportunity for questions and informal conferences as well.

Yours faithfully,

• EDWARD L. PARSONS,
Rector St. Mark's, Berkeley, Cal.

The Student Recruits movement seems to me one of the most promising of recent years.

I had been thinking for a year of a student movement which should contemplate volunteering for a term of three or five years for distinctly home missionary work before expecting to enter upon a self-supporting pastorate. Perhaps under the cultivation of the missionary spirit in the Student Recruits movement that idea may have already been made prominent. Could we not immensely strengthen the ministry of the future by spreading the idea that no man was fully equipped for more conspicuous service until he had taken a home missionary work; that we might develop something analogous to the additional years spent in hospital training by the young doctor before he is supposed to be fit for the best general practice or specialization.

WM. HORACE DAY,

Pastor First Cong. Church, Los Angeles.

I consider your movement one of the most significant in the new century. Something must be done to enlist the men of the universities of our land or this princely profession will be humbled more than at present and the Lord's work will be hurt for leaders. The Student Recruits and the Student Volunteers should go hand in hand in the noble work of enlisting and inspiring the future heroes of the faith.

May God richly bless you in every good word and work.

HIRAM VAN KIRK,

Dean of Berkeley Bible Seminary.

NAPLES, Feb. 14, 1907.

I have great hopes for the Student Recruits movement. All the more strong are they because of the spontaneity of feeling mentioned by you as springing up from so many quarters and within so many men. "The spirit is given to every man to profit withal" is a truth which grows more and more assured in my thinking. Bring together the men who have these spiritual impulses; which otherwise might be felt, but through a lack of common knowledge of their existence in other minds would fail of any effectiveness. A million isolated rain-drops might fall at the same moment at separate points—or ten million drops—and be of no benefit at all to the thirsty ground; but let a wind of the sky group the ten million *over a single field*, there is leafage, blossom, fruitage and seedage to be scattered wide and cover half a country with a largess from above. So of a common high impulse compacted by wind of the spirit.

One thing I always like to urge in the making of new movements—to keep unfailingly and most constantly in view the getting at *individual by individual*. There is a proneness to think of the new device as a piece of machinery, so to speak, which duly discharged at stated times, in meetings and the like, is going to accomplish the result desired. There is good noise, many hear and are interested, but few are *hit*. It is said that in battle it takes about a ton of lead to kill one man.

Sharpshooting does the business; man aiming at man.

Cordially,

J. K. McLEAN,

President Pacific Theological Seminary.

All hail to the Student Recruits movement. Its object as expressed in Article II of its constitution is wholly commensurable. It has seemed to me for a long time that more ought to be done than has hitherto been done "to aggressively promote the consideration of the ministry as a vocation for Christian young men." It looks as if the Recruits movement had come to the Kingdom for such a time as this. If it shall succeed in helping young men to heed the call to devote themselves to the work of the Christian ministry it will amply justify its existence. I take it that it is the purpose of the movement to emphasize this feature of the proposed work, and I hope that it may be found possible for your representatives to present the claims of the Christian ministry in all the colleges and universities of the land.

With heartiest wishes for the success of the new organization I am,

Sincerely yours,

CLARBORNE M. HILL,

President Pacific Coast Baptist Theol. Sem.

From the Volunteers.

Resolutions passed unanimously by the Bay Volunteer Union in its semi-annual Convention at Berkeley:

WHEREAS, We, as a convention, have been favored with a presentation of the nature and scope of The Students Recruits Movement, and have received an assurance of the hearty cooperation and sympathy of The Student Recruits in our great Object and Purpose, therefore, be it

Resolved, That we, on our part, heartily welcome The Student Recruits Movement as a fellow and kindred organization for the upliftment of mankind and the Evangelization of the world.

The Student Recruits movement commends itself to my judgment as both timely and urgent. Its aim being to enlist educated and consecrated young men for the calling of the Christian ministry, by presenting its claims and opportunities, there can be no question, it seems to me, in the mind of anyone who discerns the signs of the times that the movement is born of an emergency and will meet a vital need of the Christian church in all its branches. I wish the movement the largest possible success.

Yours faithfully,

E. R. DILLE,
Pastor First M. E. Church, Oakland.

I am deeply impressed with the reality and vigor of the organization; I believe the movement corresponds to national needs and will assume a national form. I am particularly pleased with the fact that the evident purpose of the founders of the movement is not so much to increase the number of men entering upon the work of the Christian ministry as to make sure that those who do enter are men of high moral instinct and strong intellectual grasp. In a word, the movement is intended to insure for the ministry its rightful place as a profession which should attract our best and most efficient men.

Very sincerely yours,

BENJ. I. WHEELER,
Pres. University of California.

EDITORIAL.

"A movement like yours may act as a cause instead of contenting itself with being an effect. Some sort of general spiritual movement must precede a strong reaction toward the ministry."

President Gates' letter to The Recruits.

* * *

There is a mosaic of practical plans in the letters published in this issue.

* * *

Helpful and encouraging words have come to us from Dr. Zwemer of Arabia, from Dr. Bissell of India, from Prof. Bosworth as he sails for Japan, and from Dr. McLean on his way through Italy to Egypt and Palestine.

"The Kingdom of Heaven is as a man going into a far country."

* * *

One group of ten men are raising one hundred and fifty dollars to forward the Recruits movement. Another group has pledged five hundred dollars.

* * *

Cordial greetings are coming to the Recruits movement from all parts of the United States. In a future issue of the RECRUITS SERIES we hope to publish estimates of the movement from the whole country just as we are this week publishing statements from the section where it is, so far, most tried and known.

The Recruits movement is not set in its character. The seeming demands of the times, the ideas of the students themselves and the advice and influence of many other men are gradually shaping its form and content. Some definite and ruling sentiments have already come to the front in such expressions as these:

"It is quality more than numbers that is the main aim of the movement."

"Religious zeal, manly strength, broad education and experience must characterize our men."

"Manly sacrifice is but an added incentive to an earnest soul."

* * *

One of our advisory board is this month making a journey of thousands of miles in the interests of the Recruits. Among other services he will represent the movement before the Conference of Colleges of the Interior, which meets during the last of March in Topeka, Kansas.

* * *

There is a danger in such an organization as the Student Recruits—a danger that it may tend to produce a mere type of men instead of a progressive and adaptable diversity of men. It is the tendency of all movements to stamp their men with the individuality of some leader or leaders, or mark them with some superficial ideas and characteristics.

It is the right and sacred duty of every

man who joins any society, to guard his own individuality and respect that of his associates. Fellowship and co-operation are needful to our largest thought and life, but any association which indiscriminately confines its members within a certain mould has so far turned persons into things and itself into a machine. On the other hand, an association of manly individuals and free spirits develops into tempered and rounded fullness, a greater variety and richness of individual temperaments than would otherwise be possible.

It is an easy matter to impress one idea or fix one type of ideal in the plastic natures of open hearted men. It is quite another matter to use an organization to help each man to be himself, to think and act for himself, and to realize fully his own personality.

It is the combination of the ideals of liberty and fellowship, of individual freedom and purposeful association, which shall preserve personality and further great accomplishments. From the first moment of its conception there has been a common understanding in the Recruits movement, that every individual has a direct responsibility to the movement as a whole, and with this, a direct independence of his own. In common interests, we shall always need one another's suggestions, approval and co-operation. This prepares us for future right relations in the ministry of a particularly

social age. This provides that free and mutual exchange which leaves no slightest place for dogmatism or despotism. This clears our souls for growth in their own ways to meet their own duties.

Such an understanding saves the movement from the unnecessary impress of any leader and gives place for the contribution of every member. However, if we are dominated by the eternal character of Jesus Christ, we shall move more rapidly toward that divine ideal of the Kingdom of God and that social adjustment which is centering about one pre-eminent Figure.

* * *

“The unexhausted Gospel of Jesus touches each new problem and new need with illuminating power.”

* * *

As a student was crossing the California campus the other day at the hour for military drill, he caught this sentence of an officer addressing his company: “*Execute your orders with a snap,—with vigor,—as though you meant business.*” The student wondered how such an idea would apply to the divine commands of highest impulses and right reason. Such commands do not often come keen cut and definite, in a moment. But once their import is clear, a

vigorous and intelligent response cannot be too prompt.

The organization of the Recruits is, we believe, but the local and partial expression of a deep religious impulse in American student life. If we, as individuals, enrich this movement and the Kingdom which it would serve, it must be (first) through *attention* to the Captain of our souls; (second) through faithful *obedience* to His commands.

For thus do men find their proper places in the procession of progress and the right-ful comradeship of true life.

Consecration This is through a finer and
and spiritual organization which
Organization. is above all external organiza-
tions and institutions.

* * *

“Wherever the Spirit of God finds welcome in a human life, there, immediately, unostentatiously, yet certainly, the Kingdom of God has already come; and when at last that same spirit shall penetrate the whole world, then there will result a social future which language itself is hardly rich enough to describe.”

RECOMMENDATIONS TO THE GROUPS.

By the Council.

It is recommended (1) that only men who have obtained at least freshman standing in some creditable college be admitted to voting membership in the Student Recruits; (2) that members of the Recruits shall generally cease to be voting members and be retained only as honorary members when they become ordained or accept a permanent charge or pastorate.

By the Group Meetings Committee.

That the times and numbers of Group meetings be left to the discretion of the local group, but that as a rule at least one Group meeting a month would seem valuable and advisable. The details of such meetings shall also be left to each local group, but in connection with the plans of the literature committee it is advised that there be a thorough discussion of the articles in the RECRUITS SERIES as it is published from month to month. In consideration of this the literature committee has already planned in a comprehensive way the treatment by the most capable men available of all important subjects pertaining to the modern ministry. One or more of these articles will appear in the RECRUITS SERIES every month for the next two years. It is understood that the material of these

articles will be so condensed and concise as to be especially susceptible to detailed discussion.

By the President.

It is recommended (1) that the groups exercise great care in the choice of their leaders. The strongest man in the group should, as a rule, occupy this position. It would be an injustice to the cause to elect a less capable man. The office should be occupied by the one best fitted and adapted to leadership; (2) since the RECRUITS SERIES is to be not only an organ for educative article but also the mouthpiece of the movement, it is important that the local groups shall continually inform the central office of their sentiments and activities. Since in this way every member is more or less connected with the movement as a whole, each one should turn his loyalty and faithfulness toward making every group meeting pure, high minded and wide-awake.

WILFRED WITHINGTON, President.
Chairman of the Editorial Committee.

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