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If we work upon marble, it will perish; but if we work upon immortal minds, if we imbue them with principles, with the fear of God, and love of our fellowmen—we engrave on these tablets something which will brighten for all eternity.—Daniel Webster.

### EDITORIAL NOTES.

Many perplexities beset the pathway of the child of God on every hand. Sometimes we are brought to a stand-still and are puzzled to know which path we ought to take. Before us converge several possible courses of action. In such a situation it is well for us to stand still and ask God to speak to us through our own judgment, and to close before us every path but the right. When we have done this and have calmly entered on the path which God has indicated as the right way, we should not dishonor God by looking back and fearing that God has failed us and has permitted us to make a mistake.

Even after we have prayerfully and carefully chosen the path which we believe to be the one which God approves, difficulties will most probably arise. These do not prove, however, that we have taken the wrong path and that God has failed us in our time of need. No doubt the difficulties are fewer in this path than would have been encountered in any other. Under such circumstances it is our duty to go forward without regret, without fear, without loss of faith, and travel the path which God in His wisdom and grace has pointed out to us. No doubt our experience will be much like that of "Christian" in Bunyan's "Pilgrim's Progress"—we will find pathways in places where there seemed none, we will find fords by which we may cross rivers, we will find that the lions that threaten by the way are chained and cannot harm us, we will find that even the desert shall be like a highway to lead us to the Promised Land.

There are no uncertainties and contingent-possibilities in our God. It is well for us, when we would express doubts or consider contingencies, to remember that these are accompaniments of human character and have no place in the divine. The man who asked Christ to cast the dumb spirit out of his son seemed at first to question the ability of Jesus, for he said, "If Thou canst do anything." But Jesus showed him that He had "if" in the wrong place; for He replied, "If thou canst believe, all things are possible to him that believeth." It is well when we have learned to put the "if" in the right place.

In some churches an excellent plan is in use of having the names of any missionaries who have gone forth from that church inscribed on a tablet or an illuminated roll placed where it will constantly remind the young people of the missionaries' careers. Two such rolls of honor are hanging almost side by side in the Sunday school room of the First Presbyterian church, Utica, New York. On one of these are inscribed the names of fifteen young men and young women of the school who gave themselves to the work of God in foreign mission lands. On the other are the names of sixteen who were once boys in the school and who have entered the Gospel ministry. Such a roll may serve to call to the attention of the youth the needs and opportunities of God's service at home and abroad.

The splendid Laymen's Missionary Convention of our Church, held in New Orleans, March 13-15, claims large space in this issue of the "Christian Observer." The number of

men and women who were privileged to attend this convention was necessarily limited. For the inspiration and help of those who were not able to attend we are glad to lay before our readers several of the addresses in full together with a brief report of the proceedings. On pages 6 and 7 will be found the address of Rev. John M. Vander Meulen, D. D., on "The Price of Leadership." On another page will be found the address of Rev. James I. Vance, D. D., on "The Problem of the Aliens in America." It is a pleasure also to present the stenographer's report of the message of Rev. Dunbar H. Ogden, D. D., delivered at the Lexington Laymen's Missionary Convention, February 21, the substance of which was given also at New Orleans, concerning the life story of Rev. Gaston Reedy Buford. Mr. Buford laid down his life in an heroic effort to give assistance in response to cries of women for help. As he rushed into the house from which the cries issued he was shot through the heart by a drink-crazed man who had recently been released from the insane asylum.

The Executive Secretary of Foreign Missions, Rev. Egbert W. Smith, D. D., calls attention on another page to a serious situation confronting the foreign mission work of our Church. The total appropriations for this year's foreign work up to March 1, 1917, amounted to \$547,271. The total receipts for the regular work up to March 10 amount to \$364,018. The Church must contribute at least \$183,253 between March 10 and March 31 if a deficit for this year is to be avoided. Even if the Church should contribute the full amount appropriated during the year, the previous deficit of \$62,766 will need to be provided for in some way. Churches that have not contributed to Foreign Missions during the current year should send a contribution at once. Church treasurers that have funds for Foreign Missions should be careful to remit to the treasurer, Mr. E. F. Willis, 216 Union Street, Nashville, Tennessee, not later than March 31. The books of the Committee will be held open until noon April 2. God has greatly blessed the foreign mission work of our Church and He challenges His people to support it.

Rev. J. G. McFerrin, D. D., died at his home in Bristol, Tennessee, March 10. Dr. McFerrin was born at Rogersville Junction, Tennessee, and was graduated from Tusculum College in 1872. His theological course was pursued at Princeton Theological Seminary and under private teachers. He was ordained April 3, 1879, by the Presbytery of Holston. For six years he supplied the Mt. Zion and Timber Ridge churches while acting as Professor of Latin in Tusculum College. In 1882 he moved to Morristown, Tennessee, and established the Morristown Female Seminary. While teaching in this institution he supplied churches nearby. In 1888 he became pastor of the Presbyterian church at Morristown, where he remained until 1894. In that year he moved to Bristol and occupied the chair of Mathematics and Science in King College. During the past four years he had supplied the Paperville and Weaver churches. For several months prior to his death he had been in ill health and unable to engage in the

Because the law was so well understood and so faithfully practiced in Christ's time, that it was not necessary to give any special instruction concerning it.

6. Does the fact that we are living in the Christian dispensation annul the principle of tithing for us?

Not so long as we are expected to acknowledge God.

7. Is there any inequality in asking both rich and poor to tithe?

There is no inequality since the poor should pay the tithe at least, and the rich much more than the tithe. The tenth is the minimum.

(Additional questions and answers on Stewardship will be given in a subsequent issue.)

Jackson, Miss.

For the Christian Observer.

## The Price of Leadership.

BY REV. JOHN M. VANDER MEULEN, D. D.

Address Before Laymen's Missionary Convention at New Orleans, March 14, 1917.

"And when He was come down from the mountain, great multitudes followed Him." Matthew 8:1.

The great need of the world has always been for leaders. Think of the history of Israel. The only bright pages in it are the pages which are also the life story of some great leader. And when God wanted to show special compassion or favor upon His people, He would over and over again do it by raising up for them some leader—Moses, Gideon, Samuel, David, Elijah, Isaiah—until at last He promised one greater than all and said of Him: "Behold I have given Him for a witness to the people, a leader and commander to the peoples."

Well, if that has been the world's great need in the past, both in Israel and among other nations, is it true of the world today? More particularly is it true in a civilization and a democracy like ours? There are some who would say, No!

General education and public enlightenment, they think, have largely answered that need. It has served as an equalizer of men. If not every mountain has been brought low, every valley at least has been exalted. And that has half the same effect. The mountain is only half as high any more. The masses have been levelled up, so that there are no such outstanding geniuses and leaders as there used to be, even as also there is no longer the same need of them.

How my own estimate of all that is that it is

### A Conceit of Our Own Age.

You and I have lived in perhaps the most conceited age in the whole procession of time, an age which so far from thinking that wisdom died with the ancients, has rather thought that wisdom has been born with it.

And my answer to it all is that just so soon as some great new exigency or crisis arises in the affairs of the world or the Kingdom, it is at once apparent that we are as much in need of great leaders as we ever were.

Take, for example, this great war in the countries affected by it, such countries as England or Russia or Italy or France. Is it not at once obvious that, while in all of them the common people have been valiant enough and willing enough, these countries have been floundering around in need of and in search of some great leader who would be equal to it all. In conventional times when men are mostly living on past gains, resting at the points to which have already been led, the need of leadership does not seem very pressing. The men of such a time, to use Mr. Britling's expression in H. G. Wells' latest book, "grow up with no sense of danger—that is to say, with no sense of responsibility." They do not "believe that life can change very fundamentally any more forever." But just so soon as they are inexorably pressed forward again to unknown destinies over unblazed wilds, their instinctive cry is once more, Who will bring us into the Promised Land?

Now we are living in such a time, not merely in a political and military sense, but also, nay most of all, in a moral and spiritual sense. There is all about us a great breaking up of past conventions and past conceptions and past habits and past loyalties. And what your world and my world needs most of all today, not only in the world at large but in every community, is leaders—real moral and spiritual leaders.

Don't you feel the call of it? Well, you ought to. There is no doubt virtue in modesty and obedience and what some one has called "Followership." But there is nothing but blame in God's Word for the man who buries his talent in a napkin. But there is no virtue in a modesty that doesn't unite with itself also the element of heroism. There is no greatness in a "followership" of that which is ahead that does not also in its self-forgetting enthusiasm become also inevitably a leadership of that which is behind. I like the spirit of that little clerk of whom H. J. Maclean sings:

"Lord, I am but a little clerk,  
That scratches with a pen;  
I rise and eat and toil and sleep,  
Just as all other men.

"The only colors in my life  
Are drabs and duns and grays,

Yet on the whole I am content  
To tread the beaten ways.

"But sometimes when the mid-spring mist  
Floats in the scented night,  
Strange spirits whisper in my ear,  
And visions cross my sight.

"Oh, Lord, some pray to Thee for gold,  
Some for a woman's smile;  
But all I ask is breath of life,  
Once for a little while.

"Grant me before I pass beyond  
One chance to play a part,  
To drop the guise of the little clerk  
And show the man at heart."

The world is still lying in the moral and spiritual darkness and perplexity of sin, and the call to follow Christ is the call to be leaders of men, nothing short of that. I am speaking to men and women tonight, I take it, who feel the willingness for such a call to the world's leadership. I am to speak tonight of "The Price of Leadership."

There are two prices to pay for such leadership.

### I. Mountain Climbing.

The first is "Mountain Climbing." "And He went up into a mountain" is what we read of the world's greatest Leader over and over again. And that was a true symbol. For a leader must have vision. He must see farther than other men. And the way to see farther is to climb higher. It is from the moral and spiritual heights that men get the prophetic vision and see farthest into the future, even into the secular future of the world.

Take it, for example, in the greatest issues before the American people today. One of these is concerned with the abolition of a very old evil,

### The Liquor Traffic.

Business now recognizes that this is an economic evil that must be banished. For some time past science has recognized that it is also a physiological evil that must be stamped out. But long before it was recognized as a physiological evil by science, or an economic evil by business, it had been envisaged as a moral evil by a band of earnest, praying men and women who not only saw the wrong, but foresaw long before science or business did, that it would have to go. They looked at it from the moral viewpoint. They were on the mountain. Therefore they could look the farthest into the future and see it first.

Or take the other great issue that is before the American people, and in fact before all peoples today,

### The Conception of a Permanent World Peace.

Politics and business can see it now, are beginning to forecast it from their own standpoints. But they have been very slow in seeing it. Long since, as far back as Isaiah, the prophet, standing on a moral and spiritual mountain top, had seen the enormity of this thing and foretold the day when the sword should be beaten into a plough share and the spear into a pruning hook and men should learn war no more.

It was from the moral and spiritual levels that these men saw the future. It is to such moral heights that men must climb if they would look farthest ahead and catch the vision which alone can fit them to be leaders of men. But in order to reach these heights there must be considerable mountain climbing. Men must pay the price.

And the first price a man has to pay is

### Hard Thinking.

There are two sorts of men intellectually. The one is the scholar; the other the thinker. They may be one or they may be two. For a man may be both, but he may also be a scholar without being a thinker, and he may be a thinker without being a scholar. But if he is to be a leader of men he must be a thinker whether he is a scholar or no. For it is not the scholar, who in the exigencies when the world most needs leadership, is the leader of men. The light of scholarship illuminates only the back track of the ship of State, or the ship of the Church, on the waters. It has what Patrick Henry once erroneously said of true statesmanship, but one lamp by which it is guided and that the lamp of experience. Its practical embarrass-

ment in every new situation is like that of the stammerer who had been away to some school for his impediment and came back able to say very glibly the test sentence, "Peter Piper picked a peck of pickled peppers." One of his friends congratulated him on this achievement, but he replied: "Y-y-yes b-b-but it's s-s-such a d-d-deucedly h-hard s-s-s-s-sentence to w-w-work into an o-ordinary c-conversation."

So it is not learning and scholarship that fits a man for great leadership. For the leader of men must have some other light to guide him than the lamp of past experience. He must see the future, the distinction of which is precisely this, that it is something different from the past. He must have in him the prophet's instinct. And that never comes to a mind merely passive and at ease. If it is not the result, it is at least the accompaniment or reward of hard and high thinking.

The kingdom which, whether in Church or State, is always still to come, demands of a leader that he shall be a thinker. George Washington and Thomas Jefferson and Abraham Lincoln, the three men who have perhaps most put their hand on the destinies of this country, were none of them primarily scholars. They were thinkers. And the same thing is true of the men who have most put their hand on the destinies of the Church: Paul, Athanasius, Augustine, Luther. These men who made the Bible for all time were not scholars; they were thinkers. And they have because of that been leaders for all time. And the one repeated indictment of those old prophets against Israel was lack of thinking. "Israel doth not know, my people doth not consider," says Isaiah. If a man can only be brought to think of these great things, you have started him in the direction that may lead Home. All those great men were thinkers.

It is no wonder that it should have been true of Him who has most put His hand on the world's destinies and become its greatest leader. He was no man of the schools. But He was the world's greatest thinker. The price He paid for His leadership was that He climbed the mountain to sweat the mental sweat of that hard and high thinking by which He thought out the salvation of the whole world. It was because He climbed that mountain that the great multitudes have followed Him.

That then is the first price of leadership for you. It is not consistent with mental indolence. It does not come even from knowing what are the thoughts of other men. God has given great truths and great issues to the men of His Church. He has promised for it a great destiny. It is their business to be thinking, thinking hard and high about these things. It is not easy. It means mental sweat. It meant that for Jesus our Saviour. It must mean it for you. Only so will you get the vision. That's the first price of leadership. He went up into a mountain apart to think.

### The Sense of Responsibility.

The second price a man has to pay for real leadership is the "Sense of Responsibility." And it is one of the hardest prices to pay. For what must characterize every true leader is that he is ready to use the responsibility that is his courageously and calmly and steadfastly and abide the consequences. That is what differentiates a first class doctor from a second class one. That is what distinguishes a first class general in battle from a second rate one. That by reason of which Grant will be classed as a great general and McClellan will not be so classed, is that the former dared to use the responsibility that was his and the latter weakly shrank from it. There is in the annals of American soldiery no more striking illustration of the difference in this respect between great and mediocre leadership than the respective conducts of General Burnside and of General Robert E. Lee, after each had sustained a terrible defeat.

The incident with Burnside occurred after the disaster that befell his command at the battle of Fredericksburg. He had against sounder advice ordered a charge against Marye's Heights. The results were terrible. Over 12,000 of the very flower of the Union Army were left dead on the field. And Burnside was simply wild with grief and self-reproach. "Oh, those men," he would cry; "those men over there," as he pointed across the river where lay the dead and wounded. "I am thinking of them all the time." And he actually purposed in his madness to put himself at the head of his old corps, the Ninth, and lead them in person in an assault on the Confederate breast-works.

The incident with Lee was at the battle of Gettysburg after he had ordered that fatal and futile charge up Cemetery Hill. He rode up entirely alone to encourage his broken troops. "His face," writes an English officer, "did not show signs of disappointment, care or annoyance, and he was addressing to every soldier he met a few words of encouragement." "We will win in the end," he said. "We'll talk it over afterwards, but in the meantime all good men must rally." "He spoke to all the wounded men that passed him," continues the Englishman, "and the slightly wounded he exhorted to bind up their hurts and take up a musket in the emergency. Very few failed to answer his appeal," and the English officer says he saw many

badly wounded men take off their hats and cheer him. And the climax of his greatness was reached when an officer almost angry rode up to report the state of his brigade. "General Lee immediately shook hands with him and said cheerfully, 'Never mind, General, all this has been my fault—it is I that have lost this fight and you must help me out of it the best way you can.'" That is how a truly great leader dares to use his responsibility and to abide by the results of it.

But while this must characterize him on the one hand it must on the other hand not be due to the fact that things sit lightly on his shoulders, that in his superficiality or hard heartedness he does not care. What characterizes the true leader always, the very price he pays for his leadership, is that he really and deeply and solemnly feels the weight of responsibility that rests upon him, especially if it be, as it will be with a leader of men, the responsibility for other lives. There are men who either by a native lack or an under development seem incapable of feeling that, I mean incapable of feeling it in all its burden. They are incapable of true leadership. That is the price a man must pay.

It is not an easy price. It is that which makes men old sometimes before their time. Think of the burden which such a man as the President of our country must feel at such a time and in such a crisis as this. When I was a boy I used to look with pity on that figure on the cover of my geography of Atlas bowed down under the weight of the world. Never once according to the fable, save only for a little when Hercules once relieved him, was he ever from under that burden. It's a heavy price to pay. But the miniature replica of it we all must pay, the mother of children, the teacher of a class, the officer of a church, every man who is to have the thrill and joy of answering to the call of the Master to be a leader of men.

It was precisely the burden of this responsibility that so often drove the Master to the mountain. The burden of it was so heavy that He needed the support of prayer. We wonder what sort of prayers they were that Jesus offered up there alone on the mountain. No witness was there to record it for us. But I think we may get some idea of it from that closing scene in His life when He was, as it were, alone and when yet, though through drowsy eyes, His human intimates beheld him. Luke describes it as an agony of prayer. And the thing that pressed out of Him that bloody sweat was, we may be sure, not His own personal sufferings. It was the terrible responsibility for the souls of men. He knew that if He failed for a single moment they were lost. That was why He prayed. That was why His weary feet were pressed by that burden again and again up the mountain.

As Dr. Fosdick has beautifully put it: "Behind the Master's public ministry, through which He moved with such amazing steadfastness, not to be deflected by bribes, nor halted by fears, nor discouraged by weariness, lay the battles in the desert where He fought out in prayer the controlling principles of His life. Behind His patience in Pilate's court, and His fidelity on Calvary, lay the battle in Gethsemane, where the whole problem was fought through and the issue settled before the face of God. All public consequences go back to secret conflicts."

When the sense of responsibility presses so hard on your shoulders that it presses you up the mountain to seek to share its weight with God in prayer, then you may know that you are a real leader of men and have paid the price. "When He was come down from the mountain, great multitudes followed Him."

## II. Living in the Valley.

But if the first price that a man must pay for leadership, especially for moral leadership of men, is climbing the mountain, the second price he must pay is living in the valley. For though to be a leader of men a man must every now and then climb the mountain that he may catch its clearer vision and breathe its more bracing air, yet he cannot be a leader of men if he stays in the mountain. God Himself did not do that. That is the whole method of the Incarnation. That is where many a man has made his mistake.

"The parish priest of Austerlitz  
Climbed up in a high church steeple  
To be near God, that he might hand  
God's Word down to the people.

"And in sermons grave he daily wrote  
What he thought was sent from Heaven,  
And he dropped this down on the people's heads  
Two times one day in seven.

"In His rage God said: 'What meanest thou?'  
And the priest cried from the steeple:  
'Where art Thou, Lord? And the Lord replied:  
'Down here, among My people.'"

It was not merely because Jesus went up into the mountain that He was the leader of men. My text puts us right on that: "And when He was come down from the mountain great multitudes followed Him."

And there are two costs that a man must pay for such leadership in the valley. The first is "The Risk of One's Self;" the second is a "Real Passion for Humanity."

### The Risk of One's Self.

For in addition to the fact that a man must forego the pleasure of living on the mountain there are also more positive hurts that the real leader of men must be willing to dare.

The first of these is incomprehension and unappreciation on the part of his contemporaries. It is just because he has been on the mountain and has seen what lies beyond the next turn of the road ahead, that those who have not seen, will not be able to understand him at times. The true leader is always a little at least ahead of his day. His justification must lie not so much in the present as in the future. So he must be willing to miss the joy of the mere opportunist and time-server. The writer to the Hebrews has put it for all the great leaders of men when at the close of that glorious list of the dead leaders of Israel he says: "And these all, having obtained a good report through faith, received not the promise." And in your own little measure, if you are a real leader of men and have seen the vision of the road ahead, you will have to pay some of the price of incomprehension and unappreciation on the part of those that walk with you, your traveling companions in these days of your flesh.

And so you will have to dare another risk and that is the risk of loneliness. For loneliness is not only, perhaps not chiefly, a matter of distance in space. It is a matter of distance of viewpoint and vision in spirit. "There are two kinds of men," says Robertson in his great sermon on "The Loneliness of Christ," "who feel this last solitude of spirit. The first are the men of self-reliance, self-dependent—who ask no counsel and crave no sympathy—who act and resolve alone—who can go sternly through duty, and scarcely shrink, let what will be crushed in them. Such men command respect; for whosoever respects himself constrains the reverence of others. They are invaluable in all those professions of life in which sensitive feeling would be a superfluity; they make iron commanders; surgeons who do not shrink; and statesmen who do not flinch from their purpose for the dread of unpopularity.

"There is another class of men who live in sympathy. These are affectionate minds which tremble at the thought of being alone; not from want of courage, nor from weakness of intellect comes their dependence upon others, but from the intensity of their affections. They want not aid, nor even countenance, but only sympathy. And the trial comes to them not in the shape of fierce struggle, but of chill and utter loneliness, when they are called upon to perform a duty on which the world looks coldly, or to embrace a truth which has not found lodgment yet in the breasts of others."

This was the loneliness of Jesus. And this is what will be apt to be yours if you are a real leader of men.

For in addition to "The Risk of Yourself," the second great price you will have to pay in the valley, is

### "The Passion for Humanity as Individuals."

I do not say a mere passion for humanity in the abstract, a passion for some mass or movement. Many a man has that. But I believe that all the true leaders of men have something more than that. They have a passion for humanity as individuals.

What I mean I can illustrate by an example each in the lives of the two men which as a Northern-Southerner I have enshrined side by side in my heart. The one is in the life of Abraham Lincoln. In my New York pastorate I went quite often to visit a lady who belonged to my church who had come from the South. She was an old lady. Her hair was snow white. But her skin was as unwrinkled and fresh and pink as of a young maiden. And she was one of the most beautiful women I have ever seen. She always wanted me, when I came, to kneel beside her and pray with her.

But though she was a woman of the South, loyal to her old traditions, there was one Northerner at least for whom she had an unbounded enthusiasm. That man was Abraham Lincoln. And one day she told me her reason. When the Civil War broke out she was a young bride. And in the confusion and cruelty of that awful conflict of brothers, one day, through some fearful mistake, her husband had been arrested by the Northern forces and mistaken for a spy and sentenced to be shot.

There was only one thing that stood between him and death, and that was the heroism of his beautiful young wife. With the help of a colored man she made her way in a row boat unhindered across the Potomac in the cover of the night, and somehow she gained an admission into the presence of the war secretary, Stanton.

She told him of the awful mistake that had been made and begged for the life of her husband. But Stanton did not believe her. And the terrible war secretary thundered at her: "Woman, the lives of hundreds of thousands of our own men are upon me

every minute of the day. Do you think that I can stop to investigate the merits of every Southern rebel we arrest?" And so she left him but not till all her Southern blood had stood her up and she had looked into his terrible eyes and told him that he was no gentleman.

And then she found her way to the great President. She had her little girl with her, the little girl that had long since grown up and was a member of my New York church. The great President took the little girl upon his knee and asked the young wife to tell him her story. So she told him and as he looked into her eyes he believed her. And when she had finished, he wrote out an order for her husband's release. And then, as he sent an orderly with her, he said to her with a twinkle in his eye: "Madam, here is the order, and now I am going to give you the satisfaction of handing it to Secretary Stanton yourself." That was why she loved Lincoln. And that was what characterized him as a real leader of men, his passion for humanity as individuals.

"Any man," writes President Roosevelt, "who has occupied the office of President realizes the incredible amount of administrative work with which the President has to deal even in time of peace. It is, of course, infinitely more true of times of war. It is a touching thing," adds Roosevelt, "that the great leader while thus driven and absorbed, could so often turn aside for the moment to do some deed of personal kindness." There was just one reason for that. It was his passion for humanity as individuals.

The other incident is in the life of General Lee, when he was president of Washington and Lee University. It was at one of the first commencements after he had assumed the presidency. It is recorded for us by Margaret Junkin Preston who was an eye-witness of the scene. "The hall," she writes, "was filled with an immense crowd, to whom he was still an object of central interest. During the progress of the exercises, a little boy of four years old became separated from his parents and went wandering up one of the aisles in search of them. The General noticed the child's confusion, and gaining his eye, beckoned to him to come on the platform, where he sat, surrounded by many of the brilliant men of the Confederacy. The tender signal was irresistible to the child; he instantly made his way to the feet of the General, sat down there, and leaned his head against his knee, looking up in his face with childlike trust, apparently thoroughly comforted. Resting thus, he fell asleep, with his protector's arm around him; and when the time came for the General to take his part in the prescribed ceremonies, we saw him do it without rising from his seat, because to rise would have been to awaken the confiding little sleeper. His love for children," continues Mrs. Preston, "was more remarkable than that of any man I ever knew. He possessed the royal attribute of never forgetting faces or names; and not a boy in our streets ever took off his cap to salute him as he passed by on 'Traveler,' or not a little girl curtsied to him on the sidewalk that he did not for a moment check his rein, and give them an answering salute, invariably naming them."

It is not so remarkable that both these men should have shown that same trait. For all great leaders of men have it, the great passion for humanity as individuals.

And Jesus had it supremely. No one ever consciously carried such stupendous responsibilities as He. He knew the terrible issues that hung upon His life. He thought in world terms and He knew they were world issues, that

"Humanity with all its fears,  
With all its hopes of future years  
Was hanging breathless on his fate?"

And yet under the burden of those stupendous responsibilities, thinking night and day of those infinite problems, pressed and crowded by the multitudes and masses on every hand, He could stop to hear the cry of some blind beggar, to bless the little child of some anxious mother, to stop the whole procession for a poor woman who had touched the hem of His garment and not let her go till He had healed her soul and body both.

And that is the price, that interest and passion for humanity as individuals, that you and I must pay if we are in any sense to be worthy of being leaders of men. "Ye know," writes Paul to the Thessalonians, "how we exhorted and comforted and charged every one of you as a father doth his children." The true relation of a leader to men is, no matter what age he may be, that of a father to children. God forbid that men should ever be to you an audience, merely, an army, a clientele. If you are to be leaders of men, your relationship to them must be a personal one like that of friendship or fatherhood. The one great right of Jesus to be the world's Saviour is just His undying passion for men as individuals. That was precisely why He was willing to come down from the mountain and live in the valley. Are you?

(Dr. Vander Meulen closed his address with the familiar poem of George Macdonald, which for lack of space here is published on page 10.)

Louisville, Ky.