THE NEW PATRIOTISM AND ITS APPEAL TO THE COLLEGE GRADUATE

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The typical American is nothing if not patriotic. A passionate and somewhat self-assertive patriotism has always been the most salient and characteristic note of our national mind and temper. Such a patriotism has ever been the life-blood of our national existence and the inspiring spirit and motive power of our great achievements. In fervor and conviction it has served for a religion to many of our people, and perhaps it is all the religion some of our people have had. We do well to prize such a patriotism; it is a most precious national asset.

But there are two brands of patriotism current among us. One I may style "the old patriotism," for it has been markedly characteristic of our past. The other I may call the "new patriotism," for it is the most hopeful sign of the new times that are now upon us, the most promising expression of the new national spirit which is springing up among our people today.

The shibboleth of the old patriotism was "manifest destiny." It was a more or less unreasoning compound of a somewhat stupid fatalism, an obstinate optimism and a blind conservatism. It was materialistic and immoral, though not necessarily immoral.

The objective of the new patriotism is the national ideal. It is characterized by a keen and sensitive conscience as to our national sins and a more or less clear vision of a national purpose. It is both moral and spiritual.

Mr. Herbert J. Croly, in that remarkable book, "The Promise of American Life," puts the contrast somewhat in
this wise. I do not quote his exact words but give their drift.

Hitherto America’s manifest destiny has been situated in a valley and all we had to do was to slide down hill into it. We could be joyous and care-free in our course, for we were sure to arrive by the mere force of gravity. And we should proceed according to its law of “uniformly accelerated rectilinear velocity.” Time was the only element in the problem. The forces by which we should arrive at our “manifest destiny” were all supplied by nature, Providence, history and our “glorious institutions.” They needed no conscious or purposeful contribution, amendment or direction from us.

But we have encountered some obstacles in our path. Now obstacles are always more dangerous to one sliding down hill than to one climbing a hill. It is time, therefore, for the American people to build the temple of our national ideal upon a mountain top and climb purposefully and deliberately towards it.

And that is just what the American people are beginning to do, as I view the situation.

Perhaps an historical analogy may serve to bring out this contrast between the old and the new patriotism. One is suggested by the story of Israel of old. Ancient Israel was also a passionately patriotic people. And its patriotism consisted largely in an over-weening national conceit, a densely confident optimism and a blind fatalism which clothed their national conscience as in a triple-plate armor against any moral appeal.

That patriotism was based on two foundations. First, their national descent and heredity: “We be the children of Abraham, the friend of God,” was their stout reliance on all occasions.

And second, their covenant relations with their God, Jehovah. They had God under bonds by a special agreement. To put it in modern American, “they had a cinch on Providence,” a special pull with the Divine government.
Its Appeal to the College Graduate

They were exempted by special privilege from the common law of judgment. Nations might come and go and empires rise and fall according to that universal principle, "Righteousness exalteth a nation, but sin is a reproach, ay, is ruin to any people." But they should go on forever, simply because they were the children of Abraham and the covenant people of Jehovah.

Very much after this fashion have we Americans been saying, "We be the children of the Pilgrim Fathers, we be the sons and daughters of the American Revolution. We have inherited the glorious institutions which they founded. We are the chosen people of democracy. We have, therefore, a manifest destiny, made sure in the counsels and predestinations of the Almighty." And that armor of national conceit has turned the Ithuriel spear of any criticism or moral appeal. Empires might decay and fall, undermined by dry rot in their foundations. But the democracy of America should stand forever, though the same dry rot was plainly visible in the substructure of our national life.

We have rested confidently on the glories of our past and the glowing promise of our future, and ignored the palpable perils of our present. Indeed there were no perils. To intimate that there were was high treason. If a friendly critic ventured to lay a finger on a sensitive spot in our national life or character and suggest a doubt of its soundness, immediately platform, press and sometimes pulpit roared like the mob at Ephesus for the space of three months, if necessary, "great is the manifest destiny of America." Political speeches and patriotic sermons and editorials consisted chiefly in pulling out the tremolo stop and talking about the old flag or putting on the diapason and sub-bass and screaming defiance to all charges. Our national conscience was calloused and resisted all efforts to touch and arouse it. We acknowledged no besetting national sins or infirmities. We vociferously asserted that we had none, though our sister nations in all Christendom were ready enough to point them out.
Such were, and perhaps still are, some of the characteristics of the old patriotism.

Over against it stands the new and vigorous patriotism of today, as that line of true patriots, the prophets, stood over against the false patriotism of ancient Israel. Each such prophet was first of all “a flaming, incarnate conscience of national sins.” He pierced the armor of national conceit with penetrative appeals and roused the conscience within. Sometimes he smashed that armor with such crushing blows as that mighty utterance of John the Baptist, “Repent and do works meet for repentance and think not to say within yourselves, ‘We have Abraham to our father’; for I say unto you that God is able of these stones to raise up children unto Abraham.” Or, as it is put in that subtler, more searching utterance of the Christ, “If ye were the children of Abraham, ye would do the works of Abraham.” That is, to put these sayings into modern language: It is spiritual and not natural heredity that counts. Unless we inherit the spirit and do the works of our forefathers, God shall raise up of the despised immigrants from many lands a new generation of true Americans who shall fulfill our Divine destiny and purpose as a people.

The prophets were the original “muck-rakers” of history. They were most uncomfortable folk to have about, as prophets always are. For they arouse humanity from its comfortable lethargy of blind optimism by the blare of their trumpets and the beating of their tom-toms. And humanity at first generally rewards them with curses and stonings, perhaps with stakes and crosses, but generally ends by breaking camp and marching forward another stage on the path of progress, only to settle down again to sleep until once more aroused.

It seems to me that we have had lately an outburst of this old prophetic spirit in our American life. It has found utterance in pulpit, platform and press, particularly our periodical press. True to its ancient genius, it begins with
the appeal to conscience, the passionate, penetrative moral appeal which will not be evaded or put aside. The moral note is sounded everywhere today like a trumpet blast; it is to be heard even on the stump and in the halls of Congress. You cannot always today tell a politician from a preacher. And muck-raking is all the style.

Now there is "muck-raking" and "muck-raking." With the muck-raking which is merely sensational, which looks to purely personal ends, which aims simply to catch the popular ear and increase circulation, I have no patience. It cannot be too strongly condemned, and deserves no quarter.

But there is a muck-raking which is the utterance of the true prophetic spirit, "the flaming incarnate conscience of national sins." And to that we do well to give heed. For every conversion, individual and national, must begin with a conviction of sin. National salvation must commence with national repentance. And eternal vigilance is the price of a sound national health.

These, then, are the essential characteristics of the new patriotism; first, a keen and sensitive conscience as to national sins, and second, a clear vision of the national ideal. A positive and practical construing and construction of the national purpose.

Let us consider some of the characteristic national sins of which our new conscience accuses us. And then, later, the need of seers and leaders who shall show us the vision of our national ideal and bring us on towards its achievement.

We cannot pick up a popular magazine or periodical or listen to a stump speech today without having set before us a catalogue of familiar accusations. We are told that our legislatures are marts where special privileges are bought and sold like pig iron in Pittsburgh, or threats of unfavorable legislation are used for purposes of blackmail as the highwayman uses his pistol. Our United States Senate is in danger of becoming a pay-as-you-enter car. Our municipal governments are cesspools. Our whole po-
litical life is commercialized, etc., etc., *ad infinitum et ad nauseam*. While perhaps not endorsing the whole indictment, the most inveterate "standpatter" among us must admit that there is much ground for many of the accusations contained therein.

Now, all the specific evils of political corruption and commercial dishonesty, this unholy alliance between big business and legislation, this oppression of privilege and tyranny of monopoly which our muck-rakers have been chiefly engaged in uncovering, root in a deeper soil. They have a common source. They are the more or less natural expression of a certain characteristic national mind and temper which again are the natural outgrowth of our history. They are the evil efflorescence on the surface of our body political and social which indicates a deep-seated virus in the blood.

For the past four hundred years and more we, as a people, have been chiefly engaged in the conquest of a new world, a vast virgin continent. We have had set for us the primary and stupendous task of developing its natural and material resources. And while we have come to the point in that development where we feel the imperative necessity of abandoning the iniquitous and wasteful methods of the past whereby these resources have been given over as special privileges to private possession and exploited wholly in the interests of huge and unearned private fortunes, and while we are beginning to recognize the need of husbanding them economically for the common good,—yet these resources are still practically unlimited. We are an enormously rich people. We are still far off from that material poverty which sometimes forces both the individual and the nation to the consideration of the higher things of life. Consequently it is natural that our American civilization should be still somewhat crude and crass. The material call sounds clamorously in our ears, drowning all others. For our main task is still producing wealth, making money, building up material prosperity. Indeed,
Its Appeal to the College Graduate

Prosperity is the magic word, the wizard's spell, which often charms the American public into forgetfulness of all else, religion, justice, righteousness and the common weal. We worship success. Hitherto, at least, wherever it has been found it has immediately justified itself in our eyes. We have not often stopped to inquire closely into the methods by which it has been attained. Particularly if our multi-millionaires give munificently to educational, benevolent and religious causes, "charity covers a multitude of sins." We have not hitherto been very much concerned as to how they made their fortunes. Business is the highest vocation in the popular esteem. The business world constitutes our aristocracy. We have our captains of industry, our dukes of iron and steel, our merchant princes, our kings of finance, our railroad emperors. And a far more real, revered and powerful aristocracy they are than any hereditary nobility and royalty on the other side of the sea. We all bow down before them. All other vocations and professions sink into insignificance beside the commercial and financial calling, and particularly those of an altruistic character, those devoted to social service and the cultivation of the higher life, are apt to be instinctively looked down upon as constituting an inferior order, a fourth or even fifth estate. The scholar and the artist, the poet and the literary man, the preacher and the teacher, the reformer, even the constructive statesman (though not the professional and practical politician, for he has a distinct commercial value),—all these are tolerated as whimsical eccentrics and supported as more or less objects of charity. They are ornamental and not structural in the fabric of our civilization. The main stress of our life is on the production of wealth. The chief dignity in popular esteem belongs to the makers of money, the magnates of commerce, the producers of things. Hence the call to the business life sounds loudest in the ears of our young men.

There are many consequences which have flowed from this state of things. At least there are certain accusa-
tions commonly made against our American civilization. Let us consider these accusations in the strongest form in which our critics put them. We shall find later a more hopeful outlook; at any rate, some mitigating circumstances.

There is the comparative neglect of culture in our education. In our institutions of learning the chief stress is often laid upon technical training and little on the humanities and the cultural courses. Consequently, our great universities are in danger of degenerating into mere technical schools. They are apt to turn out craftsmen rather than men. That idealism which can be developed by culture and religion only, is imperiled by the atmosphere of the immediately practical, which has pervaded our educational world. (I am thankful that signs of a reaction from that extreme are now becoming visible. Our educators are beginning to realize that a background of general knowledge and culture, a store of resources outside and beyond his technical training, and a large horizon, are absolutely essential to any man, if he is to be big enough even for his particular job.) There is among our people a lack of taste and discernment in the finer things, and little development of scholarship, literature and art. There is a feebleness in the social consciousness, a callousness of social conscience and a dimness in our vision of the national ideal, if, indeed, we have any. A rank individualism prevails everywhere. It is "every man for himself and the devil take the hindmost." There is what has been aptly called by our foreign critics a characteristic "state blindness" among Americans: courts, legislatures, congresses, administrations—in fact the whole machinery of state—exists not for the organization of the common weal, for the service of the people as a whole; for the welfare of society, for the establishment of justice and equity, the maintenance of equal opportunity for all, but it exists chiefly to back up the successful individual in his rights of "life, liberty and the pursuit of happiness," particularly his pursuit of wealth. The one test of an admin-
Its Appeal to the College Graduate

istration—municipal, state or national—is its effect on the stock market. No matter how wise and just its policies, no matter how equitable and necessary its measures of reform, it is instantly condemned without appeal, if it is even suspected of “hurting business.” Religion itself is often interpreted solely as the chief means of developing and blessing the individual or of “saving souls,” to use a familiar phrase. Its social applications are often pushed into the background. The Church has not yet fully caught that supreme vision to which Jesus devoted His teaching and Himself—the kingdom of God on earth—that is, human society regenerated and reorganized according to the Will of God. We have “an anarchy of individualism”; every man “does that which is right in his own eyes” so long as in his private life he observes the accepted good form of society and in his business life keeps within the limits of the statutes or can get a lawyer astute enough to teach him how to strain or even break the statutes with impunity. Our standards of commercial honor and honesty are generally considered low; we have a bad reputation in these matters among the nations of the earth.

There is also a characteristic moral color-blindness among Americans. We cannot ordinarily distinguish between greatness and bigness. Greatness can be defined in moral and spiritual terms only; bigness in purely material terms. Greatness is a matter of quality, bigness of quantity; it can be counted and measured. And we habitually rate most things by mathematical standards. A city is big when it counts in its population multitudes of human animals, when it builds terrific sky-scrapers, when it erects enormous factories which pour out heaps of stuff. We do not often stop to ask whether it is really great, great in the keenness of its civic conscience, in the clearness and loftiness of its civic ideals and the quality of the citizenship it develops, great in its service to all its people, in its redemption of its human waste, in its uplift and inspiration of the common life, great in that it offers to each of its citizens the
best opportunity for the fullest development of all that is in him, great in its devotion to the common welfare; great, that is, as a "city of God," the realization of the Divine purpose of human society. Scores of our cities have been disputing angrily over the reports of the recent census, as if the full measure of a city were the numbers of human beings it could enroll, while they have been callously indifferent to the conditions of their slums and the honesty and efficiency of their municipal governments. We pride ourselves above all else in our country's bigness. We boast the vastness of its resources, the hugeness, sometimes the enormity, of its wealth, the monstrousness of its material achievements and possessions, the unmeasured vigor, enterprise and ingenuity of its people. We do not so often think so much about the quality of the national spirit, the loftiness of its standards, the fineness of its honor, the righteousness and justice of its dealings with other nations, the wisdom and tenderness of its laws and customs in their bearing upon the weak and oppressed, the helpless, ignorant and the unprivileged. As a matter of fact, in social and protective legislation, we are behind every civilized nation, except, perhaps, Russia. Our poor and weak are still better off than those of other nations, but it is simply because all our natural opportunities and resources have not yet been seized and closed by monopoly. But they bid fair to become so. And if they ever should be, woe unto our weak and poor. For there is less consideration for them under our democracy than under European imperialism. Eighty or ninety per cent of our laws concern the rights of property or things, only ten or twenty per cent the rights of persons or human beings. For example, every civilized nation in Christendom save the United States and Switzerland, where industries are not largely developed, has a compensation act whereby the burden of risk in industrial pursuits is shared equitably by the worker, the industry and the state. An attempt was lately made to pass such a compensation act in New York, but the court of appeals of that state, while ad-
mitting in the strongest language the justice and equity of such an act, while confessing frankly that all human conditions were in favor of it, yet declared it unconstitutional because it was supposed to interfere with property rights. We have not yet risen to the prophet's standard of values,—"I will make a man more precious than fine gold; even than the golden wedge of Ophir."

Consequently we have developed a lop-sided civilization; like Ephraim, "we are a cake not turned," burnt black on the side of material and individual development, raw and sodden on the side of our social and moral development. I put the case strongly as I have gathered it from many sources. This indictment may be justly criticised as overdrawn and out of proportion, but it is manifestly true of that side of our national life with which it deals. And it has been more true of our recent past than it is of the present. For there is another side, thank God. Indeed, this new vision of national sin, this new consciousness of deep-rooted faults and defects in our American civilization, is not by any means evidence of a national degeneracy. It does not show that we are growing worse. Far from it. It is an evidence of heightening standards and a more keenly sensitized social conscience. The garment that looks fair enough by candle light is seen to be foul and spotted when brought out into the light of the noonday sun. We have had a candle light social conscience, hitherto. We are developing a sunlight conscience.

There are signs everywhere, as we have already seen, of this awakening public conscience. The voice of the prophet is heard in the land, in scattered pulpits, from academic chairs, in magazines and periodicals, throughout the whole range of our popular literature. A new moral note is sounded in our political and commercial life; it is a summons to a higher commercial honesty and political righteousness, to a fuller measure of industrial justice and a finer humanity in our civilization.

But this is largely the negative side of the process, this awakening of the national conscience. There is a positive
The New Patriotism

side also, a new social consciousness, a new sense of solidarity and a new vision of the national ideal. And that, it seems to me, is the side that needs to be emphasized and developed just now. As a great and wise sociologist said to me last summer, "Social forces have been accumulating of late with astonishing rapidity. The common conscience is aroused to a mighty fervor of righteous indignation. What we need now is not so much more goads and pricks as wise guidance and direction. We want a driver 'on the box.'" Unless we do have such vision and guidance the present tremendous arousal and excitation of the popular conscience,—and I may add the popular wrath,—may end in an avalanche of destruction instead of an orderly progress toward a definite goal; a revolution and not an evolution.

Therefore we need men like "the children of Issacher of old, with knowledge of the times to know what Israel ought to do." Ay, that is what we most need, to know what to do, not simply what not to do or what to quit doing. And for that we need seers and leaders. There is a call for the organization and development of our higher life as a people. The establishment of justice and equity in the industrial world, the opening of economic opportunity for the dispossessed, the framing of new legislation which shall concern itself chiefly, not with the privileges of the few, as our legislation has largely hitherto, but with the rights of the many, the development of our cities from mere vast aggregations of population into true expressions of the civic ideal, the creation of institutions and the ministering of ministries which shall enlarge our general culture and enrich our common life,—these are some of the causes that are pleading on every side. And the voice is not simply the voice of the individual prophets; it is the voice of God who speaks through them. It is the cause of religion in its largest and widest interpretation though often the churches are too indifferent to it. It is a spiritual awakening, a religious revival, not of the conventional,
old-fashioned type, the revival which set every man to worrying about the eternal welfare of his own soul. But it comes in bigger and nobler form. It concerns itself with the big righteousness of the common life rather than merely with the little righteousness of the individual life, what Jesus meant by “the kingdom of God and the righteousness thereof.” It is the spirit of God moving upon the hearts of men; it is the call of the Christ to share in His work of saving and redeeming the world.

But who are answering this call? Ordinarily the first to offer themselves are a company of crack-brained reformers, half-baked enthusiasts and visionaries, armed with fads and panaceas. But I have no word of cheap denunciation for such. God bless them; they keep alive the idealism of our otherwise materialistic people. But where are the men of knowledge, power and culture, of ability and training? For the most part they are conspicuous by their absence. They cannot spare time, mind or energy from the all-absorbing task of making money to attend to the concerns of our common life. They are too busy with business to care for the things of the kingdom.

The paramount need of today is for leadership in this new nation-wide movement, and it is a call that comes with especial and imperative force to those of us who have enjoyed the privileges of culture and education. That is what education and culture are for; that is why the state provides them so liberally in its system of public schools and universities; that is why munificent endowments are given to private institutions,—because a democracy above all other forms of government needs leadership and would develop her most capable sons for that leadership. Here in our great universities are gathered the nation’s “choice young men and goodly,” the flower of our youth. By a process of natural selection you have arrived at these great opportunities and advantages; for ordinarily it is those among our youth who are more intellectual and spiritually alert who get to college and make their way through its
courses, those who "from the shoulders and upwards" stand above their fellows; men visibly marked and destined for such leadership. It is to our college graduates that we look naturally for our scholars, our artists, our social servants, our reformers, our statesmen, our prophets in the pulpit and out of it, our soldiers of the common good; in a word, for our seers and leaders. That is the call. How are you meeting it?

I would that I could bring that call home to the conscience of every student in America. What are you going to do with the abilities which God has given you and the development and training of those abilities which society has so freely bestowed upon you here? Are you going to spend them all in the mere making of a living, meagre or abundant, without a purpose or a thought beyond? If so, it is an absolutely meaningless existence to which you have given yourself, a life in a closed circle. Consider—you make a living in order to live and then you live in order to make a living. It is as if a company of sculptors spent all their time setting up pedestals, some getting only rough boulders of granite, others shafts of finest marble, but none thought of carving a statue to set thereon. Such are they who devote themselves to making a living but never think of living a life, a meaningful, purposeful, significant life, a life which shall tell in the service of man and to the glory of God.

Doubtless many of you are weighing that choice now. You are facing your decision as to your vocation in life. On the one side is the common, clamorous, deafening call to merely material pursuits; on the other side perhaps whispers some high but gentle call to the nobler service of life. It may be to the work of civic and social betterment, to the divine vocation of the scholar or teacher, to the championship of economic justice and equity through the career of the statesman, the journalist, the literary man, the reformer, or the practical but large-hearted and wide-visioned man of business; perhaps to that which is highest and noblest
of them all, the Christian ministry. It is a momentous decision that is to be made, and it should be made thoughtfully, deliberately, carefully and prayerfully. I would not urge any man into a high calling under the spell of passing enthusiasm. There is a service to God and your fellow-man to be rendered in the humblest sphere as well as the highest. Some of us are called to "abide by the stuff," some to "venture forth to the battle." And there are some, called by God to serve as privates in the rear ranks, who have thrust themselves presumptuously into the place of leadership. They have answered somebody's else call. But even here in the commonest and most material vocations there is the possibility of cultivating nobler avocations. It is well for every one immersed in the more material pursuits to keep open in his life a side issue into some realm of art, scholarship, or literature, whither he can retreat now and then for refreshing and recreation. It will relieve the monotony, enrich the poverty and widen the outlooks of a life otherwise hardened, confined and narrowed by the mere drudgery of a plodding profession. Above all, every educated man should keep open some avenue of public service. He should stand for the higher things, the best things in the community where his work is done. He should let his life and his influence tell for public righteousness and common service. In some small corner of the battlefield he should be stout and valiant for the truth and the right.

But to some of you, I am sure, comes the call for a more complete consecration to some high mission. And there are many who evade that call. There come out from our colleges annually young men and women of the intellectual ability, the cultural training and the character which fit them for leadership in the fields of social and religious service, who immediately bury themselves in mere material acquisition. I wish I could set before all such the vision of the modern world as I see it. Never was there greater need and opportunity for spiritual adventure for God and
man than now. Never did a confused public conscience call more loudly for prophets to give it definite utterance nor the vague and groping aspirations of the nation demand more imperatively intelligent leaders to direct, organize and make them effective. Never did the great causes of humanity plead more earnestly for fearless champions and wise and able captains in the army of the common good. Never did the great inarticulate but yearning heart of the people long more eagerly for men who can interpret it to itself and give it effective issue in practical achievement. And for that task we need trained and educated men; not simply men with zeal and devotion, warm-hearted but perhaps hot-headed, but men with knowledge and sanity, cool-headed and clear-minded. We need the scholar in politics. It has hitherto been largely a militant and military profession with the one motto, "To the victors belong the spoils." Today it is rapidly being humanized, moralized and even spiritualized. Politics is being interpreted as the highest service of society and inspired by a religious passion. We need trained statesmen who can carry that process on to its consummation. There is no nobler vocation today than politics. We need the scholar in industry, not simply the skilled craftsman who can use deftly his tools, increase the quantity and improve the quality of the output, but cultured and humanized men, true sociologists in the best sense of the term, who shall realize in industry the fine art of a just and equitable social life. Hitherto industry has been largely, if not wholly, materialistic. It has concerned itself only with things and not with men. It has been reckoned outside the moral and human categories. It is beginning to feel the claim of the social ideal. We need men who shall assert and actualize that claim and make our industries human and social. We need the scholar in the editorial chair. The typical American newspaper follows rather than leads public opinion. It panders to the desire for sensation and the lowest tastes of our people. We need men who shall redeem the press and
Its Appeal to the College Graduate

make it what it was intended to be and can be, namely, the farthest reaching and most efficient force for the forming of public opinion on right lines and directing it to noble ends. Much of our periodical press is today realizing that mission. We need the scholar in the pulpit, for never did the pulpit offer a better opportunity for the exercise of the highest prophetic functions than it does today. Never did it afford a wider field of battle for the right or of service to the common good. The right man in the ministry today can sensitize the public conscience and inspire and direct the popular aspiration and will as mightily and efficiently as he could in any time since Christendom began. For religion is awakening to its true mission and claiming its whole field. It is coming to its own. It is concerning itself with the big righteousness of the common and social life as well as with the little righteousness of the individual life. These are some of the trumpet calls that are sounding on every side for them that have ears to hear.

God is calling for co-workers; Christ is seeking fellow-laborers in His great task of redeeming and saving the world and setting up the kingdom of Heaven upon earth. “The fields lie white for the harvest on every side, but the laborers are few.” Why? Ah, because the main chances for life lie not that way. Because it may cost, yes, it is sure to cost, some meagreness and hardness of living, some sacrifice of material success. It may even now and then demand practical martyrdom. But that very fact ought to give power to its appeal to the heart of youth; for chivalry and devotion, generosity and enthusiasm, even self-sacrifice are native and natural to the heart of youth.

Yes, there are everywhere in our modern world quests as high and glorious as that for the Holy Grail, but there do not seem to be among our educated American youth today enough Sir Galahads to go on such quests.

When Israel of old faced this same crisis which we confront today, when, after four hundred years of absorption in conquest and material development, she awoke to the
call of her national ideal, she looked for a leader who should organize her higher life as a nation. One was found by the prophet Samuel in the young man Saul. He had all the marks of leadership and kingship visibly stamped upon him. He was a “choice young man and goodly.” He excelled just where a leader should excel, from “the shoulders and upwards.” But when the day of coronation was come, he was nowhere to be found. And the people asked, “Is the man not yet come? Have we been mistaken? Have we developed no one yet qualified for leadership?” And the answer came from God, “Nay, he is here even in your midst, but he is hiding among the stuff.” That is the case with too many of our “choice young men and goodly” today, they who stand from the shoulders upwards above the crowds. They are evading the call of their country and their Lord and “hiding among the stuff.” They are devoting themselves to merely material pursuits, when summoned to high adventure for God and man.

If the high calling come to any of you whom God and your training have fitted for such spiritual adventure, I pray that you may hear and heed it, and not spend your life “hiding among the stuff.”