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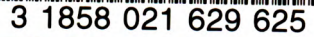
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Christian Realities

By
ROBERT E. SPEER



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FOREWORD

THE chapters of this book are addresses taken down as they were delivered; for the most part their colloquial character has been retained. They are not studied or proportioned theological statements. Their purpose was and is simply to set forth some aspects of Christian faith and experience, with the hope of calling those who read them to deeper life in Christ and to more faithful service in hastening the coming of God's kingdom and in doing His will in human hearts and in human society.

R. E. S.

New York.

Nov 12 1937 mce 1.50 (C.C.)

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I

WHAT IS CHRISTIANITY?

SEVERAL years ago there appeared in England a series of pamphlets entitled "Affirmations." The writers of all of these pamphlets were clearly interested in religion. Among them was Mr. Arnold Bennett, the novelist, who stated in the thirty-two page pamphlet which he had contributed to the series that "the intelligentsia is now, for the time being, godless," and that as regards religion "the affair is over and done with." This section of Mr. Bennett's pamphlet concluded with the dogmatic statement, "The chief thing we know now is that we shall never know. The unknowable exists for us." "To-day," he declared, "the finest brains are either arrayed against religion or occupy an attitude of indifference."

Mr. Bennett's general view of religion seemed hardly appropriate under the title of "Affirmations." It was instead a denial of the validity of the religious conviction and especially of the Christian view.

There were three obvious answers to be made to Mr. Bennett's contentions. In the first place they showed him to be very completely ignorant of the nature of Christianity and of the character and attitude of its representatives. In the second place, if religion had ceased to be a matter of interest to intelligent men, how did it come about that Mr. Bennett was taking so great an interest in it? Was he perhaps one of the unintel-

ligent folk who still retained a religious interest and still held to the Christian faith? He would perhaps have been one of the last men in the world to admit this possibility. In the third place, it was open to any one to contradict, as Sir Henry Lunn immediately did with convincing evidence, Mr. Bennett's rash declaration that intelligent men had no further interest in religion. Sir Henry had no difficulty in giving the names of the men who count for most in the modern world and to whom religion is the fundamental interest of thought and life.

Nevertheless, Mr. Bennett's contention remains and we meet it all around us in the world in which we are living and doing our work to-day—that men can no longer believe in the truth of the Christian religion. Of course, that contention raises two significant prior inquiries: when we ask whether or not Christianity is true, we must know what a man means when he says that a thing is true, or that a thing is not true; and it raises the other inquiry, as to what the thing is about whose truthfulness we are making our inquiry. I think that for us, to-day, the really fundamental question is: What is Christianity? As simply and directly as we can, let us face afresh this question. When we go out to speak to our generation what we believe to be the Christian message, it wishes to know what we mean, what the message is. It wants to be sure that it hears a measurably united and agreeing voice in the proclamation of that message.

And that is exactly what our day says it does not hear. All around us there are the different voices. One wonders, indeed, whether there ever was a day that more completely fulfilled the prediction of Jesus that a time was coming when, on every hand, each party would

claim to be in possession of Christ. "We have Him over here," one group says. "No," another group replies, "He is over here with us." "Lo, here is Christ," we hear it claimed. "No," it is said, "lo, He is here."

Perhaps some of the difficulty arises from the fact that we are too close to the discussion. If we could remove ourselves a little distance from it, a great many things that appear to be in collision would seem to be, in reality, working together to the same end. I imagine that if an intelligent Hindu or Buddhist should read some of the books of contemporary Christianity he would be at a loss to define for himself what the issue of division was. I think he would say, "These men appear to be debating against one another, but it seems to me that they agree in a great many more things than they disagree in; and so far as my point of view and their point of view are concerned, they are united in their view as against mine." Dr. Charles Hodge of Princeton used to declare that all Christian believers were essentially united: "As imperfection attaches to everything human in this life, the unity of faith among believers is also imperfect. Nevertheless it is real. It is far greater than would be inferred from the contentions of theologians and it includes everything essential to Christianity." He maintained the validity of baptism and the possession of saving truth by the Roman Catholic Church. On his view a Hindu examining the Christian witnesses would be impressed not with their conflict but with their agreement. To any intelligent and candid non-Christian the unity of the Christian testimony is far more evident than its diversity. I imagine that a little later we will be able to look back on our time, as we look back now on past times, and see how a great many things that

collided at the time were, in the end, working together; because, fundamentally, they were rooted in the same great unities.

I presume the other difficulty is the one that is common in all our modes of approach and our forms of statement with regard to every aspect of truth whatsoever. No one of us sees the whole of it; each one of us sees some particular aspect of it; and instead of recognizing that the wise course would be to try to rise to a comprehension of all our separate and particular contributions, we fall into disagreement with one another, each of us identifying his aspect, his way of viewing the thing, with the whole.

How easy it is with regard to any fundamental issue, and, for that matter, with regard to any concrete object, to fall into these misapprehensions and partial emphases. What is a tree, for example? Now we all know what a tree is until we attempt to define essentially just what constitutes a tree.

"I will tell you," one says, "a tree is a great network of roots buried in the earth, wrapped around the everlasting rocks, sucking nourishment out of the soil."

"No," one replies, "that is not so. A tree is a stalwart trunk that stands upright from the soil, firm to all the tempests of the world, erect and steadfast. That constitutes the essential thing about a tree."

"No," a third would say, "both of you are in error. A tree is a great network of branches spread out in the air and covered over with millions of leaves, which are the lungs of the tree, and without which it would asphyxiate and die. The foliage of the tree, its flowers and its blooms, these constitute the essentials of the tree."

"Not so," says a fourth. "All those things would be

futile. A tree consists in the inner life and sap and the fruitage it bears for the nourishment and pleasure of man. That essentially constitutes a tree."

Now, what constitutes a tree? Well, what constitutes Christianity? Christianity, first of all, is a body of historic facts, roots sunk in the soil of history, laying hold on the rocks of time, in a definite place and definite period in the life of man, actual events which transpired before men's eyes in a definite country and in definite personalities in a period that we know—the saving deeds of the Saviour of the world. This constitutes the first essential element of the Christian religion.

In the beginning, as men went out across the world, this was what was primary to their thought. They had a story to tell. They loved to tell that story, not of unseen things above only, but of seen things and heard things on the earth. As they went to and fro through the nations, this was their message. They told what they had heard and seen of the earthly life of Jesus and His Death and Resurrection. They explained to men the glories that they themselves had witnessed of One who had been a friend of theirs and with whom they had lived, and in whose company they had walked up and down the hills and valleys of Palestine; and it became a condition of qualification for that first fellowship and ministry that a man should be able to tell this story as a first-hand witness of the things that had been. When they came to fill up the band of the Apostles, they laid it down as a requirement that it must be some one who had been in company with them all the days that they walked to and fro with Jesus, and who had been a witness of the Resurrection. To and fro they

went across the world with that simple message. "I saw it," the first preachers said. When they were gone, this one and that one was able to say, "My father told me something he heard Jesus say. He described to me what he saw Jesus do; and while I have never seen Him myself, He lives for me just as He lived for my father and my mother."

That was Christianity in the beginning; and we cannot eliminate now from Christianity the facts from which it arose. There would be no Christianity in the world to-day if it had been some man's subjective invention to meet the needs of his own spiritual or personal wants and the social needs of his day. Christianity runs back to an historic beginning. You cannot separate it from that historic beginning. Nineteen hundred years ago certain events occurred—the Incarnation, the Crucifixion, and the Resurrection—and out of those events, Christianity came and Christianity is in the world to-day because of those events, which originated it, and it cannot be separated from that origin.

We are just emerging from a theological emphasis that was intended to be helpful to the Christian Church in meeting the emergencies of the time. The spirit of criticism, working on history, began to dissolve a great many of the old things that were supposed to be sure, and men began to doubt whether facts had happened as they were alleged in the chronicles to have occurred; and it seemed to men that perhaps that issue might best be met by removing the emphasis from the importance of historic events, and attaching it predominantly and exclusively to the moral and spiritual values of those events. "What does it matter," men argued, "whether the thing ever happened or not? It was nineteen

hundred years ago, in any case, in a land far across the sea. What does it matter as to the alleged particulars of the event? All that is of any significance to us is the moral and spiritual value of it. Can we not accept that, regarding the events not necessarily as historic by which Christianity will stand or fall, but just as so many symbols out of which, none the less, we can draw our moral and spiritual nutriment to-day? "

It was meant to be a helpful way of viewing our situation, and it left behind it some great values, but we are beginning to reap now its inevitable weakness. As Professor Eddington pointed out in an address in London in his Friends' Meeting House a little while ago, you cannot draw spiritual values indefinitely from untruths. You simply cannot do it; the two things will not hold permanently together. For a little while, while there still remains an attachment of only half unbelieving faith, you can do it, but when at last your principle has borne its full fruitage, you will not be able to do it any longer. Your values will go with the myths on which the values were supposed to hang. One is glad that to-day the swing is in the other direction; that the leading thought of the world is so good as to permit us once again to believe, as we intend to do anyhow, in the simple facts of the beginnings of Christianity!

All of us who in 1928 attended the International Missionary Council Meeting in Jerusalem would agree that it was the one highest experience of our lives to have been there in the land where Jesus lived; just to feel ourselves dipped again in all the realities of His life here on earth. As we stood there on the traditional spot of His birth; as we climbed the little hill back of Nazareth and lay there on the grass looking out at the white sails

on the Mediterranean, and northward to the snows on Mt. Hermon, and remembered that the Lord Jesus had lain there as a lad; as we stood by Jacob's Well, in Sychar; as we watched the fishing boats come in across the Sea of Galilee in the early morning; as we walked after Christ and Simon of Cyrene bearing His Cross; as we stood by that grave in the garden on Easter Day, the simple veracity of the New Testament story came back to us with a vividness and a tenacity that we shall never lose until we see it all confirmed at last when we look upon His face in the land to which we go.

And the thing that made its deepest impression upon us in that gathering, was to find that the most advanced theological scholarship of the world was coming back to just that same, old simplicity of historic faith. There was a company that came from the churches of the continent of Europe led by Professor Heim of Tübingen. You know what Tübingen meant in the last century to the Christian Church in just this matter of attitude toward the reliability of the facts of Christian history. Led by him, that little group came to bear its testimony. They had a great deal of anxiety as to what the outcome of the gathering might be, and on their way they had met together in Cairo and drawn up a statement which they gave us at the very opening of the Jerusalem Council, that there might be no doubt in the beginning as to where they stood. It is well to read that statement, remembering whence it came—out of the most advanced and influential school of present theological thought in Germany:

“A number of Continental delegates to the Jerusalem Conference feel constrained to put into words the conviction which we hope is common to all delegates,

namely, that all our mission work is based exclusively on the great acts of God for the redemption of mankind; in particular, the sending of His only begotten Son, His Death on the Cross for the redemption of the world, His Resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God, whose children we become through our Saviour, Jesus Christ, and the invitation to accept this salvation by faith.

"Therefore, it is the main task of missions to work for the conversion of men; that is, the conscious break with their past life that the New Testament *metanoia* requires of all Christians.

"In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions.

"Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called social gospel, banding together all men of good will across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is. In view of the ominous and rising tide of syncretism in the modern world, and the fact that the Christian movement is inevitably bound up with modern civilization, with its blessings and its curses, we regard it the urgent duty of Protestant missions of all lands to stand firm on the basis of salvation as set forth in the whole Bible."

The Barthian note is not the full harmonious volume

of the Christian gospel, but that note is the emphasis on those aspects of it which we are in danger of losing. Only, why do we need to ask permission of anybody, any scholar, as to whether we may or may not believe the fundamental historic facts of our Christian gospel? We have the evidence just as truly as he has it. Our judgment, like his, on that question, is going to turn on inward attitudes, and we have as much right to our own as he has to his. We are coming back in our own day, and would that we were coming back still more clearly and more unhesitatingly, and with fewer dubious and disconcerting voices speaking among us, to realize that Christianity has its roots in, and that the Christian religion rests on, this body of facts in history.

But that is not all of Christianity. Christianity is a body of facts in history, but it is also a set of convictions with regard to the meaning, the significance, and the value of those facts. Why have these facts survived? Why do they live in more power than any other bit of history? It is because of their meaning, and our acceptance and understanding of that meaning. It is good that we are emerging from a dark day, a day when we were told that it was not necessary to theologize over the meaning. All we needed to do was just to be satisfied with the simple facts that any little child could understand. It was not necessary for us to reason about them, to try to see their perpetual, their eternal, their universal significance. Well, that was not the way that St. John and St. Paul regarded it. They took those simple facts and believed in them, but they tried to state the depth of their meaning for their generation and for the whole life of man in terms of God's entire purpose in universal history. That was what they saw in them.

The Master of Baliol remarked once to a friend, "Well, we are asking a great deal of the world to accept as the explanation of the universe, as the only secret of the meaning of life, a man who was hanged." Yes, but there was more to it than that, as no one believed more than he. Who was the Man who was hanged? What did His death mean? Did He stay dead? The great facts that lie behind the Incarnation require their interpretation, and Christianity is inevitably bound up with that interpretation. It is not only the body of facts, it is what we believe about those facts, and their meaning for us, and their meaning for the life of the world. We are often told that it does not matter what men believe; it only matters what they do. Well, in the end they will be and they will do what their beliefs define for them. Even the man who says it does not matter what we believe, wants us to attach some significance to his belief that it does not matter. The agnostic is not agnostic about his agnosticism, nor has the sceptic any scepticism about his scepticism. We have to recognize that we cannot escape the necessity of understanding the meaning of the facts and formulating our convictions with regard to them; and we need to get past the day of apology for the great avowed beliefs of the Christian Church, resting on the facts out of which those beliefs sprang. The confession of our Christian convictions in the great creeds of the Church is inevitable.

Some years ago I was travelling on a railroad train in the west, and across from my seat I saw a lady reading what I took to be the Bible. I thought that should be sufficient grounds of introduction, so I went over and introduced myself to her and sat down to talk with her, when I discovered that she was not reading the Bible

but another book bound like the Bible. Nevertheless, it sufficed as a basis of acquaintance.

We spent the morning talking together about our thoughts of life and of God. Toward the end she turned to me and said, "Mr. Speer, I don't think we are going to agree. We just differ fundamentally. I don't believe in creeds."

"Well, madam," I said, "that is the shortest and poorest and emptiest one I have ever heard."

"No," she said, "you don't understand. I don't believe in creeds."

"Oh, yes," I said, "I understand perfectly. You said, 'I believe in having no beliefs.' I believe in believing. Your belief is an empty one, and mine is full of all the wealth of life, and sets a man at peace amidst the problems of the world in which he lives."

We cannot get away from thinking our Christianity through and stating our thought about it to our generation. Who is the man that has the carrying power? The man with no convictions that he can phrase and express and is ready to die for, or the man who believes and knows what he believes and is ready to live and die by the things and persons in which he believes?

Christianity is a great body of simple facts in history and more. The dear Lord Jesus walked to and fro in the world and loved little children, and He talked to men and women just like us, and He was tempted in all points just as we are, and He died to save us. And all that covers over the greatest meanings and values that there are in the world, and Christianity consists in the interpretation and statement of those values. But now is that all? There were many who saw the facts and who refused to believe. The devils themselves believe

but do not cease being devils. The facts and the beliefs are not enough. Our Lord said in a great passage, "Not every man that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy in thy name? Did we not in thy name cast out demons? Did we not in thy name do many mighty works? Then will I say unto them: I never knew you; depart from me, ye that work iniquity."

There is something more that goes into Christianity than the facts and the statement of those facts in their meaning for the life of men and for human experience. Our Lord made this perfectly clear. There must be a life springing out of these facts, directed and purposed by these great understandings; a life of love and purity and self-control, of unselfishness and sacrifice. It was that life that in reality convinced the early world. They saw in Christianity a power to do the thing that no one knew how to do. They saw unclean men cleansed. They saw weak men made strong. They heard ignorant and uneducated men speaking the deepest truth, and they wanted to know where the roots of all this were. They were drawn into this new fellowship because it was a fellowship of love and of life that gathered men into a great, trustful, unified family life—the loving and the beloved community.

We have been rediscovering this the last few years. We even think we have discovered the phrase by which to describe Christianity. We speak of it now as "a Way of Life," and many times we hear the phrase used as though the man thought he had invented it, or at any rate, as though it were an absolutely new phrase for our

day. But this was the earliest way of conceiving Christianity, as far as we know. What did our Lord say? "I am the way." What was the popular characterization of the early Christians? They were men and women of the way. When St. Paul went out to persecute, for whom was he looking? He was looking for the people of the way. The phrase must have been common when it gave the designation to the men and women who were gathered in the Christian fellowship.

Our difficulty to-day is that we will not construe it in the full, rich terms of the New Testament and of the Old. We identify the Way of Life with pacifism, or with poverty, or with celibacy, or with exclusive emphasis on some social obligation, with a measure of discontent with our existing order, social or economic. But it was to be "a way of holiness," a whole way; a way in which men should follow One in whom the fullness of the Godhead and humanity dwells. And it was offering men, not a fragmentary and a partial life, but the complete, full and abundant life of God to be lived in man. That was the early Church's way of thinking of the Way of Life; and if Christianity is to be the wellspring it was meant to be for us, it has to be that simple body of facts built into this body of clear conviction with regard to the meaning of those facts, and the incorporation of all this in the life of men and of society, in men walking as Christ walked, and the building on this earth of that order of which Christ spoke and for which He taught us to pray; "Thy kingdom come, thy will be done," not elsewhere, but here on earth, "as it is in heaven."

But now, once again, is this all of Christianity, or is Christianity something more still? Well, what is any

living institution? What is Yale University, to make it concrete? I read recently the reports of the president and the treasurer of Yale University. The treasurer was reporting on their \$71,000,000 of wealth in their buildings, in their stocks and bonds. The president was reporting on the organization of the University, the curriculum, the faculty and the general administration. But when I laid the reports down, I said, "This is not Yale. What is Yale? Yale is not \$71,000,000 worth of buildings and stocks and bonds. Yale is not a faculty and an educational organization. Wipe them all out and there is something there still. When men sing 'For God, for Country, and for Yale,' they are not singing of \$71,000,000 of capital investments; they are not singing of a faculty and a university organization; they are singing of a living spirit that transcends the generations; something that emerges in a man with every crisis in his life that he confronts; a living power that runs across the years and is independent of things and of time."

And that is only a feeble illustration of what the essential, central dynamic thing is that constitutes Christianity. Christianity is a living power within the soul of man. George Macdonald put it in one of his verses:

"Oh, let me live in Thy realities,
Nor substitute my notions for Thy facts;
Notion with notion making leagues and pacts,
They are to truth as dream deeds are to acts.
And questioned make me doubt of everything,
Oh Lord, my God, my soul gets up and cries:
'Come Thine own self, and with Thee my faith bring.'"

Christianity is Christ for men and in men. It is the saving power of Christ and the possibility and reality

of the mystical presence of God in human life. Do not let us mislead or confuse ourselves over mere words of speech, "natural" and "supernatural." Is the will natural or supernatural? Is the freedom we know and possess a part of this iron-bound world, or is it a voice whispering in this world from another world not iron-bound but free? We believe in an objective deliverance wrought on Christ's Cross and in a living Presence, and we will not be confused or misled, nor caused to doubt or deny. We believe in a Life that was here and that we have seen at work in the world, and that we know to be here now; and that it works now in us, in the lives of men and women whom we know and love, and in whom and through whom we have seen God in our time in Christ.

And we will not be confused by the different forms in which this living experience, which is essential to the reality of Christianity, may take shape. Many different modes of action of God's Spirit are possible and inevitable in a world of diverse men and women. I have a friend who is one of the most eminent lawyers in America, and one of the highest sacramentarians. He has a little chapel in his own home for the daily communion, and God comes to him and Christ is a reality to his life through that sacramental functioning of his own spirit Godward and of the life of God toward him. And we also know Roman Catholic Christians, trusted and well understood and understanding, who have found their hunger satisfied in Christ through the great institution to which they have surrendered themselves and on whose breast they lie down as little children in their mother's arms, and are at rest. We have known all around us men who find it in the joyful fulfillment of

their social obligations, like that great warrior in the abolition of the slave trade in England whom a friend visited one Sunday morning and found busy preparing his papers for Parliament, forgetful that it was the Sabbath. His friend spoke to him about his life and his own soul, and he replied, "I had forgotten that I had a soul of my own." He had found it in the black men from whose wrists he was striking the chains of bondage. And thank God there are men and women to-day who lose themselves in their brethren, and lo, they find themselves in our God. And there are many of us who hold fast to our own tradition because we find Christ best of all alone, when we go into our rooms and kneel down by our bedsides, or when we walk under God's blue skies with no one else but Christ, and when we talk with Jesus and know that Jesus talks with us. There in the intimacy of that free and upright, but humble, personal communion, we find the fullness of the meaning of God in our lives. This, also, is Christianity.

What is Christianity? The Christian message is all these aspects of it, and we blunder deeply in our day when we pick out some one of them, and exclude or minimize the rest. Perhaps we could stem the tides that are flowing across our generation if we could speak to it in this regard a more simple, a more united, a more thoughtful, a more unflinching, a more morally sincere and attested message than we have been speaking to the generation that has gone.

Perhaps some will be saying, "No; if you try to put it this way to our generation, you will confuse it worse. Can it not be simplified even beyond these four terms?" Yes, it can. What was Christianity when it began? Well, was it not fundamentally, although a great deal

more was enfolded in it, just two great things: It was a great hope. Christianity came into a despairing world, a world that had lost its joy, and that, even worse than that, had lost its hope, which is the only spring of joy. It came into a world that was defeated. The old idols were broken. The priests smiled at one another with winks of half concealed disdain for their faith, as they passed one another in the streets. The old lights had paled in the sky, and into a world that had lost its heart, its nerve and its hope, Christianity came. We can still feel the thrill of it. Read Simon Peter's Epistles and you can feel it; all the joyous, triumphant, uplifting new life that burst on that little group on Easter morning.

All this came to us in the International Missionary Council in Jerusalem as we sat in the big hall of the German hospice on top of the Mount of Olives, around the table of our Lord, and thought on the meaning of the Resurrection. It seemed to us that at any moment the door might burst open and in would come Simon Peter and John. We too could feel the thrill of it as then when they did break in on that company at the beginning. "Men," they would have said, "do you know what has happened? The grave is open! He is risen again! He is alive in the world! He may be here at any moment. Anything can happen now with the living Lord abroad in the world once more." And we can see those men with whom the Christian faith had died, rise up in the eagerness and the energy and the buoyancy of that new life. That was what Christianity was in the world at the beginning—a great, new, jubilant, glad, irrepressible hope; and the men who had it went out with that joyous message across the world.

And it was not only a great hope, it was a great Saviour, a great friend to lonely men who had found nobody adequate to help them. Here came at last One who offered to be their friend in the might and with the strength of God, to deal for them with their sin and need. That was what Christianity was to them; and we cannot read the New Testament and get any other version of it. To those men the Saviour and Lord Jesus Christ was the greatest reality in the world. You may say you doubt whether He can be that to us, but you cannot doubt that they believed that that was what He was to them. They held the creed of the man born blind, "He opened my eyes."

That was Christianity in the beginning. Can we not make it that again in the world to-day? Can we not get rid of our shame about Jesus, of our timidity as we go among the groups of those who say, "Yes, we know that story, but it is only an ancient myth, and the wise world no longer believes it in your childish way." But let us stand our own ground. We have the same right that others have to think this problem of human life and of the values of Christianity through; and we know some One whom, alas, these others declare they no longer know.

What is Christianity? It was then, it is now the Lord Jesus Christ. You can have religion without Him; you can have religion without believing in the Christian faith, or the Christian creeds, or the Christian facts of life, or without sharing the Christian experience, but it will not be the Christian religion. The Christian religion is not the religion of Jesus Christ, although it includes that—it is Jesus Christ. There we stand. There is where St. Paul stood: "To me to live is Christ." "I live, yet not

I; but Christ liveth in me." "When Christ who is my life shall appear, then shall I also appear with him in glory."

It is all said more beautifully than in any other words I know in the first and last verses of what I think is one of the six noblest poems in the English language, in Frederick Myers' "St. Paul."

"Christ, I am Christ's and let the name suffice you;

Aye, for me too, it surely hath sufficed.

Lo, with no winning word would I entice you;

Paul has no honor and no friend but Christ.

So through life and death, through sorrow and through
sinning

He shall suffice me as He hath sufficed.

Christ is the end as Christ was the beginning;

Christ the beginning, for the end is Christ."

II

WHAT JESUS DOES FOR US

THE deep issue which we are confronting in all the religious thought and life of our generation is the question of the relationship of the religious and spiritual emphasis to the historic personality and mission of Christ, and the alleged power of Christ to help men by His living, supernatural presence to-day.

There are different modes of approach to the problem as to whether Christianity can be detached from the historic personality of Jesus, and from faith in His living supernatural presence in the world to-day. One of them is the theological approach, and we seem to be getting past the day, happily, when men cast reproach on that way of dealing with the issue. It is absolutely indispensable that men who are qualified to do so should face and grapple with the question to-day in just this form, as to what we are to think about God and His relationship with men, and with regard to the validity which the Christian Church claims for His historic revelation in Jesus Christ.

We must have a theology, a reasoned approach to these problems, and men must try to think these problems through and to state them to the thought of our generation and our world. "For many years," a friend wrote me from Bonn a few summers ago, "it has been my growing conviction that one of the great needs of our generation is a fresh emphasis upon the divine majesty

and transcendence. God has been patronized. Men have thought they were as conversant with the laws of His grace as with the laws of electricity, and could oblige Him to respond to their rationalized approach. The result has been a vague religiosity in some circles and an absolute relativism in others. The pretensions of an idealistic monism must be challenged by the reaffirmation in the language of our time of the dualistic realism of historic Christianity. Barth has thrown down the gauntlet to all human ideologies and brought men face to face with the living God and His unique revelation of Himself and His will in the historic personality of Jesus Christ.

"Classes began in the University a fortnight ago. Barth lectures five days a week and holds two seminars of a couple of hours each on Anselm's *Cur Deus Homo*. His morning lectures are at seven and one has to be there in good time to get a seat. On four mornings his subject is 'Theological Ethics,' and on the fifth it is the Epistle of James. This summer he is facing the ethical problems as it is here that he has been chiefly challenged.

"About three hundred theological students are expected in Bonn this summer. They are coming from all parts of Germany. You will be interested to know that the central current in German theological thought today quite apart from the Barthian movement is a return to Luther and the reformers. Theologians are conscious that a new start must be made after a hundred years of Schleiermacher and his followers.

"A similar movement, apparently quite independent, is taking place in French Protestantism, where Calvin is being restudied with avidity. All along the line one discerns a hunger for objectivity and the real. I see

the humanistic polemic goes on in the States. I have read *A Preface to Morals* and *The Modern Temper* and I have said to myself, 'The dawn is near. Darkness has become self-conscious.' "

We need the theological approach to this fundamental and central issue.

Secondly, there is the historical approach. It is well for us in looking back across the history of nineteen hundred years to note the effect when Christianity was detached in any measure from its anchorage in and its loyalty to the historic personality of Jesus Christ and to the work of salvation which He wrought when He was here on earth. And we can mark clearly the effect in every generation of the Christian Church's history when men began to be weak and hesitant in their conviction with regard to the risen Christ as truly a personal force in the life of man, as real to us as any one of the people we know.

I read afresh some time ago a section from Professor Allen's *Life of Phillips Brooks*, in which he quotes from Brooks's private journal. It was from a notebook which he wrote on one of his first trips across the Atlantic Ocean. He was thinking of Christ's life and work at the beginning and in history and he set down for himself the conclusions to which he came. This was the list that he made of what Jesus Christ had actually done and that nobody else had done in the history of mankind:

"He forgave men's sins and set them free for a new life. He declared such a doctrine of humanity as made that new life seem to be the natural life of man. He put the power of that new life into men, and made them strong with a power which they knew was not their own.

He comforted men in their sorrows with a positive consolation which made even their sorrows a source of strength. He glorified life, filling it with joy and making it seem a beautiful and noble thing to live. He adjusted men's relations to each other by making them have common love for Himself. He set unselfishness as the law of men's lives, making them first devoted to Him and then, for His sake, to one another. He made life spiritual, making the soul more than the body. He declared immortality to the soul, making it know itself stronger than death."

It is a profitable thing to discern and weigh the historic evidence of the impossibility of detaching dynamic religion from the person of Jesus Christ in history.

But I want here to suggest a third approach, which is within the reach of every one of us, and which puts a man in the position not of knowing more than others, and out of that knowledge trying to instruct them, but of giving his own personal testimony. I put down long ago a list of the things that I myself believed that Jesus Christ had done for me. In this way we can, all of us, approach this issue that is so fundamental in thought along the line of what we think we ourselves know, and have in our own lives actually experienced, of the presence and help of Jesus Christ.

Two things are to be said, however, before going on to this list. There are two great dangers that we are confronting to-day in the midst of which we can easily involve ourselves in much self-deception in the matter of emphasis on our own experience of Christ and the great central apologetic. We are told that we should discard the old way of presenting the gospel, and that instead of coming to men with a story of some objective

deeds that were done for them, of something that happened in history about which they did not know and we did, we should come to them very humbly, proposing that we would share with them our religious experience. Now is it possible for a man to share an experience? It seems to me that psychologically that is the one thing a man cannot share. His experience is his own and he cannot pass this experience on to another man. Another man may have a kindred experience, but he cannot have my experience. If there is a great time of hunger and I am starving and I find at last a store of bread that satisfies my hunger, I cannot share the satisfaction of my hunger with another man, but I can tell him where the bread is to be found that will satisfy his hunger precisely as it did mine. We shall involve ourselves in great loss if we allow this emphasis upon the sharing of experience, or upon the interpretation of the Christian gospel as an experience alone, to obscure for us those great objective realities of which my friend was speaking in his letter from Bonn and which lie behind the possibilities of experience and without which we have no creative source or norm or test for experience at all.

The other danger, of course, is our pragmatic attitude that will not regard anything as true unless it works, and that holds that the real test of truth is that the thing works. If it is true, in the long run, of course, it will work. But it is not true that if the thing appears temporarily to be working, therefore it follows that it is true; nor because it appears temporarily not to be working, therefore it is false. But the facts were facts. We know perfectly well, in our Christian view, that the facts were there. The facts were not created by anybody, but by the power that made the facts themselves. There is

a sufficiently modern statement of the things that are fundamental in Josiah Royce's *The Fundamental Ideas of Christianity*. You remember what the three were which he drew out and set forth: (1) our congenital inability and doom to failure—just a new name for an old, old thing, sin; (2) an objective deed done for our deliverance which we never could have done for ourselves, the atonement; and (3) the beloved community into which those come, off whose shoulders those congenital burdens have been lifted by that generous and outward delivering deed. We trust our experience because it flows from the fact of Christ.

With these words of warning, may I now offer the list that I made up for myself? Forgive the personal terms in which it is cast. It is simply such a list as every one of us would make up for himself if he asked himself as objectively as he could, "What do I think that Jesus Christ is to me and does for me?" I wrote down these fifteen items:

He shows me the possibility and duty of a man as to his character and his service.

In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as He worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world,

because I know that God and the truth must prevail.

He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me.

He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done.

He helps me to refuse to do good when I know that something better can be done.

He helps me to keep on when I have to, even though I know I cannot.

He saves me from the fret and killing of pride and vanity, and helps me to cease to care for the things that make people sick.

He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle by His Life and His Resurrection.

He reveals as sin my difference from the God I see in Him; He forgives it and deals with it and all that it involves by His Cross.

Lastly, I believe that He is Himself the principle of life and that there is another personality in me that would not be there if it had not been for Him and if it were not for Him to-day.

There is not space to take these fifteen items, one by one, which embody, it seems to me, the undetachableness of our Christian life from its historic relationship to Jesus Christ and which make it impossible for us to construe or to interpret it, or to live this life, save on the theory that Christ is still here, able to penetrate human personalities and to instill in them to-day a higher power than they have in themselves.

All I can do is to pick out four items in this list to consider.

The first and most obvious of them is that we need Jesus Christ in our life to-day, as the one absolute and faultless moral ideal, revealing to men their responsibility and their duty both as to their character and as to their service. The Christian Church has so long accepted this that the thought has grown a little ineffective as a ruling, vivid principle in life; and one does not altogether lament the raising of the issue afresh of the moral authority of Jesus. It is simply bringing into the open what was already there but hidden. And, secondly, it will throw us back to a fresh examination of Christ's enduring values as we are challenged now as to whether or not Christ is an ethical absolute for men in our generation; whether a personality in that simple country life of an Eastern land nineteen hundred years ago can be a universal norm, the one ideal for all men, everywhere, to the end of time.

All that one has to do is to go out across the world to-day with open eyes and study the nations that do not have a faultless moral ideal. The last time I went around the world some of the most fruitful conversations I had were with young men in the great non-Christian religions. Not one had in his own religion a moral ideal that absolutely commanded his admiration and loyalty. There were many men in the non-Christian world who were far better than their gods. You could find to-day in India thousands of men who are better than any of the gods India worships. All you need to do is to go across the world and watch individual men or those human societies in the midst of which there does not stand out a great shining moral challenge like the personality

of Christ, and you can see what a moral and spiritual asset there is here, whose values we have never adequately realized. Alas, that we do not realize them in our own lives. We call Christ Master and Lord, but how few of us rigidly and austere, and with no mercy of judgment, array our lives every day in His presence and compare ourselves with Him. There is nothing that will make life so humble, so gentle, so tender, so sympathetic, so rich and full, as to hold it, sure, immovable, in the light of Christ's presence and keep it forever under the challenge of what He was and shows that man should be, and of what He did and shows that man should do.

Or consider in the second place, what Christ, and Christ alone, does in the lives of men in the sharpening of moral vision and enabling men to live in the strength of that vision. There was nothing more notable about Him here on earth than the influence of His presence on moral opinion. Men were easily able, apart from Him, to hold judgments which crumbled and dissipated the moment they were brought into His light. There is no more striking illustration of this than in the introduction to the eighth chapter of the Gospel of John. A group of good men, religious men, men of the highest probity, upright men in society, found a man and woman in the act of adultery. They let the man go—that is a commentary in itself—and they brought the woman into the presence of Jesus. One can easily put himself into the attitude of mind of that group. They were men very much like us, and they had come upon this moral delinquency. Then they dragged the poor woman who incarnated it into the presence of Jesus. What happened? Immediately the thing began to look different.

Jesus said never a word but stooped over and wrote in the sand, to hide His feeling of shame. After a little while He looked up at them, and then at the woman, and spoke just one short sentence, and you know what happened then. The moral judgment of every man in that group was fundamentally altered. The thing that looked one way before, took on a totally different aspect now, and they slunk out, one by one, beginning at the oldest, leaving the woman alone standing in Jesus' presence. It would transform our lives and the lives that we live with other men to-day, if we held all our moral judgments under the testing illumination of Jesus Christ.

I served some time ago on a committee that had to pass on some very difficult ethical issues. The issues themselves were exceedingly interesting, but it was more interesting still to watch the reactions of the members of that committee with regard to those issues, to see the men who thought of palliations and qualifications, and to see the men who saw straight and direct to the essential moral principles that were involved. I tried to think out what the reason was for the different modes of approach, and it seemed to me I could find it in what I knew to be each man's inner attitude toward, and the use that he made of, Christ Jesus as the natural and habitual lord of his moral judgment, the ruler of his own entire attitude toward ethical problems.

The surest moral judgment that I ever met was in a dear friend and associate, Dr. Woodruff Halsey. He was a graduate from Princeton in the Class of '79 with President Wilson, Cleveland Dodge, Cyrus McCormick and a group of like able men. He had been made president of that class. He was no athlete. He had never played in any college game. He was no great scholar. He had no

money; he was poor and was working his way through. But that group of extraordinary men, who were themselves of sure moral judgment, picked him out as their outstanding personality. I have seen him again and again pierce right through to the central moral issue of confused problems. He did not reason his way through. There was a light inside of him and it was Christ. He saw the thing that was right, and with unflinching courage he did the thing that was right.

After all, a great deal of our difficulty in the world to-day is in our ignorance. Part of it is in our bad and sinful will, but a great deal of it is our incapacity morally to appraise the issues involved in the problems of personal life, in industrial and economic questions and in problems of human relationships, and we need to come right back to what Jesus alone can do. He said Himself, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. I am the Way, the Truth, and the Life."

I come to the third reason for our need of Christ to-day. In the heart of these problems that we are confronting there is need of the steadfastness of Christ, of His reliance on the unseen, and of His assurance as to the certain victory of what is invincibly right. "Consider him," said the writer of the Epistle to the Hebrews, "lest ye be wearied and faint in your minds." He was writing to a generation that was grappling with more difficult problems even than ours—more difficult political problems, not less difficult economic problems, far more difficult religious problems. The little primitive Christian Church was fighting for its life, trying to find a footing in the world, trying to adjust itself to the maelstrom of destructive forces that was sucking the whole world down

in the generation in which it stood. In the midst of all that, the leaders looked to One who had faced situations worse than they had, who for the joy that was before Him had endured the Cross, despising the shame, because He saw what lay beyond; One who never put His trust in any secondary reliance; One who never trusted to tact, to diplomacy, to His ability to command any of those resources on which the world relied then and on which the world relies now.

As we read the Christian gospel, we see One who changed the world with only two implements—His life and the truth—that is all. And we have to come back to that. We are not going to conquer the world with the world's weapons. We are not going to undo all the wrong and evil of the world by the same type of manipulation and approach that the world has used. We have to learn a totally different, fundamental way of handling the problems; that radical way, which was pursued by Jesus Christ, who conquered the world by being defeated by it; who took a Cross and from that Cross proceeded to rule mankind.

And one thing more. People say regarding these things, "Well, are you sure that you are not fooling yourself? You say that all this is evidence that a man must keep his religion attached to the historic Christ and related to the idea of Christ's presence in the world to-day. But how do you know that all that isn't simply an illusion inside yourself? Whatever really gets done you are doing with your own memory, with your own imagination, with your own purpose and resolve. How do you know that anybody outside is doing anything in you or through you?"

Well, why do we need to know beyond just the faith

that that is what is happening? Why is it any less God's work because He is doing it where alone it can be done—in us? I know well enough what is in me of myself. Every man of us knows that. He has tabulated all he has. There isn't a hidden source in him that he is not aware of; right down in the subliminal depths he knows in a measure what is there that a crisis may bring out. But he knows also that in this Christian experience something plus is operating in him and operating upon him.

There is a lovely Scotch book which appeared some years ago, entitled, *Men of the Knotted Heart*. It is the story of two Scotchmen who lived on the west coast of Scotland and in the same town for between thirty and forty years, and whose hearts were knit together in the friendship that gave the book its title. One was named Strothers, and the other was named Grant. They were two of the most unique men in Scotland. James Denny used to say that Strothers was the most remarkable man in the Scotland of his generation. He even refused an honorary degree from Glasgow University! He was content with a small church and a great life.

They were members of the same club, and they had an engagement to meet there each Monday; and each Monday when they came, friends would notice Grant pause at the door, stop with his hands on the knob and say something to himself. They could see his lips move, and they wondered what it was that every Monday he said before he allowed himself to go through that door.

One day a friend asked Strothers about it. "Did you ever notice this habit of Grant's of stopping at the door to say something every Monday before he comes in?"

"Yes," said Strothers, "I have noticed it."

"Well, have you any idea what it is he says?"

"Yes," said Strothers, "I know what he says. He says, 'Christ is risen, Christ is risen.'"

That was his way of keeping his daily life under the knowledge that there was One moving round about him, moving with him, One ready to move upon him and in him. And that is the last word. That is why I believe that we sacrifice Christianity if we break it from history, and why we impoverish it hopelessly if we detach it from the living Christ. The Resurrection was the great Christian fact at the beginning. There would be no Christianity in the world to-day if it had not been for the Resurrection and men's faith in the Resurrection; and it is the great principle by which we have got to live our lives now. We have to restate our theologies in terms of the perpetual meaning of the Resurrection, which in one form is the doctrine of the perpetual incarnation—Jesus Christ ever ready to dwell inside human life and ever ready to work by miracle within the Christian Church.

May He be this, all of this, to us to-day!

III

THE ESSENTIALS OF CHRISTIAN DISCIPLESHIP

IT is a significant fact that in the week following the first Easter day the disciples retained in their company, and evidently made no move to expel from it, a man who openly avowed his disbelief in the Resurrection. Whether they would have continued to take this attitude, or whether Thomas would have been inclined to stay with them if the sequel had not been what it was, are questions which, I think, can be answered only in the negative.

The Resurrection was the foundation fact of faith and life for those early Christians. They knew that without it their religion would have been dead. It was in the power of that Resurrection that they actually lived day by day. The evidence shows indisputably what a place the Resurrection filled in their belief and in their experience. It evidently had become the formula with them with regard to the gateway of entrance into the Christian life: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." And the ablest man among them, the man of the most speculative and fearless mind, never tired of telling them that as far as he was concerned there was nothing in Christianity for him if this was not the rock on which a man could rest. "If Jesus Christ be not risen from the dead,"

said he, "then is our preaching vain, and your faith is also vain. Ye are yet in your sins."

But I am speaking of this particular point only as a place of departure. It is not so much the question as to whether this or that particular item fills a larger or a lesser place in Christianity: it is the general question that one would like to raise as to what are the essential characteristics of Christian discipleship. That is a question widely and openly discussed among us to-day. It is often discussed as though the problem were, What are the essential elements of Christian belief? And we see nearly all our denominations much divided to-day over that issue. We cannot, of course, accurately characterize the various parties, and yet some would say that the chief difference was that one group was trying to make the body of essential belief as light as possible, and the other trying to make it as large: and from that point of view our sympathies would be with the people who were going in deep, who are not trying to minimize Christianity, but who are letting themselves go absolutely, all of themselves, in the great Christian adventure of faith and life.

I remember Henry Clay Trumbull's telling years ago of an experience in his early manhood, when he was a clerk in a railway office in Hartford, and was much perplexed over religious questions. One day on the street he met Horace Bushnell, who was his pastor, the leading minister and the leading citizen of Hartford.

Dr. Trumbull stopped the old man, who was known of course as one of the boldest and the most daring religious thinkers in the country, and said to him:

"Dr. Bushnell, you do not believe the Westminster Confession, do you?"

"Why, yes, Henry," he said, "I do."

"Well, you do not believe the Thirty-nine Articles, do you?"

"Yes, Henry," said he, "I do."

"Well, you do not believe the Augsburg Confession?"

"Well, now, Henry," said the old man, "just stop, or else name them all! I believe them all, and a great deal more."

He did not mean that he was concerning himself about all the details; he just meant that the attitude of his mind was one of taking in all there was; not of seeing as little as possible, but of seeing as much as possible; and he was sure that on the great quest on which he had set out there were infinite reaches to be explored, and that the danger that beset every man's mind was not that he would go too far, but that he would too timidly stand and drink, opening his mind to only some minimum instead of letting it go free in all the great amplitudes of fellowship with the infinite truth of God. "Grow in the grace," said Peter, "and knowledge of our Lord and Saviour Jesus Christ."

But we do not need to concern ourselves much with the question as to what certain groups are laying down as requirements which they seek to exact of everybody. Our query is not what we are going to demand of other people, but what we are going to require of ourselves. What for me, I ask myself, if I am going to be an honest man and live the fullest and richest kind of life, are the essentials of Christian discipleship? Let other men think what they please regarding themselves or what they want to require of other people! What concerns me is what I am going to require of myself.

When a man seeks to answer that question, what is

there for him to do but to go right back to the beginning and ask himself, What were the essentials of Christian discipleship at the start? When Jesus Christ Himself was here and men could talk with Him and get light on their difficulties, when His own authority was blazing the way, what were the essential requirements then?

When a man tries to do that, is it not perfectly clear that the primary and elemental thing then, when the Lord was walking about on the earth, was just that a man should come to the deliberate acceptance and the open avowal of Christ, and follow Him?

There was Christ Himself going by! Men could see Him. It was not any figurative voice that they were listening for: it was His own real human voice that the men who had been acquainted with Him knew, and He was saying to them as they were busy here or there, "Come along, now, and follow me!" It was as simple and plain as anything possibly could be. At the outset there was no difficulty at all about it. He came walking by the Sea of Galilee that day, and there were Simon and Andrew, and James and John busy with their father Zebedee and the servants, about their fishing business; and He called to them as He walked by the shore, "Come along and follow me!" and they looked up at once to hear.

Old Zebedee says to them: "Who is that, boys?"

They reply: "That is Jesus calling us, and we are going along with Him. You look after the gear, father, you and the servants: we are going along with Him."

And he saw them go, no doubt, without any misgiving. "Why," he said, "they will be back soon! Maybe it is only for to-day, or they will not go far; and that is Jesus calling to them. Let them go!"

And off the boys went with Jesus as naturally as we would go with any friend who came up to-day and said, "Come along, spend the rest of the day with me!"

It was all as simple and easy as that at the beginning. And for a while it did not change much. Jesus went walking around, speaking this amazing new message of His that sent a thrill through the land and set everybody talking about the new things that had come, just saying to men, "Come along now, and follow me!"

Of course it was not easy for everybody. There were men like Nicodemus who from the outset found it hard. He belonged to the intellectual and the ecclesiastical aristocracy, and to give up all that and join this little company was a good deal more than he was prepared to undertake, and it was a long, long time before he had the nerve to face all that he would have to deal with in answering Christ's call. There were other men who found it hard,—the rich young ruler, and Joseph of Arimathea. They belonged to the aristocracy of wealth, and it was a different matter for them to go out and sleep on the ground from what it was for Jesus and those fishermen of Galilee, who had often done that: and they drew back from following the call. And after a little while it grew hard for everybody. It was not long before no man could answer the call without paying a heavy price for it, and before they got through it cost many of them their lives.

That was what Christianity was at the beginning. It was Jesus Christ calling to men to come from whatever they were doing and follow Him, and their fearless acceptance of that call, and their open avowal of their discipleship as His friends.

Is it anything more than that to-day? Is it not funda-

mentally precisely that still, that a man should openly avow himself to be one of Christ's disciples, and should unflinchingly accept all that that avowal involves?

I do not see that the situation is different now from what it was then. Men hesitate now because they do not like the whole affair, because they see many things in the Christian fellowship that are unattractive and even unworthy. But the same thing was true at the beginning. You cannot raise an objection of that kind against Christianity to-day that Celsus did not raise centuries ago.

And essentially the issue now is what it was then: are we ready to break with whatever keeps us from really following Christ or do we lack the courage and the bold abandonment of commitment?

I was in Scotland during the Boer war. The shadows that were hanging over Great Britain were very black during those tragic days, and I was in Edinburgh just after that fearful episode when the Black Watch was cut to pieces at Magersfontein. You could feel the pall of it on the city. The Black Watch had been recruited almost exclusively from Edinburgh. There was hardly a good family in Edinburgh that had not some of its best in the Black Watch, and the man who was commanding the regiment, General Wauchope, was one of the largest landholders and one of the most respected and beloved men in Edinburgh. I was staying then in the home of Sir Alexander Simpson. One of the boys was entertaining me at tea one afternoon, and I was asking him to tell me all he knew about the Black Watch. "Oh!" he said, "I can tell you a lot. General Wauchope was my good friend." There were many boys in Edinburgh who felt just like that toward him.

An Oxford man who told me he was there the night the news of Magersfontein came said he never had been through such an experience in his life,—every shop shut, the people out on the streets, Prince's Street one great thick crowd talking together of how it could have been and what it meant. All over the city the sorrow of it hung like night. And yet in the midst of all that shadow there was the sense of a great exaltation and joy, for all men knew how that regiment had gone to its death.

The regiment was organized as a Scotch kirk. There was not a man in the regiment who was not a member of the kirk. The regimental officers were the elders of the kirk, the chaplain was the minister. My Oxford friend told me of their going down the streets of Cork when they were embarking for South Africa, and although they were under no military orders, they walked quietly along the street with their arms thrown around one another's shoulders, singing:

“I'm not ashamed to own my Lord,
And to defend His cause,
Maintain the honour of His Word,
The glory of His laws.”

When they disembarked at Cape Town and were sent up to the front they were singing the soldiers' gospel hymns, “When the roll is called Up Yonder I'll be there,” and they were singing those hymns still when some one's blunder marched them off to their butchery at Magersfontein. They all knew what it meant. Wauchope is said to have called the regiment together before they went in, and said: “Men, somebody has blundered in this! Don't blame me! We will never come back, but

we must obey." And like Christian men they went in and died, unafraid of the end because nothing had terrified them in the years that went before. They had not been afraid to follow Christ in life: why should they be afraid of anything in death?

I believe it is fear that lies at the root of much of the weakness and the tameness of our modern Christian life. We may gloss it over all we please, but the fundamental motive that dominates much of our conduct, that makes us liars when we lie, that makes us cowards when we are cowards, is nothing but fear. We are afraid to do the thing that is right and to take every last consequence without whimpering. And the first essential of Christian discipleship at the beginning is nothing different from the first essential of Christian discipleship now, and that is a fearless, unintimidated, open avowal that we believe in Christ and belong to Christ, and that we mean to live our lives as men who are not ashamed of Christ's name.

When we press beyond this it is not hard to see what the second essential was to those men at the beginning. It meant that they were going to follow in Christ's way. We have got that phrase back again now, "the Christian way of life," and we are in danger of making just as much of a cant phrase out of it as we have made out of other phrases describing the Christian life. Indeed, I think it will turn into a cant phrase more quickly, because heresy of conduct is more obvious than heresy of belief and opinion. Already we can hear men talking this new language of what Christianity is who show no evidences whatever of following fearlessly and courageously the way of Christ.

This, as we have seen, is no new phrase. This was how

Christianity was defined at the beginning. It was the first term that men used in describing the new religion. It was a certain way of life that stamped this new fellowship and made it different from any other group that men had seen.

What were the qualifications and characteristics of that way?

Those of us who are familiar with Carnegie Simpson's *The Fact of Christ* will remember the four elements that he draws out,—purity and love and forgiveness and humility. There would be some radical changes in our lives if we checked them up against standards like these. If we went still further into the characteristics of Christ, what a challenge there would be to us! He made no impression on His day of the passivistic type of character that we have so often set before us as the ideal of Jesus. The impression He made on His time was not of non-resistance: the impression He made was exactly the opposite. When He asked His disciples who men were saying that He was, we remember their report to Him. "Why, they say you are Elijah come back again!" The most masculine and powerful personality in Hebrew history was the figure that arose in their minds when they were thinking of Christ; the man who laughed in the face of kings, the man who trod across the institutions of his day and bore down anything that collided with righteousness, the man who ruled nature, he was the figure that came to mind when men were asked, "What is your impression of Jesus Christ?" That was His way of life, gentle but absolutely right. And it would be an essential of Christian discipleship to-day, if men were to match the requirements at the beginning, that they should not only openly confess and avow Jesus Christ, but that

they should go right out into the world living by Christ's standards and walking in His way.

We know well what that would mean. Many things would be revolutionized in this conventional, imitative life that we live. We speak of our day as a day of liberty. It is nothing of the kind: the difficulty of our day is its want of liberty. In one of the magazines some years ago appeared an article by a newspaper reporter in El Paso on the flappers as Amazons of freedom. One wishes they were Amazons of freedom, and that the spirit of our day were the spirit of true revolt and of independence. It is too much the opposite of that: the spirit of conventionality, of travelling with the herd, of yielding to the group with which we travel and that has stamped its insignia upon us. Employer or employee, believer or unbeliever, conformist or non-conformist, unionist or individualist—most of us are what we are because we are not free followers of Christ. What we need is what Christ asked of men at the beginning, that they should drop their contemporary conventionalities, and come out and be free, and follow His new and original way.

Christianity meant not only open and unflinching acceptance and avowal of Christ, and the deliberate choice of His way, it meant the persistent and conscientious and willing-to-pay-the-price pursuit of Christ's fundamental purposes. For He did not call men to character only. The talk of our day about character as being the great end was not what Christ had in mind at all. Character was not the end to which Christ spoke. He did not call men to character and fellowship except as a means, and He did not call them to great religious experiences as goals. What was it that He called those men to that spring morning there by the sea? He did

say to them: "If you will come along with me I will make you strong and good men." He did say: "If you will come along with me I will satisfy your longings." Most assuredly He meant to do those things, but He said also: "If you will come along with me I will make you fishers of men." He was going to send them out to work in the world. He did not speak of salaries or rewards. What He was going to send them out into the world to do was the same sort of thing He had come to do. Later He told them, "As my Father hath sent me, so send I you." It had not meant any happy and easy road for Him. It meant not one cent of pay for Him. It meant nothing but a cross at the end of the road for Him. Nevertheless, He had come into the world to do a piece of work, to save mankind, and He did it even to His death.

In Josiah Royce's book on *The Fundamental Ideas of Christianity*, he describes what he calls the great delivering deed of Christ. The writer of the Epistle to the Hebrews I imagine had it in his mind when in the first chapter he speaks of what Christ had wrought for us. "When he had by himself purged our sins," He went up and sat down on the right hand of God. Now those words "by himself" are not in the Greek. They are in the King James version. We used to read the words as though they meant that Christ had saved us all alone, which He did. But I think there is a deeper meaning than that in "when he had by himself purged our sins."

Do you remember the picture in Jack London's *Sea Wolf* of the man who had not been used to that kind of life, and who set to it and gritted his teeth and saw it through, and who wore the ends of his fingers off until

he had only the bloody stubs,—who was just doing his job by his body? That is what Jesus Christ did. He did it by Himself,—not by any words He spoke, not by any implements He used, not by any great forces He released. He took Himself, His own body and spirit, and by His body and by His spirit He did His work in the world. He bore our sins in His own body on the tree. And He called men to be willing to give their bodies and their spirits to Him in carrying on this work.

Saint Paul had something of this in mind when he called on his Roman friends: "I beseech you by the mercies of God that ye present your bodies." And beyond that he called for the conforming of their minds and their deepest spirit to the mind and the spirit of Jesus Christ. This was and is a third essential of Christian discipleship that a man shall give himself entirely for Christ's great ends.

We have often wondered why it is that nations are able to get for war what Christ has not been able to get for peace. Why was it that when the nation called for men it had all the men it could use, that they came crowding up in response to the call? It was because the nation asked for the man. It did not ask for anything he had. He might bring his horses and his guns and his cars and all his possessions: the nation did not want those. It even took off his clothes; he could not wear his own clothes; it stripped him naked. All that it asked of him was himself. The nation said, "Man, I want your naked body, I want your surrendered life!" And as it asked for all, the man gave all. Well, Christ asks for the same! He came by the sea, and to the young men there He said, "Come! I want you, you men, with all you are. What you have got I can easily replace.

You come: I want you!" And they rose up in answer to that call and went along with Him.

These are the essentials of Christian discipleship here and now, all but one. Some will be saying already:

"Do you mean to say, then, that it does not matter whether a man holds this or the other conviction, that it does not matter what he believes about the great body of facts that lie at the base of Christian history? Do you mean to say that these things do not enter in as essentials of Christian discipleship?"

Far from it! There are great postulated convictions lying behind these three things of which I have been speaking, strong enough and dynamic enough, as history has shown, to upheave and remake the world! Those men believed the deepest things. They believed that in Christ they talked with God. They believed they had seen dead men raised to life. They believed they had seen the eyes of blind men opened. They believed they had eaten bread in the strength of which they could go through any tasks that might be set for them. They believed in the Incarnation, the Atonement, and the Resurrection. They believed that they had walked with One in whose face they saw the face of God the Father Himself, that the Saviour and Messiah had come, God Himself in Jesus Christ. They believed all that. Indeed they did. Those were the great convictions that lay behind this simple fellowship of theirs, only these great convictions were not like dried out, classified, botanical specimens, they were living thoughts and experiences.

When men said to them, "We do not believe in the Resurrection," they answered, "Why, we saw it! We talked with Him, we ate with Him, we live by His life. Because He lives, we live also." When, years afterward,

educated men jeered at Paul preaching at Athens about the Resurrection of Christ from the dead, do you think he was shaken by it? In his heart he would say to himself, "Have I not seen the Lord Christ?" When men questioned, the answer was, "We know; we know!" Here was the man born blind. Skillful sceptics dealt with him, men of influence and standing in his nation and the community, and they said: "You don't know anything! What have you got to say about the personality of this new teacher?" "Well," said he, "there are things I don't know. But I can tell you what I do know: I know that I was born blind, and I know that one day when I was sitting there He came by, and He put His fingers on my eyes, and I saw. You can call Him what you please, but I know what He did for me, and I believe."

This is not to say or to imply that the truth of Christianity is dependent upon experience. Christianity is true whether we experience it or not, whatever our experience may be. Indeed Christianity is true whether we believe it or not. Its truth is not created by our experience or opinion. It is the truth in itself. But just because Christianity is true it expresses and validates itself in experience and unless it produces a new experience in us there is something wrong and defective about our apprehension of it. Nor does this recognition of the relation of Christianity to experience imply any depreciation of the necessity of thinking and of thinking right about Christianity, its origin and its meaning. There can be no long separation of thought and life in Christianity if each is truly Christian (John 7: 17). The true doctrine is the doctrine which is according to godliness (I Tim. 6: 3). "Whosoever taketh the lead,"

wrote John, "and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine hath both the Father and the Son" (II John 9).

That early band of disciples went out across the world. They were not the ablest men in the world, or the cleverest. They met all kinds of objections and difficulties that they were not able to answer, but they were not shaken by them, simply because they knew. Their discipleship embodied a personal knowledge and a living experience. They had met their Master and talked with Him, and they knew, although He was gone from their sight, that He was what He had said and that they had with them still His living power, and that that power was enough to enable them to meet any adversary and to accomplish any duty.

Christianity is that still. It is deep convictions embodied in experience. As Harnack has tried to analyze the early Christian message in *The History of the Expansion of Christianity in the First Three Centuries*, his conclusion is that there were four great elements in it: the convictions of God as Father, of Jesus Christ as Saviour and Redeemer, of purity, and of the Resurrection; and that it was with a gospel of those four elements, God as the Father, Jesus Christ as a strong and adequate Saviour, stainless purity, and the power of the Resurrection, that that early group went out to make Christ's mark on the world and to build irrefragably the foundations of the Christian Church in human history so that the gates of hell shall not prevail against it.

These are the essentials of Christian discipleship now: the open acceptance and avowal of Jesus Christ, the deliberate pursuit of His way of life, honest loyalty to His purposes, and the great convictions of Christianity

not as ideas of our minds only, but as the abiding realities of our experience, which will make it possible for us to do in our day what the reality of Christianity has done in other days.

One wonders, if this view is true, how many Christians there are, and how much there is of Christianity in each one of us. The world needs the old reality back again, men to be turned free in the world who will be like that company at the beginning. Surely each one of us must face this issue for himself, and ask himself, Am I the kind of a Christian man that Christ would be glad to find me if He should come back to-day? We do not need to rest the test on that hypothesis, for Jesus Christ is back to-day. He is here now. What are we?

IV

THE PERILS OF BEING A CHRISTIAN

I REMEMBER hearing Professor Drummond say many years ago that he thought when he went to Africa he would surely escape from temptation, but that even there in the midst of the desert he would see the flap of his tent suddenly lifted and the face of temptation leering at him through the opening. We cannot get away from the perils of life by any movement east or west or north or south.

And just as there is no escape from the perils of life geographically, so also there is no escape spiritually. To be sure, in all higher spiritual attainment a man escapes from certain types of temptation, but a deliverance from these perils only discloses another set of perils more subtle than those with which he had to deal before. He was waging a bludgeon warfare. He has exchanged that for warfare with the broadsword, and now he finds that he must fight at an even quicker pace still, and with a rapier. There is no escape from the dangers of life by going apart. A man may transcend certain temptations, but he finds himself in the midst of new perils of which he was not aware before. To be sure he has a larger force with which to confront these new perils; he is in every way in a better position to face life's battle; but the fact that he has got past certain old temptations is no assurance that he is not to face on a new battlefield a more agile and cunning foe. The fact that we have

been brought to a higher life than we had known before has delivered us from certain forms of evil against which heretofore we have had to contend, but it has introduced us to new and subtler perils in their stead.

Long ago there appeared in *The Student Movement*, the organ of the British Student College Movement, an article written by some one whose name was not given, entitled "Dangers of the Forgiven Life." It made a deep impression, for one's own experience answered so really to it all. The writer enumerated five different dangers which he had met and which he knew had been experienced by other men: first, the danger of losing the fear of God; second, the danger of forgetting the heinousness of sin; third, the danger of excessive self-consciousness; fourth, the danger of censoriousness; fifth, the danger of grievous moral fall. And before we go on to think of these subtle perils, we might well remind ourselves again of this last one. I said a moment ago that the higher life had lifted us up past certain perils, but after all it has only lifted us past them to bring us near them again. We are above them but on a precipice's edge. And as we stand near this great declivity it is easy for a man to fall back into the moral morass once more. I had a friend in the ministry who was known to be, and I think he was, a man of especially deep and genuine religious earnestness; but he fell into the hell of an adulterer's life. He is a renegade upon the face of the earth to-day. None of the old men who knew him know where he lives. Friends behind him in the place where he was once known and loved have only a feeling of shame at his life. He was walking, as it seemed, in a forgiven life, and it was only a step between that and dismal ruin. In the higher life our adversary discovers

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some new capacity of response in us to which he will present the evil which, unless we are guarded by Jesus Christ, will prove fatal to us.

But it is not of this but of the new and finer perils of the advanced Christian life, the life of highest ideal and most sensitive conscience, that I speak here. In one of his letters to the Duchess of Sutherland, Mr. Gladstone says, "There is one proposition which the experience of life has burned into my soul. It is the fear that my religion shall kill my morality. Every day of my life in thousands of different ways, some great, some small, all of them subtle, I am tempted to that great sin,"—the sin, I suppose he meant, of infidelity to God and to the truth. And this is the subtle peril with which we are confronted. We have to face the peril of not lifting our life to the level of our Christian theory. We get a new ideal of what Christian life ought to be and then one of five things happens. First, the whole thing may collapse and it may break down our old life by the weight of its fall, so that hereafter we shall live a meaner, baser life than before. In the second place, we may keep the theory and not lift our life to the level of it, being conscious all the time of that dishonesty, and go on to live the life of the hypocrite, with a moral body, a semi-moral mind, and an immoral soul. In the third place, we may not lift life up to the level of our theory and yet not be conscious that we have failed. We may fall into that great class who are saying one thing with their lips, and not living that thing in their lives, and yet are not aware that there is insincerity and hypocrisy in them,—the religious professionalists. In the fourth place, we may drop to the level of perfunctory living, and be what James Brainerd Taylor called with some scorn, "a mere

common Christian." Or, fifthly, we may be lifted in our life to the level of the new dream and vision. And that is what every one of us ought to do. We ought to escape these great perils by becoming the better man that we are meant to be.

It is one thing to think of being a better man and another thing to be one. Every New Year's day a man ought to sit down and say to himself, "Are you a better man than you were a year ago? Are you less impatient, less self-conscious, more honest, more truthful, more loving, more pure than you were a year ago? If you are not a better man than you were a year ago, may the patient God draw near and touch conscience and will for the new year's life!" Each of us is bound to become every day a better man, to lift life to the level of our new Christian ideal. After all, we will preach no more gospel than we are living. Edward Thring held that it was not what we say or what we do that God uses, but what we are, and that what we say and do finds real expression only as what we are. There is a great comfort in this. We do our work; whatever the clumsiness of our words, ourselves breathe forth. But there is a great warning, too. We will preach no better gospel than we are living. That is not stating it altogether truthfully. Each of us knows that he preaches a better gospel than he is; but a man must preach only the gospel he is or the gospel he honestly wants to be. It is not the Christian theory which we hold that will influence men unless that theory is embodied in life, or unless we are conscientiously striving to yield ourselves wholly to Christ for the perfecting of character.

In the second place, we face the peril of not growing. One of the most pathetic sights in the world is to see a

man halted in his growth. How many such we know: men who have no more range to their lives than they had a year ago; men who are checked; stopped still in their life and stunted in their growth. One of the saddest things in Christian life is to see men blocked in this way. We know them among the men of our own acquaintance. One man is to-day just where he was while another has been lifted, enlarged by slow accretions, until he is a more massive and influential man. Men often fail in growth who still think that they can deceive other men. They use the advanced vocabulary, but with no life corresponding to it. They may do this for a long while but men will inevitably discover that there is a difference between their vocabulary and their lives. After a while the man will be given away. We may be very clever but we cannot hide our character. When Horace Pitkin's headless body was found outside the walls at Paoting-fu his hands were clasped above his head in prayer. The character of the man had set in rigidity in his death. But the character of a man betrays itself in his life. A man may be very keen, shrewd, and knowing, he may be deemed very pious, but the day is fairly sure to come when the veil will be rent and he will be seen in all the lowness and falseness of his real life. If we do not grow, we shall die, and death is one thing which cannot be concealed. May God save us from these two great dangers of disobedience and death.

In the third place, there is another type of perils that we confront. We can arrange these perils best in six pairs, the golden road lying between.

First of all are the great perils of negligence and overpressure. On the one hand there is the possibility of a man's neglecting the wide possibilities of spiritual service

and duty that are opening before him in the world. It is hard to conceive that any one should make this error and fall into this peril who follows Him whose words were: "We must work the works of Him that sent Me while it is day: the night cometh when no man can work," whom "the zeal of His Father's house ate up." But there are many of us who will fall into this peril. No fire burns in our souls; we do not know what it is to be eaten up by the zeal of our Father's house, or to do His works while the day lasts, knowing that the night is coming when no man can work. There is a passage in Professor Huxley's letter to one of his friends after the death of Chinese Gordon in which he speaks of the personal grief it was to him, and then he goes on to say: "I suppose it is just the way he would have liked to die. After all it is better for a man to wear out than to rust out, and it is better for him to break than wear out." That is an exaggerated way of putting it, but few of us are likely to be led astray by such counsel, resulting in a life that will break for Christ. Our fires are not hot enough to burn us out. On the one hand, may the Spirit of God save us from all negligence.

But we are saved from negligence at the price of the risk of falling into the contrary error. We busy ourselves about our Master's business and we forget our Master's children. We are impatient if they come to see us. We have no time for friendship, nor any time for prayer. We escape our peril on one side only to fall into another peril on the other. A man told me long ago of having called in Washington on one of the well-known cabinet ministers, one of the most busy and influential men in the cabinet. After finishing his business my friend arose to go, and the man said, "No, please don't go. Sit down

and talk a while. I have plenty of time to talk with you. I am always ahead of my work. Don't go away. I am glad to have the chance to talk with a friend." My friend sat down and talked with this man who was always ahead of his work. After all, the only work is the giving out of life. Running the wheels is not work; dealing with the routine of our business is not work; dictating thousands of letters a year is not work. The only work a man does is in the giving out of his life into other lives. We may live more true life in an hour than in six months. May each of us be saved on the one side from sloth, and on the other side from not having time to live and love.

In the second place, there are the perils of pride and self-contempt. On the one hand there is the pride of achievement that turns into conceit. Is it in our heart? There is the pride in one's own success that fills one with jealous envy of the success of others. Is there one of us who has not felt it? What matter if the work is done? Remember how Whittier puts it in "My Triumph,"—

"Let the thick curtain fall,
I better know than all
How little I have gained,
How vast the unattained.

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win.

"What matter, I or they?
Mine or another's day?
So the right word be said
And life the sweeter made.

“Ring, bells in far off steeples,
The joy of unborn peoples,
Sound, trumpets far off blown,
Your triumph is my own.”

How foolish of us to fall, as we do fall, into the folly and sin of pride! Perhaps it has taken no other form than that we have been thinking of ourselves, of how well we are doing, how well we have done. Or we escape this peril by swinging to the other extreme, and poison our lives with the sin of self-contempt. We cringe, and dishonour our Master and our gospel. We do not see in its real greatness that which has been given us to do. We fail to discern the glory and dignity of individual character. Each of us is a man. A man is bigger than a world. “No man is able to accomplish anything in this world who does not believe that the work he has been given to do is the greatest work to be done in the world,” said Dickens. But our sense of proportion is too good. We fail to exaggerate as we should the immense significance of our life and work. There never has been or will be a greater than ours. If we can feel that, without pride, we can work omnipotently, for we shall work with Him who died for each of us alone, as worth each by himself that great sacrifice, and who said an amazing thing: “He that believeth on Me the works that I do shall he do also and greater works than these shall he do because I go unto My Father.”

In the third place, there are the perils of unbelief and over-confidence. On the one hand we are hesitant to attempt anything because we fear we cannot achieve the results. But after all, no man does anything. All that any man does is just to make room for God to do something. All the work any life accomplishes is simply the

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result of a man's opening up the way for God to work in him. We will not speak to a certain man of Christ. We argue, "What can a word of mine do?" Nothing, but God can take the word and pour the transforming power of His life through it into another life. We are saved from that peril by simply laying it all on God. There is a sense in which God has to do it all, but there is a sense in which I am to do it all. There is a sense in which I rely on Christ to bear the burden, and there is a sense in which I have got to bear it after Him. With no agony we may quietly leave it all to Christ, and we must leave it all to Him in any case, but He can only do it as He would when we fill up the measure of His sufferings and know in our longing for other souls the meaning of the fellowship of His cross; as F. W. H. Myers puts it in his "St. Paul":—

"Oft when the Word is on me to deliver
Lifts the illusion and the truth lies bare,
Desert or throng, the city or the river,
Melts in a lucid Paradise of air.

"Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be
kings,—
Hearing their one hope with an empty wonder,
Sadly contented in a show of things;—

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,—
Oh, to save these! to perish for their saving,
Die for their life, be offered for them all."

Paul lived, he tells us, in daily dying in his desire to save.

In the fourth place, there are the perils of reticence and self-exposure. We hide ourselves, we will not let ourselves go, we suppress our emotions. In one of our great cities not long ago one of the leading ministers declared, "The saddest thing about the religious life of this city is that there is not a minister in it who can shed a tear when he preaches to the people." Well, he did not mean to approve of foolish sentiment. He simply meant to recall the fact that when Jesus Christ drew near the city He wept, and that St. Paul tells us himself his eyes were stained with tears, and that there is no power where there is no such sympathy. Many a man shuts himself in simply because he is anxious to preserve his own personality. He is too proud to expose it. He does not propose to make a fool of himself. But many a man began his real life by simply making a fool of himself in Christian work. One man whom I knew came away from the first words he tried to speak, in silence, ashamed. The man who had invited him to speak walked by his side. At last he said something of what an absolute failure he had made that night. The man who had invited him to come said never a word. At last he spoke again and said: "Well, I made a fool of myself. I know it perfectly well, and I would do it again for Jesus Christ's sake." Would we? Many a man is nursing his own individual, personal life because he does not propose to humiliate himself by exposing it to the world. It is the only influence we have got. Jesus Christ did the work He did because He laid Himself open before the world. We are exposed, all of us, to this peril of reticence, of being afraid, and we never shall have power until we conquer and escape from it.

In James Thomson's "City of Dreadful Night," one

of the most beautiful and most dreadful poems in our language, there is a passage in which he describes the scene as he came through the desert. Wild things clutched at him. At last he stood on a bluff looking down upon the sea. He saw a great sheet of white sand and the breakers beating on it into foam. On the sand he saw a body lying, and as he looked at it he recognized it as his own. Little by little each new wave crept closer to him while he watched himself lying there. By and by, as he stood, he saw a white figure coming down the sand, and he perceived it to be a woman clothed in white, with something red and glowing in her hand. As she came on he saw that the light she was bearing in her hand was her own bleeding heart, and the bloody drops trickled step by step apart as she came treading to him along the sands. We will never reach men deeply until we have conquered this peril, this Judas reticence, and go to them with our own hearts in our hands.

And yet we know the contrary peril of a man's pouring out his soul like a fool, when it is like spreading out the pearls before swine. That is just as much a peril as the one of the other side. We see St. Paul. There was no reticence about him, but there were all the time the great depths that no man had plumbed, all the time there were the great shadows through which no man flung light. Did any man ever speak to our soul who did not at the same time lay open his life to us and make us feel that there were depths of life there that we had not sounded and could never sound? May God's grace save us alike from the peril of reticence and from the peril of the shameful exposure of our souls.

In the fifth place, there are the perils of lust for praise and contempt for the opinion of others. Too many men

are looking for newspaper mention or for personal flattery! See what St. Paul says to the Corinthians: "What do I care for your opinion? I judge not my own self; but he that judgeth me is the Lord." On the one hand is the peril of lust for praise. And yet we are delivered from that peril only at the expense of forfeiting our capacity for friendship by thinking nothing of loving words. How sweet were those words of Jesus to Simon Peter: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." What Simon had said was pleasant and acceptable to Him. In his Epistles St. Paul is always craving the love, sympathy and kindly regard of his friends. May the grace of God save us alike from the lust for praise from men and from any contempt for the loving regard of men.

Last of all there are the perils of introspection and blindness. In one of the finest passages in his *Reflections of a Russian Statesman* Pobyedonostseff deals with the peril that comes into life when a man turns his vision in upon himself. So if I think altogether of myself, my own shortcomings, my own sins, I simply intensify the difficulties that trouble me. If, on the other hand, I think of the beauty, grace and tenderness of Christ's love, I may become like Him. If we dwell on God's affection and sympathy we shall become more like God. On the one hand, we need to be saved from the poisonous miasma of introspection. On the other hand, we need to be delivered from the peril of foolish shallowness, the superficiality which springs from being blind to what we are and how unlike Christ we are. If a man does not now and then check himself against Jesus Christ he cannot know what his life is and become a son of

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reality. God must save us alike from not seeing ourselves at all and from seeing nothing but ourselves. Let Him fix our eyes upon our own life only long enough to reveal how poor that life is, and then lead us to look above and see the rich life of Jesus Christ our Lord.

Surely this is enough. We know these perils perfectly well. We try to pick our way every day between them. There is anguish in the discovery of them. We are only beginning to realize this as we come to know what a painful thing life is. But it is the capacity for pain that marks rank, and that shows that our life has been lifted above the clod. And the discipline of life is the struggle up through danger:

“What was their tale of some one on a summit,
Looking, I think, upon the endless sea,—
One with a fate, and sworn to overcome it,
One who was fettered and who would be free?

“Round him a robe, for shaming and for searing,
Ate with empoisonment and stung with fire,
He thro’ it all was to his lord uprearing
Desperate patience of a brave desire.”

We realize these perils that we may conquer them. In his *Letters to His Sister*, Chinese Gordon says he has found at least one thing poisoning his life and at once he gave it up. The man felt that he had a peril and, like the incarnation of the Holy Ghost that Thring says he was, he gave it up. We have found these dangers that we may be on our guard against them. Blessed be the One who loves us more than we love ourselves, and who understands us more perfectly than we understand ourselves, who, when we have found our perils and done our best to vanquish them, takes upon Him-

self the cleansing and perfecting of our life. He will complete that which He has begun. He Himself will work in us and by His own grace will give us the likeness for which we long. After all, beyond all the effort and struggle of our own, what a joy it is to think that we may fall, all of us, into the arms of Jesus Christ, where there are no perils like these, save as the harmless opportunities for the display of the victorious life.

“ Out of my bondage, sorrow and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness and light,
Jesus, I come to Thee;
Out of my sickness into Thy health,
Out of my want into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee.

“ Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross;
Jesus, I come to Thee.

“ Out of unrest and arrogant pride,
Jesus, I come, Jesus, I come;
Into Thy blessed will to abide,
Jesus, I come to Thee;
Out of myself to dwell in Thy love,
Out of despair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to Thee.”

And that is the deeper word: Not my struggling, but His saving; not my battle, but His keeping. Out of myself, my shameful failure, my folly, my sin, into Him, pure, perfect, secure.

V

THE MARKS OF A SENT LIFE

THERE is a verse in the first chapter of the fourth gospel which would suffice as a biography: "There came a man sent from God, whose name was John."

These words are the life story of John the Baptist. The man's name and his personality sink into the background, and our attention is fixed instead upon the man's mission as the great fact of his life. What we usually think of as constituting a man's biography, the external annals of his life and the story of his inner spiritual struggle—these are left out of view in the statement, and we are shown instead simply the dominant principle of the man's career. He conceived of it himself as the fulfilling of an assignment of God; and all that came to him in the way of duty and service, in the way of toil and sacrifice, he took as a matter of course as part of his assignment.

Indeed, I doubt whether there is any modern term that would so well describe the spirit and principle of his life as just that newspaper term, "assignment." The newspaper man, when he gets his assignment, sets about its fulfillment as a simple matter of course, with no heroics at all. In such a spirit as this, elevated, ennobled, with richer content in it, with God at the back of it, John the Baptist conceived and set about the working out of his life. He realized his life was a great

purpose of God, and that his business here was the fulfilling of that purpose in the world. And in a most real sense this description of John the Baptist ought to be made the biography of every man's life. It ought to be possible for each one of us to think of himself, and have others speak about him, as a man sent here from God, his name and personality of secondary consequence to the primary principle of his life, which is the realization of the fact that he is sent into the world of God.

In one of Horace Bushnell's noblest sermons, entitled "Every Man's Life a Plan of God," this thought is held up as the ideal principle of every human life. In that sermon Bushnell points out that the Bible is nothing more or less than a collection of biographies of men and women whose lives were manifestly purposes of God, and who derived their strength and significance for all time from the truth and the vividness of the conception of their lives as assignments of God in the world. And the Bible forestalls the doubt which so naturally arises in our minds, because we are insignificant men or the tenor of our life is secular and apart from professional religious activities, that therefore perhaps we have fallen out of the thought and purpose of God. The Bible shows us all kinds of men, soldiers and fishermen, farmers and merchants and scholars, prominent men and inconspicuous men, kings and herdsmen and shepherds, all alike realizing that their lives were errands of God, and with great heartiness of soul fulfilling them as such.

I suppose every Christian man is willing joyfully to acknowledge that God has a plan for his life in the world, and that it is his business to discover and fulfill that plan. I want to discuss four characteristics of the life that is sent of God into the world.

First, the life that can be described as a mission of God must be clean. It is inconceivable that in arranging for a human life God should have provided in advance for impurity in it. It is inconceivable that God, creating a new personality in His own image, should have deliberately woven into that new spirit by forethought things radically inconsistent with His own character. The life that is a mission of God in the world is to be a clean and pure life. John the Baptist's was just such. The angel foretelling John's birth said the boy was to drink neither wine nor strong drink; he was to walk in absolute cleanliness and purity all his days; and we know with what a hard and imperious hand he kept control of himself. I think there was a strain of John the Baptist in Paul. The great apostle is very reticent about his inner life, in spite of all the exposures he gives us of the battles through which he passed, so that we may not be sure of all that went on there. But now and then he lets us see some of that inner conflict he waged. Once he tells us that he beat his body and kept it under. I have no doubt the apostle was not talking merely metaphor when he said that. If he was a man like us, he had the kind of fight to wage in the world that now and then may actually have compelled him to buffet himself.

There died on the Atlantic Ocean, some years ago, on his way home from Persia, one of the oldest missionaries of the Presbyterian church. They embalmed his body on the ship and brought it to New York, and we held, one sweet spring morning, in the chapel of the Fifth Avenue Presbyterian church, a simple Christian funeral service. When the service was over, as I went out of the door, I met a Persian who was at that time pro-

fessor of oriental languages in Columbia University, a man who had lived his boyhood life in the same city in which for more than forty years Dr. Labaree had been a missionary. "Mr. Speer," he said, "you did not speak this morning of the characteristics in Dr. Labaree which most impressed us people in Persia." I said, "What were they?" He answered, "The first one was his carefulness. We never saw so careful a man"—by which he meant a man so punctiliously faithful in the little veracities of his life. "And the second one was his innocence." It seemed to me about as noble a tribute as could be paid to a man, to say that he had lived seventy-two years of unsullied innocence. There are young men in college who say a man cannot live a pure life for twenty years or for one. Here was an old man who lived one for seventy-two and who went back in cleanness and honour to the pure God from whom he came. We may be sure that if our lives are to be sendings of God into the world they have to be characterized by the qualities which characterize God.

Now here is a great principle of testing for all the choices a man has to make; in the matter of his life-work, for example. This is the reason no man can ever do this or that or the other thing that so many men allow themselves to do—it would be utterly inconceivable that God could ever do such a thing, and what God cannot do Himself He cannot authorize anybody else to do. In the determination of our life careers we ought to pick out those things we believe to be consistent with the character of God.

In perhaps the last address Phillips Brooks ever made to young men, delivered to the convention of the Brotherhood of Saint Andrew which met in his own

church in Boston, he came down out of the pulpit and stood in the midst of the men and spoke to them out of his great pure heart from the words, "Be ye clean, ye that bear the vessels of the Lord." The ambition comes to us to be entrusted with the pure chalice of our Lord's communicated life. Can we suppose that Christ will put it into polluted hands? Can we think that any man can go out into the world and call his life a sent life if it bears the marks of God's moral disapproval and anathema?

Second, the life that is recognized as sent of God into the world must be a real life, not a borrowed life, not an artificial, second-hand life. So many of us take our cues from other men. What another man thinks, troubles us; what another man's opinions or standards are, subjects us to slavery to those opinions and standards. The one thing the man who is sent of God must have is a real and first-hand vision of truth.

He needs to be living a life of moral reality. One day long ago at the Hill School, when there had been some revelations regarding the dishonest use of cribs in the life of the school, a boy, who did not make long speeches, stood up and said, "Fellows, a school whose motto is 'Whatsoever things are true,' cannot stand for fakes." There is no room in our world for moral fakes, for lies by act or by life, for moral unreality. Many men think they are so secure that they can risk what a worse man cannot risk. There never was a falser principle of character than that. The better the man, the less tolerable is compromise in him. One remembers a saying of Edward Thring's: "In proportion to excellence compromise is impossible. A single leak sinks a great ship; a raft that is all leaks floats." Just in proportion as our

lives are intended to be real lives in the world, they have to keep themselves absolutely clean of the questionable and compromising things.

And by a real life I mean a life of spiritual reality, too. One great need of our day is men who have seen their own spiritual visions, men who speak their own spiritual messages, men who are not wearing the cast-off clothes of another man's religious life, but who have pierced through to a living contact with Christ for themselves. I received one day a letter from a student at Yale in whose heart this hunger had begun to burn. "Can you tell me," he wrote, "the secret of touching God so intensely that I will be filled with His fire and power? I have been attempting it all my life and am now studying for the ministry, but somehow I cannot feel that He is overshadowing me all the time. Reason tells me He is there, but a man's experience to be satisfying has to be something more. I cannot simply go out and by words from the lips of man satisfy or convince men. If I had that spark or power of God, I would be willing to burn myself out in five years in preference to being a scholarly lecturer from the pulpit on the philosophy of Christ's religion. I desire to realize and drink to the depths the Spirit of God. I do not want to be just myself; I want to be literally the voice of God telling this world of life. Can you help me?" No, and no man can help him; but there is One who can, who said, "If any man thirst, let him come unto Me and drink, and, as the Scripture hath said, out of the depths of his life shall pour torrents of living water." And if there are any of us who are sick and tired of the old perfunctory forms of religious life, and dead phrases of religious expression, we may fill them up with the living

content of God to-day, if we will come to Him who cried that day to thirsty men, nineteen hundred years ago, as He cries to thirsty men to-day, "If any man thirst, let him come unto Me and drink."

Third, the life that is sent of God into the world must bear also the mark of power and success. It may not look so. It may look precisely otherwise. It did look precisely otherwise with John the Baptist. If there ever was an anticlimax from the point of view of man, it was the life of John the Baptist. First the people thronged by the thousands to hang upon his words; then he saw that great multitude fall away from him until a little handful alone were left to walk with him his lonely way. By and by his own confidence began to go; when he was shut up in prison, he came to doubt the very foundations of his mission; and at last he died to humour the caprice of a Hebrew geisha. And yet as we look back now we see how warranted our Lord's judgment was, that of those who had been born of woman there had not arisen a greater than John the Baptist. The man's life was an absolute failure as the world measures success; but by those standards of success which are to be revealed when all meretricious standards have faded from memory, John the Baptist's life was the most successful life lived to the day of Jesus Christ.

Finally, the life that is to drink of the power of the sent life must be a life lived for life. There are men to whom such a conception never comes. Many men are living for toys—how many motor cars they can buy, how many different kinds, how fast. Other men are living not for toys, but for passion. How much lust can they crowd into life, how many new varieties can they taste? Other men are living for what they call inno-

cent pleasure, and others for how much money they can make either for sport or for power. This is not life; the man who lives for these things throws his life away. When his life is done, the only thing that any man has to show for his life is the amount of life he has lived into and out of other men.

I suppose there were no limitations in God that prescribed any particular form for the incarnation. There was no law of God's character that made it necessary that His Son, when He came into the world, should be born as a poor man or in an obscure section of the Roman empire. Our Lord Jesus Christ might have been born as the richest man in Rome if he had wanted to; He might have been born as the son of Cæsar if He had wished. And probably that is the way we would have managed it, with our modern judgments of life which think that political influence and money and social standing are the great agencies of influence. Men look back on our Lord Jesus Christ as simply fatuous for having come as He came and lived as He lived. What did He do? He gathered a few men around Him and made them His friends, and He talked to them very simply, and then He died, and that was the end of it. Only that was not the end of it; that was the beginning of it. From that simple and obscure beginning, when our Lord Jesus Christ turned loose the tides of His infinite life upon humanity, there poured out the great transforming influences of the world. From the hands outstretched upon that cruel tree have come, we know now, however ignored and despised He was in His own day, those great upheaving forces of life which have remade, or are remaking, or are to remake, our world and build at last the abiding kingdom of God.

I heard Professor Graham Taylor, of Chicago, telling once of an anarchist near his settlement who said, "My trade is the trade of a cobbler, but my calling is a propagandist." He was a cobbler by trade; he was a prophet of anarchy. His life was more than his living. Would that we might learn that lesson as Christian men. What we are going to do in trade or business or politics is not our life. Our life is to be found in the way we lay ourselves out with our life upon the bare life of men.

And it is not necessary for us to be tied up in any professionally religious service to attain this end. I believe that there is no work as large and rich for men as the work of the Christian ministry at home or abroad, and next to that the work of teaching, because those two callings have least encumbrance of method, and set a man free for the largest use of his life upon lives. But we are not limited to those forms of the use of life.

A man ought not to take his life out in sawing timber and hammering nails any more than a man ought to be willing to take his life out in pleading causes in court or patching up the bodies that are the houses in which we live. We are not our bodies; we are lives. We were put into this world not to give our bodies a little pleasure or to find them a little work; we were put into this world to live for the life of men. Have we begun to live that way yet? The man who goes sent of God into the world goes out to live his life for life; and after his life is gone, lo, it is not gone, it has begun—life is what he will have forever.

What we have lost we have lost. There is no going back across the years to undo the stupid follies of the past. If the life we have lived has been a denial of Christ, we cannot go back to undo or to relive it again.

We go this way but once. But what of now and to-morrow? What is life henceforth to be for us? A personal appropriation of that to which we have no right but which belongs to God, and the foolish misuse of it for a few years of time to its loss forever? Or that rich discovery to-day of the possibility of burying our lives in the great life of God, so that of us, too, it shall be true that there came a man, and he was sent from God, and he knew it, and he lived a life?

VI

MODERN MORAL NEEDS IN CHRISTIAN LIVING

THE NEED FOR A MORE LIVING USE OF GOD

ONCE when Frederick Douglass was speaking in a mood of despair Sojourner Truth, who was in the audience, cried out, "Frederick, is God dead?" That is a question which is only too relevant at all times. There are many who live as though God were dead. He does not enter into their thought. They do not consider His character as their binding ideal. They never pray to Him. They do not ask themselves or Him what His will is for them and their lives. The very suggestion of His name would be unwelcome in some companies, as the intrusion of something irrelevant or unreal or even embarrassing.

And among Christians there has been too much atheizing of life. God has not been thought of and dealt with as the great reality. He and the forces which He wields have been given a secondary place. Advertising, the business methods of the day, psychology, organization and all the mechanism of commercial success have been thrust into the first place. If these and money have been available then men have been ready to go ahead, but if they have not, then God alone was too precarious a dependence.

In our own personal lives we have not leaned hard

enough upon God. We have not used Him as a rock, a mighty fortress, a strong tower. And yet no strength can compare with the strength of a living trust in God. After the death of Dr. Temple, Archbishop of Canterbury, Bishop Crichton who succeeded him as Bishop of London told of having gone to him once about a course of action of Temple's which had exposed him to much criticism. Would he not revise his course? No, he would not. Would he not explain it? No, he would not explain it. Well, then, what did he rely upon as his defense? Did he expect posterity to clear him? No. On what then did he rely? "God," was the strong man's reply. He relied upon God and on God he stood unmoved and at peace.

But our tendency is to banish God from life. We interpret life in purely materialistic terms. We have an explanation for everything which requires that God should be no nearer than the beginning of creation. But such a God is not the Christian God. The Father worketh hitherto and still works. And what we need most of all to-day is the faith that God is a living God at work now in the world, above the world but also near enough to be called on every hour, and busy in all that lives and moves and has being. Whatever ought to be done in our lives, in our character, in our cities, in our nation, can be done because God is. That is all we need to know or possess. There is God and He is here. Let us make use of Him, as He bids us do.

The very world situation which is leading many to doubt God to-day is leading vastly more to return to Him. The hell which men are making on earth proves God's heaven. Against the blackness of man's impatience and hate shine out anew God's patience and love.

From the denial of God which by its effects has denied itself, from the rejection of God which has written its own condemnation in letters of blood and pain, the hearts of men turn back to God, to the living God.

And two chief teachers in every human heart are always speaking against the atheistic and materialistic idea of life. One is the filial hunger in the soul of man which persists in saying "Father" and hunting after Him. The other is death. The world can never be construed in materialistic terms so long as death is here. It mocks at the thought. Men may speak of death in general and theoretical terms as ending all, as the disproof of God. That is just what death does not do. When it comes concretely into our lives it does so preaching "God, God, God," and we know then as we never knew before that life is God's trust to us, that He would live in it and rule it and that beyond it He waits, keeper of all who have gone on to Him, there where

"The angel faces smile
Which we have loved long since and lost awhile,"

and shall find again with Him.

Let these two teachers teach us their lesson and help us to hold fast and live by the God whom Jesus revealed as confined neither to Jerusalem nor to Gerizim but everywhere and as working not once only but always.

THE NEED OF MORE REAL EXPERIENCE OF THE CORPORATE LIFE

It is the duty of Christians to stand apart and alone, each by himself. No one else can relieve us of our task and responsibility, or live our life for us. Each man

stands or falls to his Master. Each of us must have his own experience of God. The Shepherd knows His sheep by name and deals with them so. We are not to be lost in any crowd or to surrender to any mass. Alone we came into the world. We are to live before God as though He and we were alone in His world. And we go home to Him at last not as one in a flock of homing souls, but alone.

“Not sweeping up together
In whirlwind or in cloud,
In the hush of the summer weather
Or when storms are thundering loud;
But one by one we go
In the sweetness none may know.

“Not pressing through the portals
Of the Celestial Town,
An army of fresh Immortals
By the Lord of Battles won;
But one by one we come
To the Gates of the Heavenly Home.”

All this is true and it is truth that we need to-day and always.

But it is not all the truth that we need. We are alone but we are not alone. No man liveth to himself or dieth to himself. We are to bear one another's burdens, as well as our own. All the members are one body and each is to live in and for all the rest. And it is the corporate life of Christians that we need to realize and experience in a more real and comprehending fashion.

We already know something of this corporate experience in our common worship. Here at least the Church exhibits a corporate and community life. Week

by week the churches are thronged with Christians who pray and praise and think together. But how much more real and united and therefore how much more efficient this worship might be if only a deeper and more commanding love pervaded it, if all distracting and individual thought were banished from it, if jealousy and envy and selfishness gave place to generous love of others and a zeal for the brotherhood transcending and absorbing all personal interest. We would find God more if we more lost ourselves.

And in other ways we are even less advanced in the real experience of the corporate life of the body of Christ. We have not realized the ethical demand of the body. We let in under guise of our personal ease or advantage the things which are deadly to the life of the whole. Any lie, for example, however white and justifiable it may appear to us to be, is a corporate wrong, an act of treachery and disloyalty. This was Paul's argument against it. He did not urge that a lie was forbidden by God or that it was an individual sin. He said that it was a wrong against the fellowship. "Putting away falsehood, speak ye truth each one with his neighbour; for ye are members one of another." A lie was like a corrosion in the blood. It was a social sin. It rotted out the tissue of the society.

In the discovery of truth we are but beginning to realize that the work to be done is a social work. Individuals isolated from their kind do not make the discoveries. All that the individual does is to complete the movement in which innumerable individuals have been engaged. The whole mass pushes some one in the foremost rank over the horizon into the new world and then all follow after. And if we are ever to attain to

the unity of the faith and of the knowledge of the Son of God, unto a full grown man, it can only be as we all attain (Eph. 4: 13). It must be the corporate achievement of the body of Christ. And this is true not only of truth but of love. The length and breadth and height and depth of the love of Christ can be apprehended only with all the saints (Eph. 3: 18).

And character, often regarded as the most individualistic of all attainments, is simply not to be attained at all in that way. Mark Paul's account of the process. He does not say that each of us is made like Christ alone. "But we all, with unveiled face, reflecting as a mirror the glory (*i. e.* the character) of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." It is hand in hand, battling side by side, under a common banner and marching as an undivided army that these conquests of character are achieved.

These are not mere theoretical ideas. They are the practical realities of spiritual growth and power. And the method by which we co-operate with them is not something vague and distant. It is as close as friendship. What we need to do is to make friends in Christ, to deal with men on the basis of spiritual relationships, to win such as we can to Christ, that we and they may be united in those deepest bonds which are thus established, to learn to talk about the Saviour and His Kingdom and to live in the fellowship of saint, apostle, prophet, martyr and the faithful of all the ages. The communion of the saints must be made a part of experience to us and we must know ourselves to be one with God and with all of every name who are one with Him. So shall we be rich with the wealth of the part-

nership of the living and the dead and of that great Head of us all who was dead and is alive forevermore.

THE NEED OF STIFF PERSONAL PRINCIPLES

It is a common experience to hear a man who is leading an easy and indulgent life express his gratitude for a clean-living, simple-hearted, frugal ancestry which knew the pressure of severity. Often also he describes his own boyhood, the chores which he had to do on cold winter mornings, the joy with which in the frosty autumn he warmed his bare feet on the spots where the cows had lain which he had gone out to drive in, the crude benches of the country school on which he sat, the scanty pocket money, hard-earned and valued as he has valued no money since. These men recall with wistfulness, whatever their present life may be, the strong and stringent days and the very recollection braces them and uplifts their wills.

Horace Bushnell painted the classic picture of these days in his sermon on "The Age of Homespun," at the Litchfield County Centennial in 1851. He described the practical struggle of common life in those early days of the nation when the muscle of energy and victory was developed under its close necessities,—“No affectation of polite living, no languishing airs of delicacy and softness indoors, had begun to make the fathers and sons impatient of hard work out of doors, and set them at contriving some easier and more plausible way of living. Their very dress represented work, and they went out as men whom the wives and daughters had dressed for work; facing all weather, cold and hot, wet and dry, wrestling with the plow on the stony-sided hills, digging

out the rocks by hard lifting and a good many very practical experiments in mechanics, dressing the flax, threshing the rye, dragging home, in the deep snows, the great woodpile of the year's consumption; and then, when the day is ended—having no loose money to spend in taverns—taking their recreation, all together, in reading, or singing, or happy talk, or silent looking in the fire, and finally in sleep—to rise again, with the sun, and pray over the family Bible for just such another good day as the last. And so they lived, working out, each year, a little advance of thrift, just within the line of comfort." It was, as Bushnell recognized, "a hard and oversevere picture, and yet a picture that embodies the highest points of merit, connotes the noblest results of character."

That early homespun, frugal life was undoubtedly expensive. "No mode of life was ever more expensive; it was life at the expense of labour too stringent to allow the highest culture and the most proper enjoyment. Even the dress of it was more expensive than we shall ever see again. Still it was a life of honesty and simple content and sturdy victory. Immoralities, that rot down the vigour and humble the consciousness of families, were as much less frequent, as they had less thought of adventure, less to do with travel and trade and money, and were closer to nature and the simple life of home."

We are beyond this expensiveness now. Our clothes are made for us and not spun out by distaff and wheel by mothers and sisters and daughters at home. A hundred purchased devices make life smooth and easy. And the men who were made by the discipline of those days or whose fathers were made by it lie back in the luxury of our modern indulgent ways and wonder where

the new generations are to learn the lesson of right loyalty, of lightning discipline, of inflexible integrity, of self-mastery and indomitable virtues. For the nation must learn these lessons somewhere or we are doomed.

Well where can they be learned when they are not forced upon us by circumstances except through deliberate self-discipline? And how can we teach ourselves save by deliberate self-restraints, by voluntary abstemiousness, by putting ourselves in bonds in small and often inconsequential things so that we shall be in such a habit of self-subjugation to small principles that we shall not be found delinquent when great principles confront us. This is not fanaticism or foolishness but the soundest psychology, as William James pointed out in discussing the formation of the habits of a great and serviceable will. "Keep the faculty of effort alive in you," he advised, "by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast."

There are ample opportunities for such education of

the will in the abstinences which are open to us in the matter of common indulgence. Smoking is no sin, nor can it be said that temperate drinking is a sin, nor theatre going. Excess in all of them and in many other things is sinful and it is curious how easy the use of these things runs to excess. They seem suspiciously liable to it. Also there are many other objections to them. Smoking is not a very clean thing and it, and even temperate drinking, are so bad for the body that they are forbidden in athletic training; while as to the theatre, such a descriptive list of plays as is published by the Parents' League of New York City shows what a mass of rottenness a good part of the current offering of the theatres really is. It is a rather unheroic asceticism, accordingly, for any one to go without these things. Time can be employed to such vastly greater profit. And between modern dancing and either good exercise or rational enjoyment there is a pretty wide gulf, which it is no great mark of "concentrated attention" or "energetic volition" to observe, and yet all these modern amusements, or escapes from the Muses and what they represent, will do very well as providing some of the training in rejection and habitual decision which is essential in education.

But a good deal more is to be said for a stiff Puritanism in personal habits. It is good for a man to be more strict with himself in these things than is necessary or than public opinion requires, because it gives him a wider margin of safety and efficiency. In mechanics we are familiar with this principle of a margin of safety to provide against emergencies, and we take the greatest pains to have the margin as sure and wide as possible. At Columbia University there used to be and perhaps

still is an interesting building whose sole purpose was to test that margin in the case of alleged fire-proof flooring materials. The floor to be tested was built into this building as a roof. Under it was built a fierce fire, averaging 1700° Fahrenheit, sometimes reaching 2000°. This was kept up for four hours, while delicate instruments measured the heat of the floor and its sagging under a load of pig iron, 150 pounds to the square foot. Then water was turned on the whole, and after the floor had cooled, a weight of 600 pounds to the square foot was placed upon it. If it stood this tremendous test, the floor system was approved. Several have already stood it. Now no floor, in actual use, would meet such enormous heat, so long continued, or be placed under such terrific strain. Why was the test made so severe? Because when human life is at stake, no "margin of safety" is too great. Suppose it should be discovered that the Brooklyn Bridge will bear only one pound weight more than is to be put upon it to-day. The bridge is perfectly safe, but the instant this discovery was made the bridge would be shut up at each end. All traffic would be instantly stopped. Why? The bridge is safe. Yes, but the margin is too narrow. There is no preparation for emergency, for unforeseeable strain. This is the way men act for the protection of human bodies. Shall they be less careful, more reckless, blind to essential principles of life, in their care for human souls? Does not the soul need its margin of safety as well as the body?

And stiff personal habits are not to be negative only. There is even more need for them in the positive work of life. It is the man who lays the firmest law upon himself, who has the most exacting sense of duty, who

does double the work which other men would do in his place, who leans over backward in telling the truth and who overdoes in rendering the full measure of service for which he is paid, who asks no favors for himself and rejoices to do all he can for others, who burns his own smoke and files no complaints, whose pound when he sells has seventeen ounces in it, who loves work and is amused by the theatrical performances of the men who love to talk and make reports and exploit tasks which they carry as long as they hold public attention and then drop, who is hard as nails in what he requires of himself—these are the men of whom there is great need to-day—the men who put stiff principle above business and who don't know how to separate it from religion and patriotism.

Strict, unyielding principles give a man a fuller mastery over his own soul. They make him bolder and freer in his kingdom over the body whose business it is to serve him. While he is seeking to be clean he may as well be clean clean. They give him all his energy for creative work and the serious business of living a life. They prepare him for the unforeseen emergencies of sudden and unexpected strain. They save him from the shame of softness, and make him one of the company of the hardy souls who know what duty is and who like to set their tough moral thews and sinews to the task of it. They make it easier for a man to think straight about moral issues. A sloppy indulgent life is pretty sure to blur over the lines of moral cleavage which a man ought to see keen and sharp. And as a matter of fact the "men of iron" have done more than their share of the stiff, reconstructive work which has been made only the heavier in each generation by the

easy-goers, the ethical moderates, the men who don't know any cause worth a sacrifice that cuts through the skin.

And it is no small matter that what goes to waste in the indulgences which stiff personal habits could annul is enough to care for all the needy charities and philanthropies of the world and to provide a capital for useful production which would enormously increase the real wealth of mankind, and that a cleaner body of personal habit would diminish poverty and inefficiency and open human life to God, who dislikes all that is tepid and soft but who longs to come in upon men whose hands are all clean and their hearts all pure, whose path is straight and whose free wills are like a strong man, with every weight of weakening habit or smooth indulgence laid aside, stripped for his race.

DOING ONE'S OWN CHORES

In one view civilization is the increased division of labour. In a simple society one man will cut down the tree, saw it into boards, season the boards, make them into a piece of furniture, paint or varnish the furniture and deliver it to the purchaser. Or a shoemaker will get a piece of leather from the tanner and make a complete pair of shoes. But in our modern, highly developed society a hundred men are concerned in making that piece of furniture. One man marks the tree to be cut down. Another man fells it. Another trims it. Another rolls it to the landing in the woods. Another puts it in the stream for the drive. Another keeps it clear. Another runs it into the right boom. Another guides it to the chains that drag it up to the mill. Another cuts it into boards. Another stacks the boards. Another ships

them. Another delivers them. Another receives them. Perhaps twenty different men make the piece of furniture which one man used to make, and it passes through half a dozen more hands to the buyer. And as for the pair of shoes, a different workman or machine makes every different part and no one of them could any more make a complete pair of shoes than he could fly.

Now in one sense this may be all right. It has its sad drawbacks, but it seems to be inevitable. And something of the same principle rules our home and social life and the affairs which are most personal to us. No one takes care of himself any more. A hundred people wait on us. One may have only a few servants in one's home or none at all, but we are surrounded and preceded and followed all the day by service. We demand and obtain a hundred ministries from others. Each one of them involves some one else in labour. That we may have a morning newspaper men worked all night. Others worked all night to bring it to us. Others rose and toiled while we slept that we might have milk at breakfast. Here again it is not an evil thing that society has become a mesh of infinite interlocked services. At any rate it is not all evil.

But the ever increasing multiplication of services easily schools us into dependence upon them, so that we are always looking for this or that thing which must be done for us by others. And if through any catch in the machinery the service is delayed or goes undone, we chafe at it as a grievance or personal injury, or we fret at life because it is not smooth and accommodating and servile. And in this training in dependence upon our innumerable expectations of service we have no difficulty in becoming thoughtless and selfish. We no longer look

after ourselves and expect as a matter of course to take care of ourselves and to provide for our own needs, but we take it for granted that all sorts of things are to be done for us. And we not only live in this assumption that we are to have everything done for us without our asking, but we also ask other people to do for us all sorts of things that it would be better for us and for the whole world to do for ourselves.

A girl came downstairs leaving her room in disorder. Things that might have been put away neatly were thrown down anywhere with enough consumption of energy to have sufficed to put them where they belonged. A number of personal services in the matter of her boots and her books and her clothing which she might just as well have performed for herself she has learned to throw off upon others. By and by when some emergency arises in her life and she has to take up responsibilities she is not fit for them. She has never learned self-discipline or acquired the habit of achievement and accomplishment.

A man in his office keeps attendants answering his calls all day long. Some of the things he asks he might have done himself. Some, if he had thought twice, he would not ask or would have asked in connection with something else which would have reduced the labour by one-half. Of course he says that his time is valuable and that it is cheaper for him to have cheap assistance at hand to relieve him. But it is not enough to pay people to do what does not need to be done or to do for you what it would be really better for you to do for yourself.

“‘But,’ some one protests,” said a writer in a Boston newspaper recently, “foreseeing the objection to making use of one’s family and friends, ‘the mailing of the letter wasn’t much, nor the matching of the ribbon. Don’t

you think one should ever let friends do things for one?'

"No, not even to develop grace of character in family or friend, should one shift to another the petty errands and minor decisions which belong to one's self. If you are sitting in slippered ease before the fire, put on your shoes and go out and mail your own letter. The effort will have the salutary effect of making you write the important letter, the next time, when it should have been written. If you haven't matched the ribbon, make another journey townwards to do so. Another time you will make the necessary purchase in the first place.

"For underneath all these little evaded duties lies the mental indolence which refuses to do the required thing at the proper time. There is the underlying hope that perhaps, after all, the writing of the letter and the matching of the ribbon may both be indefinitely postponed.

"To do a thing promptly, efficiently, and quickly—that is the goal toward which we should all strive. Nothing will delay our progress toward that goal more surely than letting others perform the thousand and one little duties which we can and should do ourselves."

Blackening one's own boots is a good exercise, good for the muscles, good for the morals, good for the will. Doing one's own darning has been as good a part of many a boy's education as any study of books.

"I never ask any one to do a service for me," said a man to a friend who noticed his rule of action. "I never ask. And this is a principle with me. I want no favours from any one. I am glad to do them for others, but I want none. I run my own errands. I do my own chores. I think my own thoughts. I fulfill my own

duty. I am my own man and God's, in order that I may be my brother's man. But I claim nothing. I am free."

THE NEED FOR MORE SPONTANEITY AND LESS MANIPULATION

Few things are more striking in the New Testament than the entire absence of some of our present-day most familiar agencies and institutions. Jesus habitually neglected forms of influence and activity on which now we greatly rely. He never appointed committees, or organized the movements of His disciples or Himself, or established any mechanism of any sort whatever. He carried on no correspondence. He kept no lists of disciples or of adherents or of probable supporters. He never surrounded men whom He desired to reach with influences of which they were not aware, which would co-operate with His purpose. He made no use of the modern psychology of the commercial agent or the advertising man, which the Church to-day is so often reproached for not using more extensively. He opened no subscription lists and made no appeals for funds, though He dealt very thoroughly with the principle and the duty of giving. His work was absolutely free from all exploitation and manipulation. It was so personal and ungoverned that it can hardly be said that there was any method in it at all.

It was so also with Paul. It is true that missionary plans and policies are much more clearly discerned in Paul's case. The work of organization had now begun and men needed to be fitted to their places and trained for their tasks. The new doctrines had to be stated in forms which met men's new intellectual necessities. A wide field had to be comprehensively covered, and the

work that was begun had to be made permanent and self extending. But here also there was no machinery, no setting of arrangements, no exploitation of appearances, no advertising of results, no cultivation of sources of support. The mechanism of modern activity was absent.

In those early days everything was personal and free and vital. Our Lord, as Young says in *The Christ of History*, "originated no series of well-concerted plans, He neither contrived nor put in motion any extended machinery, He entered into no correspondence with parties in His own country and in other regions of the world, in order to spread His influence and obtain co-operation. Even the few who were His constant companions, and were warmly attached to His person, were not, in His lifetime, imbued with His sentiments, and were not prepared to take up His work in His spirit after He was gone. He constituted no society with its name, design, and laws all definitely fixed and formally established. He had no time to construct and to organize, His life was too short; and almost all that He did was to speak. He spoke in familiar conversation with His friends, or at the wayside to passers-by, or to those who chose to consult Him, or to large assemblies, as opportunity offered. He left behind Him a few spoken truths—not a line or word of writing—and a certain spirit incarnated in His principles, and breathed out from His life, and then He died."

Now no one should contend that because certain plans and methods and opinions which we use to-day were not used in the Apostolic day, therefore they are illegitimate. Times change and bring with them new facilities which it would be wrong not to use. We may vary our methods

greatly from those used in our Lord's day without departing from His principles. His principles indeed call for different methods in many regards,—dress, social habits, modes of itineration, the use of the press, the Bible, etc. But there is danger that in our adaptation of the work of Christianity to the conditions of the present day we may lose the spontaneity and freedom of the early days and slay the soul and burden the body of the Church by our modern machinery and manipulations.

The whole scheme of publicity, of the advertising of men and their work, of exploiting individuals, of cultivating prospective supporters, of working on the public mind to prepare for an effort, or upon the individual mind by subtle influences deliberately arranged to mould his view and action—is full of dangers of insincerity and untruth, and the men who do these things in religious work do not always escape these dangers. Some of these procedures may not be wrong but there are many Christian workers who prefer not to have to calculate the possible limits of wrong and right but instead choose to keep clear away from all such machinations.

The spirit of the early day and of true Christianity always is a spirit of freedom and spontaneity, trusting not to arrangement and manipulation but to the free action of life and of the spirit of God, working inwardly in men's hearts. Committees and boards and movements and societies have their place but they may easily get out of their place. And such agencies pile up and up on our workers until they are nearly crushed by them. "I belong to forty committees and boards," said a man. "I trust there is room for just one more such organization and that is to be made up of the men who will never join another."

As a rule each such agency is required to care for some neglected Christian duty. But why is it neglected? Because the spirit of life is so low. Let that spirit blaze up in living power and it will do what needs to be done. The Christian tree will bring forth its fruits. Societies for tying the fruit on its barren branches will not be needed. Is this life in us pure and abounding? If it is not, we can't criticize those who are trying to manipulate us into some sort of efficiency. If it is in us, we shall run ahead of all manipulations into the joyous and overflowing power of our Christian discipleship.

VII

THE GAINS OF CONSCIOUS UNATTAINMENT

"Not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded."

—PHIL. 3: 12-15.

THERE is no line of division cutting men into two classes, those who succeed and those who fail. We may say sometimes that some men succeed better than others, or, speaking more accurately, that some do not fail quite as badly as others; but we know perfectly well that all these men belong to the same class, that to which Paul says he belongs when he declared: "I count not myself yet to have apprehended." All fail. And yet all these men who fail, fall into three very distinct and clearly marked groups, determined by the attitude which they take toward their unattainment and their failure.

There are, first of all, the men who deny that they have failed and who are quite satisfied with what they regard as their success. There are, second, the men who admit that they have failed and who are disheartened by it and propose to relinquish the struggle. And there

are, third, the men who admit that they have failed and have not attained, but who take from their own consciousness of unattainment fresh courage and resolution as to the future.

All of us know representatives of these three groups. We are all acquainted with the man who is perfectly contented with what he has succeeded in doing. I knew a boy once who could drive a golf ball farther than any other living man, who could break more clay pigeons out of a hundred than any other man, who could sing better than any other man, who could make a better recitation in physics than any other man, who could drop more goals and from a more distant line than any one else. As a matter of fact, he never did any of these things, but there was always some perfectly good reason for it. He was a little off his game, or he was out of practice a trifle, or he was not really trying, or he was having mercy on the other man who would feel badly if he were beaten. The consequence was that he actually never accomplished any of the things that he was fully satisfied he could accomplish if he wanted to. There are many men with this constitutional self-content, who have never understood what it was to be dissatisfied with their lives. Sometimes we are disposed to envy them. But the child who is born into poverty, but with the blessing of a great sense of personal need, is vastly less to be pitied than the man who is born into an affluent and comfortable home, but with no sense of personal unattainment or incompleteness of life. We meet men constantly who belong to this first class out of a certain sheer optimism or of a blind ignorance of what life and its ideals really are; but for the most part men fall into this class because they make the supreme and common mistake of identify-

ing their ideals with their attainments. Whatever they succeed in doing, that is all that could be expected of them. If they manage to hit off something, that is henceforth their ideal; or they look around at the men about them, and they take up the average notion of morality, the average notion of character, the average notion of discipline in will, and they make this average attainment of men the standard of life.

Is there one of us who does not recognize this description of human character? We see it constantly in preachers. Here is a preacher who never preaches a sermon with which he is not satisfied. He comes down from the pulpit and expects the people to tell him what a fine achievement it was, and he goes home in self-congratulation over what he did. We can usually distinguish that man from this other man who never succeeds in doing the thing that he wants to do, who never speaks without going home in shame and contrition over it. And the simple difference between these men is that the first man is judging his life by his attainments as his ideals, and the second is ruling his life by the ideals he has not yet attained and to which he hopes, through whatever struggle or agony of soul, some day to come.

There are great religions that separate themselves from one another precisely at this point. When Wu Ting Fang was in this country he often remarked on this as the fundamental distinction between Christianity and Confucianism. To his mind it was an advantage in Confucianism, that it set before men the practicable thing, that its ideals were human attainments, while Christianity had made, as he deemed it, the stupendous blunder of setting before men as the thing that was required of them an impracticable ideal. Wu Ting Fang

saw with his customary acuteness, though his moral judgment on the matter differed from ours, the real essential distinction between the Christian view and every other view in the world. Our Christian view challenges us to rule our lives, not by the things that can be easily done, but by the things that we are not yet able to do; to judge our lives not by our best attainments, but by the dreams of what some day we may hope to attain; and the crime of Christianity is not to fail, but to aim low, or not aim at all.

All of us are meeting, also, those who belong to the second class of men who admit that they have failed and who are discouraged by it. As a matter of fact no man always does his best. He may think at times that he does, but he knows in his best hours that he never has succeeded in doing so. Again and again he falls short. Never can he say, looking back over any given time, or at any effort, I have done the best of which I am capable. We often cheer ourselves in that way. That was what that remarkable schoolboy, "Manny" Holabird, used to say, when the game was over and his team was whipped, "Well, fellows, we did our best anyhow." Nobody knew better than "Manny" that they had not done their best, but that was his way of cheering men up to try it over and to see if the next time they could not come a little nearer doing their best than the time before.

As a matter of fact, the best man never does his best. That was the agony of the life of St. Paul; he never realized his ideals. He looked back over his life, and always found something that he had not succeeded in doing. He had seen something in the seventh heaven that he could not speak to men. There was always some-

thing in his ideal for his work that he could not realize in the actual. Again and again he flings his grammar aside in his attempt to express some great truth so that the men to whom he speaks will grasp the thing that flames before his own mind. It must have been the perpetual pain of the life of St. Paul that he never did his best.

We never do our best. If in any given moment in our lives we have thought that we have done so, the very act of doing our best would discover to us that we were mistaken. It is like a man climbing hills. He sees a steep hill in front of him, and says, "Now, when I reach the top of that, my climb will be done," and lo, the top of that hill shows him a higher one just beyond that was hidden to his view before, and he climbs the second one, and lo, beyond it reaches range after range that the second hill had hid from his view. The very act of a man's once doing his best is the creation of a whole brood of new ideals for him; he dreams in larger dreams now. The fact of that one victory has given him the possibility of conceiving greater victories yet, and he lives forever, as he lives truly, in the knowledge that his best is something that he will never do.

In the face of these facts, some say: "Well, if a man cannot hope always to do his best, and if the truer man he is, the less he can hope ever to do his best, what is the use in trying at all? "What profit can we have to strive with evil? And is there any peace in ever climbing up the climbing wave?" There are thousands of people whom we know, some of them here in our own breasts who, as they have confronted the inevitable unattainment of a true life, are discouraged by it all and disposed to abandon the whole effort to attain. There are two

objections to make to that course in ourselves and in other men.

In the first place, it is not manlike to give up the struggle simply because we know that in certain particular crises our enemies will be too much for us. A boy would scorn to belong to an athletic team which would never challenge anybody except those whom it could defeat. One of the most exhilarating experiences I ever had was in a meeting in a Western college, many years ago, when the football team had been unmercifully thrashed for about two months and had lost heart and was disposed to cancel the rest of its games. The college had only about two hundred students, a third of whom were young women, and of the men a good proportion were boys in the academy. This reduced the number of available men to eighty or ninety; and they were playing state universities which had a thousand or more men to choose from. I did not wonder that they were tempted to be discouraged. A college meeting was called to consider the matter, and this was the way it was put: "Now, fellows, this is just the whole core of the thing, we cannot expect to develop here out of sixty or seventy men the kind of teams that can be developed up at —— or over in ——; we have not the material to do it with; and if we propose to run ourselves on the principle that we will only play when we can win victories over our opponents, we might just as well go out of this business altogether. But if we will go into this thing with the full understanding that the best victories men can win are the victories they win over themselves, we can get a reputation out here in the West, maybe not for winning games over others, but for being the gamest set of men to be found here. If we will stop this business of depending

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on the enthusiasm of the throat, and rely a little bit on the enthusiasm of the square jaw, we can do here the thing that we can do, which is all that can be expected of us." One could feel the iron beginning to run in the boys' blood, and the real spirit of manhood came to birth in those lads as they realized that life was given us not that we might win victory over our foes, but that we should win victory over ourselves.

One remembers the incident, in one of "Zack's" Yorkshire stories, of the Yorkshireman who grew sick of life and went out one moonlight night and rigged up his gun in the woods, and put the muzzle of it against his head, and was about to pull the trigger with his toe when something stirred in his heart, and he looked up and saw the moonlight filtering down through the trees, and kicked his gun into the thicket, and drawled: "Naw, I'll not do it. There's zummat in me aside the dog. I'll live game and zee it through." And he went back to live his life and see it through. Howsoever many the difficulties that assail us as we dream our dreams and try to realize them in our lives, we are poor men if we will not live game and see it through.

One objects, in the second place, because surrender is not Christlike. What difficulties Jesus Christ had to contend against we cannot say—the conflict that may have gone on in Him as the divine life possessed the human life in which it was encased. The Temptation gives us some strange and mysterious insight into it, but no man of us can ever fathom the depth of its meaning. We know that it had meaning and that He was tempted in all points as we are. And we can understand something of what Christ wrestled with in His outside circumstances. What He was attempting to do and the

odds that rose up against Him and met Him would have made a mere man sure that the thing could not be done. He formed His plan of a Christian Church, of the type of character He was to produce, of everything His Church was to do in the world, and He had eleven men from an obscure province with which to begin, to lay among them the foundations, and to plant in them the finest conceptions possible for the soul of man. Did Jesus Christ say, "I will never get my dream accomplished in these men"? Did He say, "I will never get this fellowship for which I build set up here in this brutal world"? Never! He knew His plan and He lived for it without dismay. And we are neither like Him nor like our best selves if, standing face to face with failure, the reality of which we must admit, we say, "Well, let us give it up and stop."

That was not the attitude of St. Paul, who stands forth as a representative of the men who admit that they have failed, who realize that they have not attained their ideals, but who find in that consciousness a great exhilaration and joy. "Brethren," he says, "I count not myself to have apprehended." We do not meet here any wail or lamentation. There is the undertone of a great gladness in Paul's words, as though he said: "I am thankful I have not worked my way through to the other side. I am thankful I have not reached beyond my ideals, so that instead of shining as stars in my skies they are dust beneath my feet now. I count not myself to have apprehended. This one thing I do, forgetting the unattainments and the failures that are behind, and stretching forth unto the possibilities that are before, I press on toward the mark for the prize of the upward calling of God in Christ Jesus."

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He realizes that the joy and paradox of life lie in the delight that we find in the consciousness of our unattainment of the best. I do not say that there is virtue in failure, but there is virtue in discovering that we have failed. There is no glory in not having attained, but there is a glory in being conscious that we have not attained, and that there is something better and more splendid yet before life to be reached. And it is a far greater thing to fail in attempting a great thing than it is to succeed in attempting some small and pitiful thing. It is so in truth. It is better, as Dr. Parkhurst said once, for a man to be overwhelmed by a great truth than to overwhelm a small truth. One would rather be unable to take in some great thought about God and stand baffled before it than be able to take in some petty fact of the workshop and feel that he is sovereign of it. In India there are hundreds of men who write their names, "Failed B. A.," "Failed M. A." That means that they tried for the degree of bachelor or master of arts and did not get it. To be sure they are not as well satisfied as if they could drop the "Failed," but they are better satisfied than the man who cannot even say, "I tried for it." They go out into the world conscious at least that they were counted worthy to make an effort and that they made that effort, and that if they did not succeed in getting a degree, they at least got so far that they were counted justified in competing for it.

"For hence a paradox
That comforts while it mocks.
Shall life succeed
In that it seems to fail?
What I essayed to be
And was not, comforts me."

Even if we did not succeed yesterday in keeping every evil thought out of our mind, we are glad we tried; and if we did not succeed this morning in seeing all the vision for which our heart hungered we are glad at least that we knelt down and sought after it. We have only begun to enter into the real delight and joy of our living when we realize that the best of life is the part that is yet to be, what we have not yet attained, and that once we have attained it God in His goodness will make us discontented with it and set us on after yet better things. "Brethren, I count not myself yet to have apprehended; I press on"—and mark Paul's words—"I press on toward the mark" not of the prize of the high calling, but "of the upward calling," as the Greek is; it is a progressive word—the calling never stands still. Paul knows perfectly well that when he has reached the goal it will not be there; it will have moved on a little distance. The upward calling of God in Christ Jesus will not end until we come out on the other side of eternity, that is—never. We shut ourselves out of the true joy and exhilaration of living, if we cannot say with Paul, "We have not yet attained, but we follow after." Indeed it is this consciousness of imperfectness that constitutes in Paul's view perfect-mindedness. "I am not perfect," he says; "as many of you as are perfect be like-minded."

This sense of unattainment is necessary to save a man's ideals for him. Long ago we received a letter in our offices from a man offering himself for missionary service, and this is actually what he wrote:

"I have entirely consecrated my life to the Saviour's work, by denying myself, and taking up my cross and doing whatsoever He wants me to do. My spiritual gifts consist of the Grace of God, the precious one of His

eternal presence in my heart, mind, soul and body. Being baptized fully and completely with the Holy Spirit, the Holy Ghost and Comforter, I have also received power of speech and utterance, with clear enunciation. I am prepared with it, and the sustaining power of the omnipotent, omniscient and omnipresent, pure and holy Jehovah, to do His good will wherever I go. My intellectual abilities consist of a higher English collegiate education. Am a graduate of the oldest dental college in the world. This knowledge I could use successfully in the relief and cure of pain, when in the work. My physical health is good and strong, and can endure hardship cheerfully. Being patient under trials and difficulties, I believe I am ordained and consecrated by God and His Holy Son to be set apart for His holy work. I feel that I am fully qualified to enter the work you may require of me."

Now what can you do for a man like that? Is there any hope left for such a man, whose ideals have sunk into the tarn of his own plain and commonplace life? He sees no dreams who measures his life in this way. The only way in which we can keep our ideals alive is to realize that they have not yet been attained and that they never will be but wait for us beyond the sunset until we come to them, when they will wait for us beyond the sunset next removed.

As the sense of unattainment is necessary to save our ideals, it is necessary to save our characters also. As we read through the life of Paul, it seems that one great human secret of his influence was just this sense of lowliness, of modest right-perspective. He never slips over into that self-boasting which would rob him of his influence with men. "Brethren," he says, "I count not myself

to have apprehended." The purpose of that letter was to discover to the Philippians some defects in their own lives. Read it from that point of view, and you can see the tact with which St. Paul is attempting to show some self-satisfied people in the Philippian church how far they were from having any grounds for such self-satisfaction; and right in the middle of it he puts this tactful declaration about himself. "Brethren," he says, "you need not think that I am judging you by any different standards from those by which I judge myself. I am no perfect man. I have not apprehended yet."

Many refuse to do Christian work because they say it would make them stand out like Pharisees. They are no better, they declare, than the men they try to reach, and if they went to them and said, "Now, my friend, won't you come to Christ?" they would reply, "You are not any better than I am. Why are you talking to me in this way?" Paul never fell into any such error of personal perspective as that. He did not say to men: "I have succeeded where you have failed. Come and be like me as I am in myself." He said: "We have all failed together. I do not count myself to have apprehended any more than you have: but this is the thing that I am doing; can you not do it, too? Can you not see that it is the only worthy thing to do? Forgetting the failures that are behind, I stretch forward to the things that are before."

It is this same sense of unattainment that is necessary to center a man on God. The man who thinks he can do everything perfectly has no conscious need of God in his life. He is his own little god. But it is when the man has realized how incomplete, unfashioned, ragged, his life is that he is flung back to rest on God. We know

the line in Martin Luther's great hymn: "Did we in our own strength confide, our struggling would be losing." It is because we have the Right Man at our side, and, leaning on His strength, are flung on Him by the very sense of our unattainment, that we do the impossible thing. That is what Joseph Mazzini has in mind in the profound saying in one of his essays, "The morrow of victory is more perilous than its eve." We realize this when the hour of struggle and inspiration and triumph is over and we slip out into the old life again. The peril of the hour that comes after victory is this, that in that hour men take the achievement of the victory as the ideal of life, and rest upon themselves instead of upon that God on whom man in the hour of his own conscious insufficiency and failure is quite ready to lean.

We see all this in the life of Christ. Why is it that again and again after the great crises of His life He goes off to pray? Because He knows that those are the hours of deepest need of God.

We only feel and enlarge our powers against the resistance that is bred by the sense of unattainment in us. It is only as we know that we have faced one of the limitations of our life that the strength awakens to overcome it. The charges of failure in our lives, and now and then the consciousness of having failed, are God's best blessings to us, His challenge to us to move up to a new level of life. This is Rabbi Ben Ezra's truth:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit, nor stand, but go!
Be our joy three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

We should sink down into a lower life if it were not for the sting that now and then whips life into a new examination of itself and challenges life to the larger and better achievements that are set before us in the standard of the Cross.

It was this consciousness of his unattainment, also, that gave to the life of Paul that splendid repose and power. Of all the follies that ever dawned on the thought of men, surely perfectionism is one of the strangest. How any man can twist his exegesis of the Scriptures and of human life around to such a point of view, passes one's comprehension. St. Paul never for one moment let any such thought enter his mind. As he looks back over his life, it is this brave, glad consciousness of incompleteness that gives his life the solid reticence of power that all of us feel there. He remembers the day when he put Stephen to death, and it hangs about his life every hour, barring him against certain lightnesses and frivolities that would come into the soul of a man who had no such back shadow in his life. Perhaps Paul never lost from his memory that vision of Stephen's face. Frederick Myers speaks of it in his study of St. Paul's inner soul, suggesting that he always kept in his mind those faces of the men and women whom he sought and slew:

"Ah, when we mingle in the heavenly places,
How will I weep to Stephen and to you."

There in his growing life that consciousness of unattainment was making him the man he was. He fought his great battle with sin. When he would do good, evil was present with him. He was conscious that he had

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not yet attained, and it made him an infinitely stronger and more powerful man.

“Ay, and for me there shot from the beginning
Pulses of passion broken with my breath;
Oh, thou poor soul, enwrapped in such a sinning,
Bound in the shameful body of thy death!

“Well, let me sin, but not with my consenting,
Well, let me die, but willing to be whole;
Never, O Christ,—so stay me from relenting,—
Shall there be truce betwixt my flesh and soul.”

It was out of the agony and the pathos of his consciously defective devotion, throwing him only on God, that the greatest spiritual power of the Apostle Paul was born.

Lastly, it is this very sense of unattainment that is itself the prediction that some day we shall attain. When men say that there is no God, our heart says, “O, my Father,” and we hear His voice, “O, my child,” and we know that that hunger and the sure response to it is the assurance that what has been said to us is false. We dream our dream of the life that may be and of the thing that can be done, and men say that it is just a vision of our own thought and that no one has ever realized it or ever can, but the fact that it lingers in our heart is the assurance that some day we shall see it face to face. The fact that we reach after it with yearning proves to us that the thing we have not is the thing that some day we shall have. The dream would not be there if some day we were not destined at last to attain it. In the very hour when we realize most keenly how wide the chasm is that separates us from it, when our hearts rise up in strongest revolt against being num-

bered with those who have failed, and when yet despair tempts us to believe that the future will hold nothing better for us than the past, that is the hour when the victory that opens the door to a new life is about to be won for us. We remember the scene in the sixth chapter of the prophecy of Isaiah. It was when the prophet had fallen down in the temple on his face, his mouth in his hand, and his hand in the dust, conscious that his life was rottenness, and evil and wreck, when he cried out of his knowledge of his failure, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," that then, in the very hour when he saw most clearly of all the hours of his life how far short he had come, he heard the great voice that spoke to him: "Man, let me touch thy lips; this is the hour of a new life to thee. Stand up on thy feet." And as out of the very depths of his consciousness of unattainment and flaw, Isaiah rose, he heard that alluring voice, the most assuring voice that ever speaks to man, more alluring and more assuring because it expects always that the man will know that it is for him without his name being spoken, as the voice declares to his soul his work in life, "Whom shall I send, and who will go for us?" And the man who knows that he has failed cries out of the very depth of his failure and in the hour of it, "Here am I, Lord, send me."

If we will look out over our lives and will realize enough of what Paul meant when he looked out on his life, with all its fine achievement, and will say, "It has fallen short; I have not yet apprehended: but this one thing I do, forgetting my last year, wherever and whatever it may have been, forgetting that, forgetting the last fortnight, forgetting everything that is behind, and stretching, as the race horse strains itself in its course,

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unto things that are before, I press on toward the mark for the prize of the upward calling of God in Christ Jesus," we may be sure that some day we shall arrive. And what will it matter then that our path had been strewn with failure and shortcomings, if only we stand there in Christ in our victory at last?

"The prize, the prize secure
The athlete nearly fell,
Bare all he could endure
And bare not always well.
But he may smile at trials gone
Who binds the victor's garland on."

VIII

LIFE'S SIMPLICITY AND COMPLEXITY

THE story of our Lord's interview with the rich young ruler and the words which He subsequently spoke to His disciples present a fine illustration of the simplicity and complexity, the ease and difficulty of life, and the call to life. It seemed all so easy from the point of view of Jesus' words. All the young man had to do was just to go home, sell all he had and give to the poor and come and follow Him. There seemed to be nothing difficult or complex about that. But from the point of view of the rich young ruler how difficult and complex it must have seemed! I suppose the greater part of his wealth, as most oriental wealth to-day, was in villages, and that these villages were filled with people who were dependent upon him, many of them bound to him by ties of varying obligation and friendship. It was no easy thing to sell a number of villages, to break with all these ties and obligations. He had been bred to certain habits of life; he had been dependent upon certain external aids and comforts. "Where am I going to sleep," he might have asked, "if I leave my home to go with this wandering Teacher? It was easy enough perhaps, for those fishermen from Galilee, who had very little to give up, whose life was close to the soil to tear away and go after Him, but it is a very different matter for me." If we put ourselves

in the place of that young ruler, we will realize that to him the kind of life that Christ proposed brought before his mind a problem of real difficulty and complication, and one does not wonder that his countenance fell and that he went away sorrowful.

And what Jesus said indicated that He felt the difficulty of such men. It was not altogether reproach that was in His thought when He spoke of the hard road these men had to travel. He pointed out to His disciples that so far as human influence, the grip of a man's will or the purpose after what for a moment seemed the better things, was concerned, the man would probably never enter into life at all. It is only because there are power and possibility beyond those of man that men who are buried beneath the complication and difficulty of life are able to break through and know the ease and simplicity of real living and real service. And while there may not be many of us to whom the call to life presents just this problem, yet for the most part we belong to the young ruler's class, and we can enter into the sense of the real difficulty and complexity of the simple serving life that Jesus Christ held out before his eyes.

Now what if the young ruler had come back? And how do we know he did not come back? There is nothing to show that he went permanently away from Jesus and never became His follower. I was discussing this passage once with a friend from London, who was in this country, and he said, "What right have you to assume that the rich young ruler went permanently away? Why should you place the most uncharitable interpretation upon his character? There is nothing in the record to show that he did not come back." And he told me of Dr. Boyd Carpenter's article, arguing that this rich young

ruler was none other than Lazarus, and that he came back to follow Jesus. Suppose he did. Was life a simple and easy thing to him, if he responded to this call, if he did give away his money to the poor, sell his villages and come back to follow Christ, abandoning his easy, comfortable life to sleep in open fields where the foxes had holes and the birds of the air had nests and the Son of Man had nowhere to lay His head. If he did, life, I venture to say, was no easy, uncomplicated thing.

Our Lord makes it clear that He does not intend to represent life as simple and easy, or the call to life as a simple and easy call. "Enter ye in at the straight gate; because straight is the gate and narrow is the way, that leadeth unto life, and few there be that find it." It is true that He also said and ever says that it is a simple and easy thing. "Come unto me," these, too, were His words, "all ye that are heavy laden and I will give you rest. Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls. For my yoke is easy and my burden is light." How are we to reconcile these two sayings? Well, we may just as well confess that life is a paradox. Life is a simple and easy thing; life is a terribly difficult thing. And woe to us if we go out thinking it is only one or the other of the two, unaware of the difficulties we are to confront, and the adversary we are to overcome, or unaware of that quiet, simple rest that remains for all of us even now as children of God. Let us consider for a little while, on the one hand, what it is that makes life difficult and complicated, and then what it is, on the other hand, that makes life simple and easy. If we can balance these two, life may not seem such an enigma to many of us.

1. There are four things that make life terribly com-

plicated for us. First of all is the burden and hindrance of the past. I do not say the consciousness of the burden and hindrance of the past, for I suppose we are, most of us, unaware of the burden and hindrance the past is to us. I have a friend who argues that great masses of men would come to God if only they could be assured that God would forgive them, that the great thing that hinders men and women from entering the Christian life is the crushing burden of the past, and the fear that there is no way in which it can be lifted. If only they could be assured that they would be forgiven it would bring them to God. I do not find men in any such attitude. Most men are not troubled as to whether God forgives them or not. To them God is just a Being of infinite good nature and toleration. He would not think of hurting anybody. At the last, they think, He will wipe the slate clean and say, "It does not matter. Do not let it trouble you." But to many men the burden and hindrance of the past is a conscious thing. It shadows our best hours; it weighs down upon our life as a crushing, unescapable weight, and we are conscious of it in every experience in life. But whether we are conscious of it or not, it is there. In one of the chapters in *The Christ of History and of Experience*, Doctor Forrest points out the noble freedom of the consciousness of Christ from all taint or blemish due to the past. Our consciousness is not free. Every one of us is looking at moral problems through a haze. We see no ethical outlines clear and distinct. The consequence of our past failing, our past shortcoming, is with every one of us now, blurring our moral vision and limiting our moral desire, a perpetual hindrance to us. Life is with many of us a very difficult and complicated thing, because we

know that voices are whispering that we cannot hear, and visions are passing which we do not see, and, alas! if it had not been as it was in our life we should hear and we should see.

2. And the second thing that complicates our life is the terrible, relentless sovereignty of its ideals. If only we could see and not care, life would be an easier thing. But the trouble is we see and thereafter we can never rest. Somebody tells us that he has experienced what thereafter we must believe we too can experience, and what has become a reality to him now has become a coveted ideal with us, an ideal which will not let us go. If only we could sit down before our ideals and take them easily, and say, "It does not matter if we do feel so!" If only conscience could be stupefied! But once we have heard the ideals calling, and have answered, we are in their imperial and relentless grip and they will never release us.

3. And the third thing that complicates life is that the ideals will not stay still. If only they would stay still we might perhaps have some success with them, but the trouble is that when we are just about to clutch our ideal lo! another ideal has come in its stead. If only our ideals would wait until we could catch them! We see across the desert, as we think, the green trees of our goal. Across the desert we make our way and at last we pitch our tent under the trees, only to discover in the light of the setting sun that it is but an oasis and that the desert edge beckons us still a little further on. So we strike our tents and journey with weary feet on to the new trees we now see. How well Kipling puts it in "The Explorer" !

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"There's no sense in going further—it's the edge of cultivation.

So they said, and I believed it—broke my land and sowed my crop—

Built my barns and strung my fences in the little border station

Tucked away below the foothills where the trails run out and stop.

"Till a voice, as bad as conscience, rang interminable changes
On one everlasting whisper day and night, repeated—so:

'Something hidden. Go and find it. Go and look behind the Ranges—

Something lost behind the Ranges. Lost, and waiting for you, Go.'"

And this is a thing that makes life complicated: we may never stop. No matter how hot and rough the road, when in the evening we think the day's journey is done we only discover that there is no end, and though sunset is beginning, the journey is not done and we must trudge on sleepless through the night.

4. And the fourth thing is the sense of responsibility. We think oftentimes that if we could only kill that we could make life easier, and more simple. But the trouble is, that every time we become serious, in earnest about life, then inevitably comes the burden, the crushing load. Responsibility comes upon us from the sense of sympathy. On a train on which I was travelling there was a party of French Canadian women who had been separated from the men of their party. They had no tickets; they could not speak English. There were many who wanted to help them but it was not in their power. An old woman appealed to me. Could I help them out of their predicament? At such times it might be easy

enough to be comfortable if one could kill the sense of sympathy, if one could only rid one's self of the feeling of responsibility. But the trouble is we cannot. And the sense of responsibility does not spring from sympathy alone. We are placed in relationships where we are responsible for certain Christian principles or where we have formed judgments which we are bound to carry out, and in carrying out our judgments we shall clash with the judgments of others, which after all may be right. Can we be comfortable in the midst of perplexities like these? In the midst of such perplexities as these I have to ask, Am I right? And I dare not surrender one inch. But yet, is this right? I must, but I am not sure. The burden of responsibility makes life to every man or woman a very difficult and complicated thing.

There may be those who find being a Christian easy. Others have never found it so. It seems to them every year to become a more perplexing, tangled, difficult thing and they would not have it otherwise. As Browning puts it:

“For so I live, you see,
Go through the world, try,
Prove, prefer, reject,
Still struggling to effect
My warfare. Happy that I can
Be crossed and thwarted as a man.
Not left in God's contempt apart
With ghostly smooth life, dead at heart
Tame in earth's paddock, as her prize.
Thank God, no Paradise stands barred
To entry, and I find it hard
To be a Christian, as I said.”

And yet, after all, this is just one-half of the paradox.

If life is a complicated, difficult thing there are four facts on the other side that make it a simple and easy thing.

1. As over against the fact of the burden and the hindrance of the past, is the more glorious fact of redemption from our past. There is an Arm that has shot right across our path, and a Voice which has said, "You need not fear that past any more. Its slavery shall not press its chains on you. I set you free." Yes, and there is more than redemption from the past. There is a real sense in which Christ redeems us by our past. He is capable of making our fragmentary past more for us than could have been made of us if there had been no imperfect past for us and no grace of Christ to save us from it.

You remember Mason's story of *The Four Feathers*, the story of an officer in the British Army, who threw up his commission just as his regiment had been ordered to the Soudan. He went immediately to visit the girl to whom he expected to be married. While in her presence he opened a little box that came from three of his fellow officers in the regiment, and out fell three white feathers. The girl wanted to know what they meant and he told her the whole story. It was what three of his fellow officers thought about him. Then she broke another feather from her fan and told him to take that and go. Well, he went out that night with four white feathers as the legacy of his past,—and with one thing more, the conscious purpose that he would redeem his past, and the unconscious purpose that by his past he would create his character. He resolved that he would make each one of those four take a feather back. He went to the Soudan disguised as a Greek minstrel. There by risking his life to secure some letters of Chinese

Gordon that had been buried in one of the walls of Berber he got one of his friends, the Lieutenant Governor of Suakim, to take back his feather. Another friend died before ever his feather was redeemed, and one of the three went into the stone prison house of Omdurman. There Feversham followed him, shared his peril, and delivered him to freedom, and the third feather was taken back. And last of all the girl took her feather back, and the man became what he would never have been but for the failure of his past. And the grace of Christ in redemption can work greater miracles than that.

The past would be a terrible thing if it were not for the redeeming grace of Jesus Christ. As over against the terrible hindrance, the burden of our past shortcoming and failure, we set the glorious truth that everything that was done in us and for us and against us by evil, can be more than conquered, overcome and compensated for by the grace of Christ. What the first Adam did the second Adam more than undid. That past evil of our life the power of Christ is adequate not only to annul, but to conquer. Christ can twist from it a more glorious victory in our lives than without it and without Him we could ever have known.

2. The second thing that makes life simple as against the sovereignty of life's ideals, is the fixedness of will to attain the ideals of life however hard and exacting they may be. If our ideals relentlessly demand moral sovereignty over all, we can meet them with the purpose to read a moral construction into everything and to bring the whole, the trivial as well as the apparently momentous, under the rule of the great moral principles which assert their imperial sway over us. Now many

men and women abhor that doctrine. They say you poison life the moment you hold that everything in life must be coloured with some moral principle. When you ask about going to this place, about indulging in this amusement, about reading this book, about everything, —is it right or wrong? then you simply poison life. On the contrary the only way to simplify what otherwise will be simply unbearable in life is to read every problem of life in the terms of a moral construction, to say not only of the books we read, the amusements in which we indulge, the friendships we form, but about everything, Is this thing right or not? How does this thing set in relation to Jesus Christ? Only so do we begin to simplify and strengthen what otherwise will be confused and impotent in our lives. Life and all its concerns must be held under moral significance or there is no solution of its confusion. Here alone is order and intelligibility and that singleness of eye without which there is no peace or power. It is the sense of duty covering everything that simplifies life under its relentless ideals.

3. The third thing which simplifies life is simple fidelity. Fidelity is just obedience plus patience. That is all. Fidelity is submission to the moral obligation of the ideal plus the unwearied resolve to see the thing through to the end of life. Life becomes a simpler thing to men who are patient with this faithfulness. Adopted as a principle and bedded in the character, it makes a man quiet under the ceaseless recession of his ideals. Very well, he says, if I must follow you through eternity, through eternity it shall be.

A great deal of the complication of life springs from the cowardice of unfaithfulness. Some one should write a book on ethics that would be based on the actual con-

stitution and experience of the human heart. Many books on ethics are written by men who are strangers to the real proportions of human motives. Robert Louis Stevenson saw, however, in *Lay Morals* what it is that tangles life, namely cowardice. It is because we are afraid to follow faithfully what we see in Christ and what He calls us to that we get mixed up and troubled. If we could only get ourselves set in the fearlessness of fidelity, many of the things that tangle life and make it difficult, these moral perplexities, great and small, would disappear.

4. And, last of all, the thing that simplifies life is the spirit of the child. It is not accidental that in immediate connection with this story of the rich young ruler and Jesus' following words about the difficulty and complication of life occurs the incident of our Lord's dealing with little children. His offer of the child spirit as the solution of life's problem belongs in connection with His emphasis upon its complexity. And it is easy to see why the spirit of a child makes life simple. The most responsible period of life is childhood. It is not adolescence. The things little children are doing now are determining their characters. And yet childhood carries its responsibility with entirely easy unconsciousness. No distress of responsibility clouds the little child's brow. And it is the spirit of childhood that makes it easy for us to accept moral change, that makes it possible for us to shake loose the shackles. If the ceaseless movement of life makes its responsibility burdensome the child spirit teaches us to take it smoothly. Doubtless the spirit of childhood is paradoxical, but it is precisely the paradox which complements or annuls the paradox of all life.

I quoted a moment ago, regarding the difficulty of life,

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those lines from Browning. But we may remember the happier lines about the other aspect of the Christian life from Faber's hymn:

"If our faith were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

Let us not shut our eyes to either one of the facts of life. The life which many of us live is not an easy and simple thing. And yet there is one word which we can carry with us that will unlock all the perplexity for us, that will keep us in the midst of fears and misgivings, and quiet us in the midst of all the turmoil, and give us a restful heart under all the difficulty and complication of our life. It is a word in the first chapter of the Epistle to the Philippians. It was a favourite verse of a noble Christian physician, Dr. David Bovaird: "Being confident of this very thing, that He which hath begun a good work in you will perform it against the day of Jesus Christ." As Christ put it, with God the thing is possible. How good it is to believe this, to realize that all that we need to do is to be as little children, who come confidently to the One they love, who said years ago, "Suffer little children to come unto me, and forbid them not," and to put our hands in His and say to Him, "Lord, I am not wise as I once thought I was, and life is not a very intelligible thing to me by myself; but I would be Thy child. Lead me. Lead me—how otherwise can I find my way?—when the sun is going down and the evening stars are shining, to Life and Home."

IX

FAITH IS THE VICTORY

THERE has been a great deal of unhappy confusion and conflict due to the contrast and difference which men have drawn between faith and knowledge. "Faith," says one famous definition, "is in popular language taken to mean the acceptance of something as true which is not known to be true." Sometimes qualifying words are introduced which soften this contrast and conflict as when John Locke said, "I mean (by faith) that assent which we give to any proposition as true of whose truth *yet* we have no certain knowledge."

And this contrast between faith and knowledge has been often made the basis of discrediting religion, as compared with science. Science has been supposed to supply us with certain and trustworthy knowledge based on reliable sensations and on the observation of facts, without any assumption of faith, without the insecure and unverifiable reliance upon faith or belief in things we do not see and cannot verify. But these conceptions are in error both as to science and as to faith.

They are in error as to science. Our sensations are not always reliable; our inferences from these sensations are constantly mistaken; and in our observation of facts it has frequently turned out that what we took for facts were not facts at all and that even when they were we

observed them inaccurately. Furthermore all science rests upon and proceeds from and with the boldest assumptions of faith. In his *Defense of Philosophic Doubt* the late Lord Balfour shows that intuitive belief, i. e., sheer faith, in space, time, cause, substance, etc., are presupposed in the acquisition of all other knowledge. If religion is to be discredited because it rests on faith and works from and by faith, then all science is discredited with it. All this is obvious to-day. In the last generation it was strenuously denied but now it is too clear for denial. Present-day science has shown that the conception of life and of the construction of nature by which science has worked so fruitfully and productively for generations were objects not of knowledge but of hypothesis, and our new science boldly pushes out far beyond the bounds of "certain knowledge" and works in the realms and with the instruments of faith.

And when we turn from science to religion, faith is not credulity, or the belief in something we cannot know; it is a real and true kind of knowing. As the late Dr. A. H. Strong said, "It is simply certitude with regard to spiritual realities, upon the testimony of our own rational nature and upon the testimony of God." The "recognition of sensible realities upon God's testimony and as conditioned upon a right state of affections, is faith." If it is urged that the knowledge of God is impossible because we can know only phenomena, Dr. Strong replied, "(a) We know mental as well as physical phenomena. (b) In knowing phenomena, whether mental or physical, we know substance as underlying the phenomena and as manifested through them. (c) Our minds bring to the observation of phenomena, not only this knowledge of substance, but also the knowledge of time,

space and cause, realities which are in no sense phenomenal. Since these objects of knowledge are not phenomenal, the fact that God is not phenomenal cannot prevent us from knowing Him." The materialism against which Dr. Strong contended is gone to-day. The physical scientists themselves are the boldest men in the world now in reconceiving matter itself in terms wholly unphenomenal and calling for faith different from religious faith not so much in its character as faith, as in its objects and its impersonality.

Faith is not unreasonable. It is not the shutting of the eyes and accepting what with the eyes open one would reject. It is true that it is not susceptible to measurement and weighing, but neither is courage nor patriotism nor love. Faith is rational. It is trust in what is trustworthy and especially in one who is trustworthy. The faith of the Gospel, as President Dwight of Yale used to say, "is no more than confidence in the moral character of God, especially of the Redeemer."

Christian faith is faith in the God whom Christ revealed. It is personal trust in God in Christ. And it certainly includes the acceptance, by the mind and heart and will as true, of the historic revelation of Christ, the facts of His earthly life, the doctrine of God and man which He taught and the reality of the deed of salvation which He did by His Life and Death and Resurrection.

Christian faith believes in the Bible. It does not do so blindly or irrationally. If faith in the Bible were not reasonable in the truest sense it could not be Christian. Such faith is reasonable. The Westminster Confession of Faith clearly sets forth the rational grounds of the trust in the Bible as the trustworthy Word of God.

"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God.

"We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

Christian faith fundamentally is faith in God. So our Lord spoke to His disciples in the Upper Room. "You believe in God," or as it is put in the Revised Version, "Believe in God." And at another time and under very different circumstances, "Have faith in God." And it is with this clear and positive note that the Bible begins, "In the beginning God." Neither Jesus nor the writers of the Bible ever tried to prove the existence of God. There are arguments for the existence of God which seem to many of us convincing and conclusive but neither our Saviour nor the Bible appeared to regard them as necessary, any more than arguments for the existence of the sun. The men who wrote the Bible knew God. Their faith in Him was trust in knowledge as trustworthy as any other knowledge they had. And our Lord knew God, as we believe, by the same knowledge

by which He knew Himself. "I speak that which I have seen with my Father. . . . I proceeded forth and came from God. . . . You have not known God but I know him."

To the early Christians, faith was the acceptance and experience of the truth of Christ, of His authority, of His deity, of His Saviourhood, of His power and His love. We are sometimes told to-day that Christ did not come to have men worship Him. He only came to have them follow Him. We believe this to be a mistake but, even so, He called them to follow *Him*. By what right? Why Him rather than any one else? Follow Him whither? Why should they die for Him and for their belief in Him and about Him? Because of what that belief contained and involved. "Ye believe in God," said He, "believe also in me." That was the Christian faith. It was faith in Jesus Christ as Lord and Saviour. And that is Christian faith to-day. It is faith in Jesus Christ as Lord and Saviour, the Light of the World, the Way, the Truth and the Life, the Only Name. Faith is weak or strong, defeated or victorious, as it is timid or courageous with regard to Christ. What we need in all the work of the Church to-day at home and abroad is a quickening and vivifying restoration of the primitive faith of the Gospel, that can say "I know whom I have believed." "We preach Christ Jesus the Lord and ourselves your servants for Jesus sake."

This was the faith by which Christianity once conquered the world. As John wrote in his Epistle, "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." Faith in the Son of God is the victory. There can be no other way to

victory if for no other reason than because Christ rose from the dead. It was His Resurrection and the power of it which gave the early Church its faith, its joy, its hope, its strength. Such faith to-day means a living confidence in Immanuel,—God with us now. It means our acceptance of the supremacy of the invisible values rather than subservience to the seen things of time. It means the acknowledgment of the living authority of the law of Christ—purity, love, truth, service. It means our emancipation from our modern mechanistic interpretation of life and our deliverance into freedom.

Such faith gives us full victory over the world, because there is nothing that the world can give to us, or take away from us or do to us. Such faith conquers because of its blindness. It enables men to forget the world's seductions. It makes them blind to all allurements from the path of duty. "It is related that on one occasion in the Peninsular War, Charles Napier, scarcely recovered from a terrible face wound, was riding in haste to the front, a ride of ninety miles, and he met a party bearing a wounded man. It was his brother George, 'badly wounded,' but he did not stop. Again he met a second party bearing a wounded officer, and he said, 'Who is that?' 'Colonel Napier mortally wounded.' It was another brother, William, but he passed on saluting no man by the way." Such faith not only blinds men to such calls but it hides from men all that would check or stop them in the way. It lifts them with new life.

"Rigid I lie in a winding-sheet
Which my own hand did weave;
My narrow cell is my self—my self,
Whose wall I may not cleave.

" But in the dawn of the early morn
A clear voice seems to say:
I am the Lord of the final Word—
Ye may not say me nay.

" " Unfold your hands, that your brother's need
May ever find them free,
Unbind your feet from their winding-sheet,
Henceforth they walk with me.'

" And lo, I hear! I am blind no more!
I am no longer dumb!
Out from the doom of a self-wrought tomb
Pulsate with life I come!"

Our day needs men of faith like this, quiet, sure, steadfast, unyielding. It needs the clear message of the New Testament, uttered with absolute confidence. The world may or may not listen to us. A good part of it will smile at our credulity, as it will regard it. But we know that this is the truth and our business is to declare it in the assurance that if it will not conquer, nothing else will.

X

LIVING IN THE CARE AND THE WILL OF GOD

JESUS was absolutely sure of the love of God. He lived in God's care and God's will. The flowers of the field and the birds of the air were in the thought of God. The same thought held Him and would hold all of God's children: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

And this was not a mere general providence. It was a personal affection. "The Father Himself loveth you," said Jesus to His disciples, and Peter, who heard all these words and, we may be sure, never forgot them, spoke out of a long experience of their truth when he wrote long afterward to the Church counselling the Christians to cast all their anxiety upon God, "because He careth for you."

In all the ages since, Christians have had the same experience which Peter had of God's love and care. Recently an old Christian minister on his eighty-fourth birthday preached a sermon on "What shall a man give in exchange for his life?" His own life had been rich in devotion of all that he had to God's service and he had found that "the price we pay for life is worth while on four conditions—that we recognize that our life and character and our destiny are determined from within, not from without; that divine guidance in living this life is offered to us; that a deepening sense of values can accompany our advancement through the years; and that life after all is a process of adjustment, not static, not finished, not complete, but always offering a way to bring us daily nearer God."

But we often doubt this deeper meaning and possibility of life. How can we know that God cares? Is there any difference between our lives and the lives of those who disbelieve in a living and caring God? Is it possible to believe in God's care when we suffer or lose our loved ones or find ourselves in poverty and want? Well, Jesus never distrusted God's love and care in His life. He was poor. The foxes had holes, as He said, and the birds had nests but He had nowhere to lay His head. He was left to die on a cross from which His cry rose to heaven,

"My God, my God, why didst thou forsake me." But that cry was the only word of loneliness which broke from Him and in a moment He added, "Father, into thy hands I yield my spirit." God was there and Jesus was in His care.

No suffering or pain or deprivation is evidence that we have been forgotten of God or have been dropped from His care and love. Job knew better than this: "Though He slay me," said he, "yet will I trust Him." And Paul never for a moment regarded his hardships and perils as proofs of his having lost God's way or of God's having lost Paul out of His care.

Major General Charles George Gordon, "Chinese" Gordon as he was best known, the centennial of whose birth was celebrated in England in 1933, was not only the most remarkable knight-errant and hero of his day whether in China or in the Soudan, he was also one of the most remarkable Christians. In all the varied experiences of his amazing life he was sure that God's hand was shaping his way and God's love holding him fast: His *Letters to His Sister* are full of this assurance:

"He who cannot lie says 'All things work together for good.' What a comfort to feel that our temptations and sins are all working for good."

"He says, 'I will preserve thee from all evil.' If you take these words and keep them in mind you cannot be moved; for whatever circumstances you may fall into, be quite assured that He is preserving you from all evil."

"To consider that Christ does not overrule, watch and order *all* things, is to degrade Him below what we would consider any man with power and will would do in His place."

"Once possessing this blessing of accepting *all things*

from God's ruling, and a man will have little need of others; he suffices for himself; each person gathered his own manna and it fed him."

To "Chinese" Gordon, God was his Governor-General who ruled everything and whose care was over all His creatures. All that Gordon was concerned about was that he should know and do God's will.

But this is the very heart of the difficulty with many. They believe that God will care for those who do His will and that when we are in His way we are safe. But they ask how they can know what His will is and be sure that they are following in His way. George Muller of Bristol, who built up the great orphanages by faith and prayers, "erected five large orphan homes, sheltered 10,000 orphans, received £1,500,000, scattered millions of Bibles and books, gave away £81,000 out of sums received for personal use and left in all about £60, and above all a fragrant memory." Yes, men say, God cared for him. George Muller had found out how to find out God's will. What was his method?

Muller has set down his rules for discerning the will of God so that he could be secure in God's care:

"1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

"2. Having done this, I do not leave the result to feeling or simple impression. If I do so I make myself liable to great delusions.

"3. I seek the will of the Spirit of God through, or

in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and not contrary to them.

"4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

"5. I ask God in prayer to reveal His will to me aright.

"6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

"In trivial matters, and in transactions involving most important issues, I have found this method always effective."

There is an even more comforting view than this. There is here, indeed, a wise way of finding God's will, but the richer truth is that God's will is seeking to find us. We love God because He first loved us. We seek His will because His will has first sought us. And just as it was before us, so it will be beyond us forever. As good Whittier sang:

"I know not what the future hath
Of marvel or surprise
Assured alone that life and death
His mercy underlies.

"I know not where His islands lift
Their fronded palms in air
I only know I cannot drift
Beyond His love and care.

"And Thou, O Lord, by whom are seen
Thy creatures as they be
Forgive me if too close I lean
My human heart on Thee."

But is this really true—that God has a voice that men
can hear and recognize in life now?

XI

FINDING ONE'S SELF

SOME time ago I saw a program of a Young People's Conference and the subject for the Saturday evening meeting was "Find Yourself." I was reminded of a speech of President Woodrow Wilson, made long before he was President, in which he made some sport of the idea of finding or losing one's self. A friend had been telling a story of a man in the woods who had lost himself, and Mr. Wilson said that that was one thing that no man could do. He might lose or find his way, but he could never lose or find himself. Where he was, there he was.

That philosophy was set forth some years ago in an interesting article in the *Atlantic Monthly*, in the "Contributor's Club," in which some Southern woman drew a beautiful character sketch of an old negro mammy named Chloe, who had a daughter named Cassandra, of whom she was proud. I must quote from memory. "Yes," said she, "my Cassandra has always been a self-reliable gal. Even when she was a very little gal she walked all by herself into town, and an old man met her down the lane, and he says, 'I guess you is lost, little gal,' and she upped and said, 'No, I's not. I's never lost. Where I'm is, dat's where I's at.'"

Well, it is a beautiful philosophy, and on the face of it it appears to be plain, but there is not one word of truth in it. A man may be beside himself. We are not

where we are at. Usually a great many of us are not there at all. The more important parts of us, as a rule, are somewhere else, and we have to be assembled before we are all there.

There was a change made in the Revised Version of the King James version of the Bible which puts all this in simple and reverent language. Bishop Westcott used to say that he regarded that change as the best thing the revisers did, and that he expected more good from it than from any other change that was made in the translation. It is in the passage in the close of the Gospel of Luke, where in the King James version our Lord is represented as saying, "In your patience possess your souls!" The new version translates it quite otherwise, "In your patience ye shall win your souls." Writing to Lady Welby, Westcott said, "Of all the changes in the Revised Version that in Luke 20: 19 is the one to which perhaps I look with most hope. We think of our souls as given to us complete and not as something given to us to win." Did Peter mean this? (I Peter 1: 9).

Those who remember the story of Skippy McGee, which was one of the best sellers a few years ago, will recall that Skippy spent his whole life, and that this was what made living interesting to him, seeking his soul, in the hope that before he got through he might find and win all of it.

It is not at all true that where we are, there our true selves necessarily must be. We have a way of describing people who are just a little bit daffy: we say that they are not all there. But the tragic thing is that that is the truth about every one of us. No one of us is "all there." The best part of us, as a rule, is far away, and

we have to spend all our lives trying to get possession of it and make it our own. "Finding ourselves" is no simple philosophy at all.

When one stops to think just what the word "find" means he realizes that the plain and obvious meaning of it is not by any means the whole of it. When we talk about "finding" anything, ourselves or anything else, as a rule we mean, "to discover and get possession of it," and that is quite a legitimate meaning of the word "find." But if we stop to think a little, we will discover that there are other different meanings of the word than this obvious, superficial one.

It means for one thing to furnish, to maintain, to support, to carry on. In central Pennsylvania to this day, if a farmer advertises for a man to work on his farm, or is dealing with an applicant himself, he will say to him: "The wages are twenty dollars and find yourself, or ten dollars and found." By that he means that he will pay the man twenty dollars and he will take care of himself and look after his own board and lodging, or he will pay him ten dollars and provide those things for him. In the latter case the man would be found. In the former he would have to find himself.

That is an entirely legitimate use of the word. A great many of us never find ourselves in that sense. We are merely dependents, or copies. We never furnish ourselves, we do not maintain ourselves, we do not carry and support ourselves. We simply fall in line with some superior or coercive influence that takes us up into its lap, and we live our lives utterly unfound of ourselves.

To find ourselves is to shake off these conditions and constraints to which we are subject, and be free. Economically and spiritually the same thing is true. In the

interesting autobiography of Dr. George A. Gordon, entitled *My Education and Religion*, he is speaking in the first chapters of the old Scottish life out of which he came. It is a beautiful picture of the realities of that life but he lays quite bare all that was hard and bitter in it. Yet he justifies the Scotch from any charge of miserliness or penuriousness. All that thrift of theirs, their care for the baubie, their anxiety over little expenditures, and their parsimony he contended was just a part of their self-respect. They were thrifty because they meant to be independent, and no man of them thought that he was ever independent until he was economically independent.

That is a hard lesson, but it is an absolutely true lesson. It is a hard lesson in foreign missionary work for the churches over the foreign mission field to learn, as in the Indian churches perhaps most of all to-day, that they cannot really have their independence without being economically self-dependent. They never can. No society, no nation, no government, no individual, ever can be absolutely free, found of his own deeper self, unless he has caught this true super-independence, and can stand on his own foundations, alone and free.

That is not the only meaning of the word "find." It means not only to furnish and maintain and carry: it means to know, to control, to be assured of. We have not "found ourselves" until we are in the mastery of all those resources that are potentially but not yet absolutely ours. There is many a lad in our colleges and schools who seeks to make his name in athletics, and the trainer says about him: The boy is promising, but he has not "found himself." In truth a great many of them never will find themselves, even in that sphere:

just as in higher spheres of human effort there are many men and women who never find themselves at all. They never come into control of themselves. They never are absolutely sure about themselves. They never have gained the mastery of their weapons and their tools.

President Harrison became, before he died, one of the readiest and most adroit extemporaneous speakers in America. Many people regard the tour that he made as president, when he went all over the country speaking, as one of the greatest triumphs of the kind in our history. He was not relying on anybody else. Nobody wrote up for him the appropriate speech for each new community, as is done for royalty. He had to do it all himself. And wherever he went he spoke out of his knowledge and understanding the most appropriate and fitting words, and many wondered how he got that gift. Many were sure it must have been born in him. Nothing of the kind! It is said that when he began his life as a young lawyer in Indianapolis he was so poor and inept a public speaker that he had to write every word he was going to say, and he would read this off in the court room before the jury, which was as ineffective as anything could be. One time a case in which he was engaged dragged on into the evening, and the only lights in the court room were a few kerosene lamps that neither he nor anybody else could see to read by. When he arose to make his address to the jury he was helpless, and lost his case. The story runs that he went out from the room resolved that he was going to find himself, and he set himself to work until he dug up the capacities that had been buried all the time, and that represented his own truest and best self, and found them, and became their master, and brought them under control.

That is the great truth that Kipling has described in such a lovely and fascinating way in the story of "The Ship That Found Herself." The ship was not found until she went out of the dockyard and met her testing, and became intelligent, self-understood and mastered. There was no self-consciousness that made effective achievement possible until in a great storm the ship was tried through and through and there found herself, and did her work ever afterward in power and effectiveness and joy.

To find one's self is not a bit the simple thing that old Chloe thought when she described Cassandra, not a bit the simple thing that Mr. Wilson represented when he said that a man was just where he was, and that he could not lose himself, or "find himself lost." That is just what he can do.

When we have turned over the thought of how deep that one idea of finding is, then let us go on to consider how much deeper the idea of one's self is! Do this, and that old simple philosophy breaks down still more! For self is not a simple thing. We know how complex and diverse and multiform these supposedly simple selves of ours are. There was a sermon by Dr. James Stalker, preached years ago at Yale. It was entitled "The Four Men," and it was from the verse in the first Epistle to the Corinthians where St. Paul is saying, "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self, but he that judgeth me is the Lord." Dr. Stalker went on to say that there were four men in every man; the man as he appears to the world, the man as he appears to his friends, the man as he appears to himself, and the man as God sees him. But those are and are not

four men. They are four different aspects of the one man, who is four men, the one man who is known to his friends, to the world, to himself and to God.

A man's self is an even more difficult and complicated a thing than that. Every one of us knows that we are a great many different personalities, some of them contradictory, some of them near and some of them far away. Some of them we have to chase and can only win at the end when the sun is going down.

A few years ago there appeared in one of our magazines an article by Professor William James, entitled, "The Powers of Man." In that article Professor James, as the greatest psychologist we had in America, was arguing that it was all nonsense to say that human beings were a simple creation, such as the philosophy of "Where I am, there I am at" presupposes. He argued that every one of us was many different persons laid one on top of the other, and that most of us never knew anything but the top superficial layer of this multiform personality of ours, and that the real men and women are the ones who dig down and through and find the fount and reservoirs of achieving power, the men and women who know how to pierce through to the deeper layers, deeper and deeper to the buried capacities, and who find down there their own true and strongest selves.

One can illustrate the principle by a story from the life of John Lawrence, viceroy of India. He went out to India when he was eighteen years of age, a raw Irish boy who had grown up in a modest and capable family; and he made up his mind to find what was honourably to be found. One of his first appointments under the East India Company was to the collectorship of the Jullundur Doab. "Doab" means "Two Rivers." He

was the head official in this area between those two rivers in the Punjab in northwestern India. There he came to know the language of the people and the people themselves. That was before the days of Simla and the relief of hill stations in the hot weather. All the year long he lived on the plains, working with and serving those who had been given into his charge. In the evenings he would sit out before the houses with the elders of the villages, and he found out every night something more about India.

One day they brought him word that one of his villages was on fire, and he rode out on his horse in order to make sure that all his people were saved. On the outskirts of the village he met the village elders, who told him that everybody had been got out but one old woman, and she would not leave her home and they could not force her to go. Lawrence asked where the house was, and they pointed down the street. He walked right down between the fires until he came to the door of her house, and looking in he spied the old woman sitting on a big bag of grain on her beaten earth floor. Lawrence called to her to come out, but she refused, and explained that this bag of grain was all that she possessed, and that as without it she might die of starvation she might as well stay and die in her house. When Lawrence pressed her to come and she refused, he walked in, the burning embers falling on his head, stooped over and picked up the bag of grain, threw it on his shoulder and walked out, the old woman following behind.

The next day, as he was sitting in his house, it suddenly occurred to him that that bag of grain had been extraordinarily heavy, and he was curious to discover how much he had picked up in the excitement of the

fire. So he rode out to the village again, and found the old woman and the bag of grain, and he could not lift it from the ground. But the day before he had picked it up as though it were a light thing, and walked away with it. The power to do it was there, buried in the man all the time. All that was necessary was the inspiration, the challenge of some human need, to release the power and allow the man to find his own real, effective self.

The same thing is true in measure of all our lives. There are many selves in each one of us, and one of the great glories of the Gospels, as we turn back and read them, one of their greatest fascinations,—it must have been one of the things that made life so intensely interesting to those about Jesus Christ,—was the way in which He could always find double personalities in the men whom He met, and uncover for every man his own best possible self, which Christ had power to create and unfold.

Sometimes, to be sure, the real self was the worse of the two. That was the case with Judas. The outside man was not the real Judas. He was a plausible man, and others trusted him. He was made the treasurer and business manager of the little band of disciples. But all the time, the Gospels tell us, Christ looked through him and saw that the real man was a liar and a thief; and by and by Judas found himself, and when he did he went out and hanged what he found, or perhaps it was what he found that hanged him.

Sometimes, as Jesus found these two men, there was not much difference between them. I think this was the case with the rich young ruler. There was nothing more to be found inside him. He was only what he was on

the outside. When Christ tested and revealed him there was no more to him than already appeared, and he went away sorrowful because he had great possessions, but also, we may believe, because there was nothing more to be found than was found already.

Sometimes, however, Christ met men with real selves still to be found. That was sometimes possible. It was true of Simon Peter. "You are," said Jesus to Simon. "Come with me and you shall be! You don't know yourself as I can make you, but come with me and I will find and mould you!"

And men went with Him and found that what He said was true. Years afterward, when He was gone, they passed out into the world an entirely new group of men who had found themselves through Christ, and who went out possessing their lives in all the freedom and independence of their real selves, controlling their powers, and controlled by a far greater power, to change the face of the world for all the ages that are to be.

But what is the mode of acquisition? Where are we going to find ourselves?

Well, we may be sure it is going to be in some bright and light and joyous place. No man or woman ever found himself or herself among the shadows of shame, or where anything dark or hidden needs to be concealed. We are never going to find our better and our best selves there. We may be sure it will be in some joyous and sunlit place.

There are some great passages in one of the finest sermons that Phillips Brooks ever preached to young people, entitled "A Choice Young Man." In that sermon Brooks sets forth his idea of what a true life would be, and one of the noblest touches of all is his appeal to

live life in the light, free of all shadow and night. If we want to find our real self, it will be in the atmosphere of light and of gladness and of joy that we shall find it, in the place that is Christ. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

If we want to find it, in the second place, we must set out after it regardless of the years. That was Paul's mode. Time was of no significance whatsoever to him except as the essential condition for that great quest on which he was engaged, which he knew would never be completed until at last time for him was done, and the fight was over, and the ship was ready to sail into its harbour of rest: "I count not myself yet to have apprehended, and I know that I am not yet perfect, but this one thing I do, I press on, if so be that I may lay hold of that for which also I was laid hold on by Jesus Christ." And all through his days he met whatever test came in the way of that great search which with Christ's help he would never surrender. There were the two men in him, and for him the false self must die and the true self be brought to life and power.

A book of one of our modern psychologists says that the poet's idea about our rising on the stepping stones of our dead selves to higher things is false. "We do not rise on dead selves left behind," says some of the modern psychology. All the worse, then, for us! There is a self in every one of us that has to be left behind. There are selves that have to die in order that another and richer self may come to freedom, and whatever power is missing to accomplish this destruction must be not only endured but sought.

But that is not the whole of it. The fundamental

thing is not struggle, but surrender. Our true selves are so near that our difficulty in finding them is the ease with which they might be found, and the simplicity of their discovery and possession. For what is, after all, my true self? I am not my true self. According to Christianity, Christ is my true self. And what I need to find is my true self in Him, or to find Him as my true self in me. The reality of Christianity is just that.

Some years ago there appeared on the billboards in the worst section of London a cryptic advertisement entitled "The Buried Life." It read: "There is a poem on 'The Buried Life' of which I am often reminded. Your lives are busy, useful, honest, but your faces are anxious, and you are not all you want to be. There is within you another life, a buried life, which does not get free. In old days it got free through old forms of religion, and then men had peace, and were not afraid of anybody or anything. We cannot go back to the old forms,—they are gone with the old times and in presence of the new learning of our days. Many, therefore, have given up religion altogether, and carry about a buried life. It is buried, but it is not dead. When it really hears God's voice it will rise. Men will live spiritual as well as honest lives. They will rest on some One greater than themselves, and have peace. I don't think this life will be stirred by excitement or by irrational preaching, and not always by rational preaching. I believe that in the quiet of a place full of good memories, in the sound of fine music, in the sympathy of fellow seekers, we may better wait God's call. St. Jude's Church in Commercial Street will thus be open from 8: 30 to 9: 30 on Sunday evenings. Will you come and give yourself even ten minutes? It may be that as you

listen to the silence, to the music, or to the worship of others, God will speak, and that the buried life will arise, and that you will have peace."

Christ offers Himself within every man to every man as the man's own true Christ-given self. Jesus Christ came to be our life for us, to be our own self within us, to substitute Himself in ourselves. He is the best self there is, the only perfect self. We were sent into the world to seek Him, with a certainty that if we sought Him and desired Him He would be found of us.

It is a lovely thought, last of all, to remember that in some great and true sense our Lord Himself walked this way in which He is calling to us. We know what they said of Him when He was crucified: "He saved others: Himself He cannot save." It was far truer than those who said it knew. He was not able to save Himself. He lost Himself. Did He? He was dead, and lo, He is alive for evermore! He laid down His life and He lifted it up again, and lo, He has with His own life saved the life of the world. It is the thought cut into the granite boulder in Ottawa which commemorates the golden deed of a lad who died in the hope that another might live. "And Galahad said, 'If I save myself I lose myself.'"

Well, it was Christ's word! If you find yourself—that is your own true self, the self that is Christ—you must lose the other self, the self that is you, the weak, failing, impotent, fraudulent self. Lose that self and find another self in Him!

It is not far away in Palestine, nineteen hundred years ago, that one has to listen for these words. If we will be still we can hear them now, the words of Him who, when He was here, offered Himself, each man's true self,

to every man. He makes that offer again to us. "Behold, I stand at the door and knock! If any man will open the door, I will come in to him and will sup with him, and he with me." The true self will come home at last!

When did the prodigal son say, "I will arise and go to my father?" "When he came to himself."

XII

THE MEANING OF THE GOSPEL FOR THE INDIVIDUAL

WE conceive the Gospel to be three things: First, good news as to what God did for mankind, in Palestine, 1900 years ago, in the Incarnation, that is, in the Life and the Death and the Resurrection of His only Son Jesus Christ our Lord; second, good news as to what God does still for mankind by His Holy Spirit and through the living Christ; and third, good news as to what, only by the grace of God and with His help, man can be and do. I conceive this to be the Gospel spoken of in the noble phrases of the New Testament, the Gospel of God, the Gospel of the blessed God, the Gospel of the grace of God, the Gospel of Jesus Christ the Son of God, the Gospel of our salvation. It is the message of that Gospel to the individual in our day of which I must try to speak.

This is the right place to begin, for the primary sphere of religion is in the area of the individual. There have been times in the history of the Christian Church when that was denied. We recall the indignant outburst of Lord Melbourne several generations ago, that things had come to a pretty pass in England, when religion proposed to invade the domain of a man's private life. We have heard the other extreme in our own day when we are told that the individual life is the only sphere in which religion has a function, as an editorial in the

Japan *Times* of October 19, 1931, declares: "It may be laid down as a dictum of history that religion which is for the salvation of the individual has caused, with some good, a tremendous amount of mischief when extended beyond its rôle of individual human salvation, into the field of politics and international affairs." We have got the two views: the one that religion has no business with the individual, and the other view that religion has no business with anything else. We conceive the truth to lie between, that the individual is not the exclusive sphere of religion, that the message of the Gospel is something beyond, but that it includes the individual primarily and fundamentally, and that it will not reach beyond him effectively, unless it reaches him first of all. I could not state this general thesis more unequivocally, as I would be prepared to state it myself, than you will find it stated in one of the most able and original and penetrating of recent books, Lawrence Hyde's *The Learned Knife*. The book takes its title from a passage in Dostoevsky: "Social and civic ideals, as such, in so far as they are not organically connected with moral ideas, but exist by themselves like a separate half cut off from the whole by your *Learned Knife*; in so far, finally, as they may be taken from the outside and successfully transplanted to any other place, in so far as they are separate 'institutions,' such ideals, I say, neither have, nor have had, nor ever could have, any existence at all! For what is a social ideal, and how shall we understand the word? Surely its essence lies in men's aspiration to find a formula of political organization for themselves which shall be faultless and satisfactory to all—is it not so? But people do not know the formula. Though they have been searching for

it through the six thousand years of history, they cannot find it. . . .

"And we may ask the scornful themselves: If our hope (of redemption through Christ) is a dream, when will you build up your edifice and order things justly by your intellect alone, without Christ? If they declare that it is they who are advancing toward unity, only the simple-hearted among them believe it, so that one may positively marvel at such simplicity. Of a truth, they have more phantastic dreams than we."

This powerful book deals with the merely humanistic and naturalistic approach to our problems as inadequate and the moral and spiritual and personalistic approach to them as alone effective. The theme of the book can be expressed in one of its sentences: "Concentrate on the soul of the individual and you deal with all your problems at their source." This, says Hyde, "is dealing with the social problem on the plane of causes rather than effects." And he quotes F. W. Robertson, in one of his greatest sermons: "The Gospel principle begins from within and works outward. The world's principle begins with the outward condition and expects to influence inwardly. To expect that by changing the world without in order to suit the world within, by taking away all difficulties and removing all temptations instead of hardening the man within against the forces of outward temptation—to adapt the lot to the man instead of moulding the spirit to the lot, is to reverse the Gospel order of procedure." There is assuredly the possibility of error in any narrow and extreme individualism which misses the full sweep and essential social implications of the Gospel. But also there is the error, of which perhaps we are to-day in greater danger, of allowing the

social emphasis to impoverish and destroy itself by crowding out of thought and experience the individual precedence. Let me make one more quotation, this time from an Easter Sermon of that saint and apostle, George Alexander: "We are told that we need a deeper study of the doctrine of Christianity, and that is doubtless true. We are told that we need a closer application of Christian ethics to the ever changing conditions of modern life, and that is true. We are told that religion is becoming and must become more practical. That it must deal less with psalm-singing and prayer meetings, and occupy itself rather with the solution of social problems and with the exercise of practical beneficence. That too is well. But again we insist that the soul of Christianity is not a system of doctrine, or a code of ethics, or a scheme for social betterment. It is a heart aglow with those emotions of hope and faith, and love and patience and fortitude, that are kindled only by contact with the living Saviour, as He walks with His disciples and opens to them the Scriptures. Call it mysticism if you choose. A religion devoid of mysticism is a dead religion. We need a doctrinal revival, an ethical revival. We need a revival of Christian activity, but back of all these and more than all these, we need a spiritual revival, a revival of those convictions and emotions which quicken and gladden and enlarge the soul. Hearts on fire—that is what we need to quicken all the pulses of the Church of Christ, to hasten her triumphs and inspire her songs. Thank God the glorious succession has not yet failed. The Livingstones, and Hanningtons, and Damiens, the Florence Nightingales, and hundreds like them whose zeal for Christ consumed them in jungles and prison pens and lazarettos; these are the

true defenders of our faith, these are the most powerful witnesses to the blessed truth which we commemorate, that He who was crucified for our sins, rose again for the justification of our hopes, and lives with saving power in the hearts that love and trust Him." That is where we begin, with the message of the Gospel for our day applied first of all to the individual, not as its exclusive but as its primary sphere.

There are three phases of this message to the individual: first, the message of the Gospel in the realm of his convictions; second, in the realm of his character; and third, in the realm of his conduct. Of course there is a sense in which these three are interdependent and indissolubly bound one to another, but there is also a sense in which they must be distinguished and dealt with each by itself.

First of all, the message of Christianity to the individual in the realm of his convictions. There rises at once to the mind that glorious verse in the first chapter of Mark, from which Dr. Buttrick has taken the title of his inspiring book, *Jesus Came Preaching*. Preaching what? "Preaching the Good News of the Kingdom of God and saying, 'The time is fulfilled and the Kingdom of God is at hand. Change your minds and believe the Good News.'" What He came preaching was literally just that—Change your minds and believe the Good News. We start therefore just where Jesus began, with the message to the individual in the realm of his convictions. It is the duty of the individual to discern and declare the authentic Gospel. For my part I do not know any authentic Gospel except that of the New Testament or, if you prefer, of the Christian Church of the first two centuries. This latter way of putting it

clears away at once the questions that trouble some regarding New Testament criticism. When one speaks of the authentic Gospel of the first two centuries, we transcend these questions. It cannot be disputed that the New Testament and the literature following it show what the early Church believed, what that Church lived for and was willing to die for. It was that Gospel that prevailed. And the first business of the individual to-day is to discern and to declare, to hold and to be held by that Gospel. What was that early authentic Gospel, the only Gospel? Well, I tried to define it at the outset. It was good news of what God had done. That is still the Gospel. It is good news of what God has done and does, by His approach to man, by His loving work of redemption. Our Gospel is not a human quest, nor can any psychological interpretation of religion as development from the social process be substituted for it. There is only one Gospel and that is the Gospel of the New Testament to which the historic faith of the Church has clung and whose ever clearer and richer understanding is the only quest we know.

It goes without saying, of course, that there are many versions of Christianity offered to-day. It is rather hard, however, to find in all these versions of our day any that did not exist also in those first two centuries. And there are few attacks made now on Christianity that were not made then. There could not be a more wholesome thing for a man to do than to go back and read the early literature of Christianity, for and against, and note the questions of the first two centuries of the Christian era. He will see how the very problems we are confronted with to-day confronted also those churches. And after all, the only Christianity that pre-

vailed then and came down to us was the one that rejected those diverse views of the Gospel seventeen hundred years ago.

There are no doubt many who have changed their minds about the Gospel but they cannot change the Gospel nor substitute for it their changed minds. Even in the case of the Bible when one says, "I have changed my mind about it," one is tempted to reply, "Yes? But has it had occasion to change its mind about you? Or, are you still the kind of man it describes and for whom its message is unchanging?"

Are not then the thoughts of men to change? Indeed, thank God, they are. There is ever more light to break forth, as John Robinson said. But it is there or it could not break forth. Jesus Christ and His Gospel are the same yesterday, to-day and forever. But we are not the same and He and His Gospel are not what we hold them to be unless the fullness of the Godhead is in Him and the fullness of God's grace in it. And of that infinite fullness there is to be an eternal increase of discovery. And it is the duty of the individual Christian man to hold immovably to the authentic Gospel and to grow unceasingly not from it but in it, in the knowledge of God and of our Lord and Saviour Jesus Christ.

It is the duty of the individual in the realm of his convictions to-day to deal honestly and faithfully with regard to the economic implications of the Gospel, where the Gospel makes its impact on the man's own daily life. And of course that is in the matter of his possessions, his attitude toward personal property. Now for my part I do not believe that there can be any adequate development of personality or any sure sanction of personal liberty without the right of private property.

Wherever in the world the communistic principle has come into force, there liberty is dead, and the freedom of the individual does not exist. That in reality is the issue between us and Russia to-day. It is not the issue between capitalism and communism. It is the issue between despotism and liberty. Of course there are limits to the right of private property. We have such limits now in every country. The one question is how far such limitations are right and necessary and how they can be imposed for the maximum good without losing the principle of freedom. The difference between us and Russia is that in this land we can argue the question of property to our hearts' content. Anybody is free here in this country to defend communism and attack capitalism and to seek change by peaceful evolutionary processes. That is not true in Russia. Nobody is free there to attack the communistic system. But there and here in the matter of the application of the Gospel to human possessions we are a long way from the economic implications of the teachings of our Lord Jesus Christ as Ruskin and Maurice and Scott Holland began to discern them. We have not here come into the mind of Christ in our convictions.

It is the duty of the individual to face the great issues of human relationships to-day in the matter of race and nationality. Here also there are Christian convictions which need to be discerned and declared and which we must be prepared to pay the price of holding and preaching. The Gospel is the Gospel of peace. What is the price of peace to-day? One wonders whether the duty of the individual is not something away beyond what most of us have been prepared, as yet, to pay the price of? I can explain my own conviction by saying that I

never was a pacifist, and I do not believe that it is wrong to use force against wrong. I believe in a national police force, and an international police force, and I know that it will take a long time for us to extricate ourselves from the economic entanglements of the armament system. But when you have said all that, must not one go on, if he holds the Gospel, or if he is held by common sense, to reject the old and fallacious defense of the whole armament idea? No war was ever prevented by armaments. They are a perpetual threat of war. Every war that has been prevented has been prevented in spite of armaments. Armaments stand in the way, as always, of the establishment of the peaceful agencies and processes for the settlement of disputes. They are a vast economic waste and an intolerable human burden. All talk of cancelling war debts and reparations ought to be inseparably bound to the requirement of the reduction and destruction of armaments. The future belongs to the nation which first has the courage to rid itself of this load. Have we yet reached this Christian conviction?

Once let us resolve to hold the conviction of the Gospel message to individual life, and we must go one step beyond, and help by our own faith and love to contribute the needed hope to our despairing age, which cannot be found elsewhere than in the fundamental convictions of the Christian Gospel. In a notable book, *England the Unknown Isle*, Paul Cohen-Portheim takes, on the whole, an optimistic view of the English people, but he well-nigh despairs of our generation. "The idea," says he, "of moral responsibility of the individual for his actions has declined, if it has not altogether dissolved, and even the concept of the unity of the personality is

called in question. These old established conceptions—the order of society, moral ideas, the responsibility of the individual, have begun to wobble. Nothing is secure, and there is nothing over which one can get excited." Who but Christians any longer have any hope? We believe in God working in history, governing the world, secure and steadfast, "abiding faithful" behind all the wreckage and despair of the world. Portheim has nothing to say of this. It is possible only to those who hold fast to the Christian conviction, the conviction of the God of hope who fills men with all joy and peace in believing.

So much then, in the first place, for the message of the Gospel to the individual in the realm of his convictions.

Second, in the realm of his character. I put convictions ahead of character deliberately. There is a great deal of cheap talk to-day about the futility of a man's opinions. How often we hear Emerson's trite saying, "What you are speaks so loud I cannot hear what you say," quoted as though it implied that a man's acts and character were all that mattered and that what he believed was of small account. In the long run men are going to be what they think. Nations have been, in the long run of history, what their belief determined. No doubt a man's character helps to determine his convictions. But in the long process it is convictions which determine character. It surely is going to be so in the Christian individual. Whoever holds that conception of the Gospel of which I have been speaking will be moulded by it. It will breed in him a humble joy. There could hardly be a less Christian conception than the idea of salvation by character. One who can hold that idea has

either a very inadequate notion of what Christian character is or a wholly fallacious confidence in himself. The Gospel is the radical deflation of all pride and self-satisfaction. It produces character that is lowly in its own mind, and glad in its confidence in the adequate grace and power of God. It was this joy in God which gave Christianity such persuasiveness at the beginning. Christianity was powerful in the world in those first two centuries by the power of these two things; on the one hand, the clarity of its thought about God, and, on the other hand, the vivacity of its joy. Our present day Christianity is weak from conceit and from its want of joy.

The Christian convictions ought to produce also fearlessness and freedom. One loves to read that amazing story in the thirteenth chapter of the First Book of Kings. There are elements in the story which trouble the critics but the moral message to-day is as clear as it was then when the story was written. There was that unknown peasant from some hill village in Judea who had a message from God to go to Samaria to Bethel to denounce King Jeroboam to his face. So he saddled his ass and went all alone over the hills to the altar at Bethel. There he confronted the king, and withered his hand and shattered the altar. He carried his enterprise gloriously through with a freedom that was devoid of any fear. He broke afterward but that was when he forgot his liberty. The Christian Gospel brought that fearlessness back again. It made martyrs of men and boys nineteen hundred years ago; it will make martyrs of them again if need be, unafraid and undefeatable in the way of right and duty. We need to be men not only of humble joy but also of fearless liberty.

We need to get back into individual character also the old balance of peace and calm and patience that was never restless, that knew that everything was in the hands of God. Henry Dwight Sedgwick makes this appeal, as I cannot, in *Pro Vita Monastica*, calling us back to the great values that have been lost, of meditation and prayer and peace, of rested souls that know where to go away from fret and littleness, into God's calm and strength. He holds that every human life fails immeasurably that does not come back again and again literally to the ground, and grow flowers and feel the earth from which he sprang. I came back this summer, from a month's work in a garden, to New York and it was a wrench to fit again into that atmosphere, born of the present economic conditions of unrest and insecurity. I said to a little group of friends that for the moment at least it seemed to me that I was like an alien. The earth in which I had been toiling was so steady and peaceful and sure. Its seedtime and harvest were unvarying, not fickle with trade and stock markets and exchange. We have got to find again, says the Gospel of the God who made the earth, God's security, with time and poise and rest.

We have lastly to bring into individual character the old veracities. It is easier to be religious than it is to be veracious. It is no uncommon sight to see religion and ethics divorced to-day. And there is no peril against which each of us needs more to be on guard. We see all around us, sometimes even within our churches, methods designed to accomplish good that are ethically defective and unveracious.

Last I would speak of the message of the Gospel in the realm of conduct. What a comfort it is when we

get confused by these problems of conviction and character, discouraged by our weakness and failure, the fruitlessness of effort, to fall back on the homeliness of daily duty, to realize how much there is of nourishment, of wisdom and strength in the faithful fulfillment of the relationships of every day. In another of F. W. Robertson's great sermons the preacher deals with the clarifying and confirming power of firm adhesion in the midst of doubt and confusion, to the fundamental fidelities of common life: "If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast to these venerable landmarks. Thrice blessed is he who when all is drear and cheerless within and without . . . has absolutely clung to moral good. Thrice blessed because *his* night will pass into clear bright day." When there is war, confusion and smoke, still a man has these fundamentals on which he can stand. He can do his duty humbly, simply, day by day, and obey the Gospel in his homely contacts with men and women. There are a great many problems that are never going to be solved otherwise. How otherwise will we solve the race problem? A man will make no contribution whatever by orations or programs or theories or resolutions to the solution of the race problem who will not behave according to the Gospel with individual men and women of other races.

This is the duty of the Christian man to-day in the realm of conduct. When the Gospel invades his life it concerns itself with his daily problems; and shows him

how to bear his own burden with no noise and at the same time to lift the burdens of others; how in his common conduct he can and must behave according to the mind of Christ. There is time to single out only two aspects of that mind for us—simplicity and love. It is in the first of these regards perhaps that we have something to learn from Mr. Gandhi. His doctrine of non-resistance seems to many rather political than spiritual or moral and his religion is thin compared with the New Testament. But we have a lesson to learn from him with regard to simplicity. Indeed one of the first fruit-ages of the cultivation of the inner life is the lessening of life's burdens and complexities. That is not an original idea with Mr. Gandhi. Thoreau, the secularist, and Francis of Assisi, the saint, practiced it. And we need to learn, in whatever school we can, the old lesson of simplicity which we have lost and to get rid of our unnecessary load.

And we need to subject all human conduct to the true Christian principle of love. Love is not a remote and transcendental sentiment. It is the principle of the true socialization of all human conduct and action. And a vast deal of our conduct and action is utterly self-regarding alone. Let me take the homeliest possible negative illustration. Several years ago thousands of acres of one of our most beautiful forest reserves were destroyed by fire. The cause was the purely anti-social act of a passing automobilist who had heedlessly thrown out a cigarette stub into the dry leaves by the roadside. I am not criticizing the man for smoking cigarettes but I am saying that his own self-indulgence had atrophied his sense of social consequence and that he was not acting in love. He was acting hatefully. No doubt

he had no thought of the harm he might do to others. Records indicate that ten per cent of the fire losses in New York were caused by smokers just like this man. And this is negative. On the positive side what would not love do if it really broke loose to remake the world! How much there is of our conduct that we never think of at all in terms of its relationship to the whole social well-being as hindering or helping! There are great areas to which the essential law of love has not been applied. The individual forgets that there is no sheer and complete individualism or conduct or privilege. All of us are bound in with all. And the individual must act so that his law of conduct might be generalized and made a universal rule.

"Change your minds," said our Lord, "the Kingdom of God is at hand." And after all, that is where the whole secret lies. When on Armistice Day the great struggle came to a conclusion, what happened? Gunpowder had not lost its explosiveness. The materials for war had not vanished. But something had happened inside the minds of men, and the tumult ceased, the guns stopped. In 1929 a great economic disaster came upon us. Where did it come from? Cattle were not destroyed by pests, the railroads were not annihilated. All the tangible wealth of the world was here, just as it had been before. Yet billions of wealth had disappeared, because something had happened inside the minds of men. Not many months from now these dark shadows will have gone by. Why? Not because we will have discovered more gold mines or raised more cattle or had better crops, but because something will have happened inside the minds of men. We will return to the fundamentals of the Gospel. "The Kingdom of God is at

hand. Change your mind." If we want unemployment to end, here is the starting point. And Jesus came preaching the Gospel to men, humble fishermen and their wives. He preached the Gospel to them, and they heard the good news and followed Him, and the Kingdom of God drew near. This is the world's need. The Gospel does not end with individuals, but it begins with them. Its message to-day is first of all to us as persons and through us to the whole life to which we belong and which belongs to God. Do we want the Kingdom of God to come nearer now? Well, let us change our minds and believe the Gospel.

XIII

“ALL ONE BODY, WE”

IN the Epistle to the Romans, the twelfth chapter and the fifth verse, is this great saying: “We who are many, are one body in Christ, and severally members one of another.” It is a mere commonplace that from the Reformation down to our own time, the dominating note in the active life and thought of the world has been the idea of the individual. It is not possible to reduce any great living movement like the Reformation to a single formula, but probably the common estimate is just, namely, that in its essence, that great movement was the recovery of the rights and responsibilities of the individual soul, reacting against the religious and political institutionalism that had come to dominate the Western world. And the progress of our modern age in the four hundred years since has been due in a very large measure to the unsealing of the great fountains in the living relationship of the personal life with the living personal God.

But now at last we are beginning to mistrust our individualistic interpretation of life, and are laying an ever-increasing emphasis upon the complementary thought of collectivism or corporate relationships. We see this in every department of our life to-day. We see it in business, in the rebellion against the old competitive idea, in the growth of a feeling of abhorrence with regard to it and an eager striving after a new and larger

conception of brotherly good will and co-operative helpfulness. We see it in trade and industry, in the triumph of the corporate conception of the union, whether of labour or of capital, over against individual independence, calling for a really sacrificial surrender on the part of many men, in whose lives often we have been amazed to see this shadow and radiance of a cross. We see it increasingly in the world's political life. As Professor Reinsch has observed, in the last few hundred years we look in vain for any great political leader who has set himself against the idea of nationalism. In every land to-day men are realizing that the conception of a political body and a national personality is just as real and essential as the conception of the individual soul standing in its own individual relationships to God. And, thank God, we see it increasingly among Christian men in their ever-deepening desire to pass beyond the days of their divisions and to recover the unity of our Lord's body and to exhibit before the eyes of the world to-day, in a form which shall convince the world of the reality of our Lord's mission, the unity of His disciples in Him, as real and vital as His unity with His Father.

The thought of our day claims special credit for this discovery of the idea of social and corporate relationships, forgetting that the idea is as old as our Lord Himself, yes, older than that—forgetting that it runs far back into the communal social life of the patriarchs, and that our Gospel, if it says any one thing more clearly and unmistakably than another, was a reassertion and new revelation of this idea of relationships.

It was this in the new conception that it gave men of God. In the Old Testament God's name had been Jehovah, the Eternal, the all-sufficient One, and He had

given His own name to Moses as "I am," the One within Himself. The new idea was Father, the One who was not all, the One who was not sufficient in Himself; but only sufficient when He had gathered all His children about Him in the love and unity of the family life. The Lord came speaking of Himself as the Vine, and of His disciples as the branches. He spoke of Himself as the great Light, and men were to be His lamps, and as lamps He would shine in them over all the world. The two great sacraments of His new society were social sacraments. They bound men to Him and bound men to one another. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." And this thought of the new order was gathered into the conception of the body, of which Christ was the Head and His disciples were the members. So that we no longer stand in the New Testament's view, each man by himself apart from every other man, but each man organically related as one member of the body to every other member, Christ Himself being the Head and every member fulfilling his own function, supplying his own part, and drawing his life from Him who as the Head gives His common life to all the body's members.

To many of us this conception of life may seem figurative and mythical; but a few illustrations will show us how practical and real these great conceptions are. All of us realize increasingly that we are in a most vital and real sense members of one body commercially. Many years ago, in the interior of Brazil in the hinterland of Bahia, we rode through towns that fifty years before were large and prosperous communities, and now these villages are only a memory of their former prosperity. What brought this blight to the sertao of Cen-

tral Brazil? It was something that happened thousands of miles away, the discovery of diamonds in South Africa. The diamond-producing section of Brazil passed into eclipse because it was related in the most vital and living way to what was going on on another continent clear across the sea. There is scarcely a section of life where we are not brought face to face with this reality to-day. Thirty-five years ago a great upheaval shook the Chinese Empire. When men came to trace that upheaval to its actual sources, they found that in a far section of China where peanuts were largely grown, the business of producing peanut oil had been annihilated by the introduction of our superior American oil. Many men were thrown out of their means of subsistence and saw their families famishing before their eyes; and these men rose in revolt against forces which they did not understand, and which were proving that for good or ill there is such a thing as a corporate commercial organism of humanity. We shall only feel our way in our own country out of most intricate financial conditions as we come to grasp the conception that industrial society is a living organic thing. We are facing many problems which can only be solved as men apply to them the conception which Christianity brought into the world in its notion that humanity is one great body of which Christ is the Life.

And the principle is obvious not only in this sphere. How clearly we see it in our international relationships. The Balkan War made itself felt in almost every village in America. A little group of Chinese students goes to study in foreign universities or gathers around the new lights in the capital of Japan—and in consequence the political destinies of four hundred million people are

changed. A murder in the corner of Southeastern Europe destroys the modern world. Nothing happens in any recess of the world to-day that does not affect the life of the people in every nation.

And we are increasingly feeling the reality of what we speak of as the historic and corporate spirit. There is a spirit in place and memories. I remember well as a boy, fifty years ago, walking from my home to the battlefield of Gettysburg. The Government had not yet acquired it; there was scarcely a battle monument set; there was the field just as it had been left—barring what the husbandmen had done to it when the last gun had grown silent when the battle was gone; but the two boys who were with me and I walked up and down those hills feeling that we were on holy ground, and knowing that we stood amid great memories and impulses and ideals that we could not find on common soil. Men are proud of what they call the spirit of their institution, the Yale spirit, the Princeton spirit. However you may think of it, such men know that the corporate spirit is no dream, no myth, but a reality.

And what is influence, to carry our illustration further, what is influence but a living vital thing? It is not dead, external, mechanical, something that you account for by the proximity of separate bodies. It is something far subtler, more vital, more organic, than that. I was back again at Phillips Academy, Andover, some years ago, and some of the older boys were talking over some moral evils that had crept into the life of the school and how they could best be got rid of, and how they had come to be at all in the life of the school. The boys held that what they were dealing with was simply a subtle, contagious pervasion that had crept out to younger

and more sensitive lives, unawares to the older men from whose lives it was seeping out. There is not one of us who has not felt this reality of influence and does not know it to be as real a power as any physical force.

Many years ago there was a boy named William Holabird who died in a typhoid epidemic at the Hill School. He was captain of the eleven and of the nine. He stood at the head of his class and was the leading Christian lad in the school. He was as popular as a boy could be. He had been runner-up for the golf championship of the West the year before he died, on the threshold of what bade fair to be one of the richest lives of our day. Dr. Meigs said that in all his experience as a schoolmaster he had not met a personality rarer and finer than "Manny" Holabird. Mr. Weed, one of the masters, told me what a boy had told him not long after "Manny's" death. The boy said he was standing talking with a group of his friends. He was telling them an unclean story. Suddenly he was aware that the story would not go. There was the little group listening to him just as it had been a moment or two before. But something had happened. It seemed to the boy that his mind could not think of the rest of the story and his lips could not speak. Suddenly, turning around, he found William Holabird standing beside him. He had not seen him before, but he had felt something coming upon him that made it impossible for the unclean thing to go on. A living influence had gone out. "Gee, Mr. Weed," the boy said, "I wish you could have seen Manny look at me. It cut me like a knife!" More really indeed than if it had been a steel knife, for the boy had felt the knife of a clear, pure, personal spirit cleave home to the core of his life.

We are not dealing with myths, with figures of speech, with dreams. We are dealing with the most matter of fact, actual, fundamental realities, when we take literally the great idea of Christ about His being the Head of the body, the vine, of which we are members or branches, about ourselves as not being separate men who can stand aloof from our fellow men and say: "I live my life alone and I die my death alone." No man of us can say that, for no man lives to himself, nor does any man die to himself, but "we, who are many, are one body in Christ, and severally members one of another."

And now let us put it all very plainly in an elemental principle. We stand in relationships one to another of living responsibility, so that everything that each of us is, everything that each of us thinks, everything that each of us does, affects in the most vital and organic way the life and thought and deed of every other man. No member of the body suffers except all the members of the body suffer with it. No member of the body is honoured save that all the members of the body are honoured with it. That is true individually; it is true in community relationships; it is true in our relationships as men who represent separate nations. We are bound in one common inseparable life.

Now the Testament is full of applications of this principle even in the very simplest matters of ethical behaviour. In the matter of truth speaking, for example. That is the deep ground on which Paul rests his detestation for lying. There are many grounds on which one can rest that detestation. A lie is a foolish hazard. It is a mortgage which can never be paid. What God cannot do, He cannot make legitimate in any man. But Paul rests his condemnation on the high ground we are

thinking of now. "Speak ye the truth, every man with his neighbour, because we are members one of another." He meant that every lie simply works out like poison in all the tissues of the body of humanity. There was a famous story thirty or forty years ago entitled—*The Track of a Lie*. It was the biography of a falsehood. The writer traced it from its birth, through its childhood, into its manhood, through all the long work that that lie did to injure the society through which it moved with its poison, the taint and rottenness which it carried with it wherever it went. It is just what every lie does to-day. Humanity is weaker to-day by every lie that has ever been let loose in it. All that is false in you and in me taints the life that is about us. Paul hated a lie because it was social crime and disease.

The New Testament applies the principle also in the matter of knowledge. Knowledge, it says, is not an individual thing by which a man solves a problem for self. Knowledge is a collective acquisition. And we never shall have it until we all come into it corporately, until we all attain unto the unity of the faith and the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ. How many men on an eleven need to be ignorant of the signs to paralyze the work of the team? How many? Eleven men are helpless for any corporate action for the purpose of their real work if any one of the eleven lacks knowledge essential to them all. It is precisely so in all life. The man whose eyes are shut to any of Christ's beauty makes it harder for the rest of us to behold the fullness of the glory that there is in the Son of God.

And it is not true of elemental morals and knowledge only. It is true also of experience. It is only as we all

come that any of us shall come, as we all of us comprehend with all the saints that each man comprehends the length and the breadth and the depth and the height of the love of Christ. The Lord does lead His sheep one by one, and He would do His best for every man, and He is ever willing to have dealings with each man by himself; but how different that is from what He might do for each of us if we would all of us let Him do for all of us, if we all could enter into the depth and the height and the length and the breadth of His love, unattainable by the individual life.

The corporate principle holds in the attainment of character as well. We meet here another of Paul's great notes. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." So long as Brazil or Argentina or Japan or Hungary holds back from its full experience of God in Christ and its full measure of obedience to Him, every other body of men in the world is estopped in its full experience of Christ and in its full achievement of the glory of His character.

And how obviously true the New Testament application of the principle is in the matter of actual achievement and power. Until the whole body operates together, the eye doing its part, the ear doing its part, the hand its part, and feet doing their part, all the rest of the body is hindered and held back. So long as any one of us refuses to yield his will for Christ's use, the yielding by every other man of his will for Christ is impeded and weakened.

Surely we begin to see now how vital to our life Paul's thought and our Lord's thought is. It shows us for one

thing, what otherwise will always be a mystery to us, what we may speak of as the ethical character and coherence of time. It binds the past and the present and the future together in that unity, without which each of them is an unreal and imperfect thing. For society, Edmund Burke once said, is a partnership of the living with the dead and the unborn, binding all the past to the present and to the future. There are some of us who will never forget a sermon of Henry Clay Trumbull's in Stone Hall at Northfield many years ago, from the verse in the Epistle to the Hebrews: "These all having had witness borne to them through their faith, received not the promise, God having reserved some better thing for us, that they without us should not be made perfect." He announced his theme as "Our Duty to Make the Past a Success." Not one of us should fail to realize that by no greater reality are we inheritors of the past than we are testators of the future which is to come after us. We are members one of another, each man of us, with all the life that goes back of him, each man of us with all the life that comes after him. By as much as we rejoice in the wealth of the inheritance that came down to us out of the clean loins of yesterday, by so much let us make sure that the clean loins of to-day shall give as pure an inheritance to the life that comes after ours. Whatever goes into our lives goes into the life of the future, the life that comes after ours.

And we see here what is the true ground of human friendship and relationship, that dear thing, the real, corporate brotherly oneness of men. Now it does not rest with my will to have you for my friend and your will to have me for your friend. It is not a transaction that can be broken as any other human partnerships

can be severed. That is not the real ground of friendship. In Christ where men are made one body, there is the underlying ground of unity. The oneness that makes men one with each other is that they have been made one with Christ. Thus Chinese Gordon wrote in one of those wonderful letters to his sister: (I do not quote his words) "This is the thing to which I will aspire and for which I pray, that I may be brought up to that attitude in Christ toward my brother, that shall make all my brother's sufferings my sufferings, because he and I are members one of another—members, each of us, in Christ." That man has no sure foundation for his friendship who has not realized that the foundation of all human relationship is the personal Christ, in whom all our life must be grafted, if it is to be real life, and in whom all our relationships that are real must inhere and stand.

And how marvellously this idea dispels for us once and forever the delusion of secrecy in life. There is no such thing as secrecy in life. There is nothing hidden that shall not be revealed. Nay, we go further than that. There is nothing hidden that is not now revealed. No man of us ever had an evil thought and kept it to himself. No man of us ever indulged in a vicious habit from which he alone suffered. No man of us ever spoke a word in the dark or did a deed in our own room without having an influence that was scarred in forever upon every life that was related to our own. I do not say that they were aware of it; but I do say that down in their deepest life it came to them. There is no man to-day who, should he rise into a new experience of Christ, should he by that supernatural deliverance that comes to men now and again find himself set free from

the old limited life in the midst of which he has moved, and breathing a new and clearer air—there is not a man who, having that experience, would not exert an influence that would work on countless other lives. None of us, on the other hand, in college or university, went where we ought not to have gone or did with our hands what we ought not to have done, or hung up on the secret walls of our imagery any picture that ought not to have been there, howsoever secretly it was done, but that the anguish of that, without our knowing it, worked its way down into the life of mother and father and all whom we loved best. There is no such thing as an isolated human life, as a human life that can take itself off and sin its own sins and enjoy its own joys, that can fight its own battles alone, or win its own victories alone. Every victory of yours makes me a surer conqueror; every defeat of mine makes you a surer loser in your moral conflict. We are members one of another. And no one of us triumphs but that every man shares his victory; and no man of us is subdued but that every man drinks out of the bitter cup of his defeat and anguish.

This principle sets us gloriously free from anything like envy, jealousy, and ill will. Suppose my brother is a stronger man than I, suppose his life is yielding richer fruit than mine, is it not the one body that is triumphing? Is it not the one head on which the crown of the glory of it all is to be laid at the last?

“Let the thick curtain fall!
I better know than all
How little I have gained,
How vast the unattained!

" Others shall sing the song;
Others shall right the wrong.
Finished what I begin!
And all I fail of win!

" What matter, I or they,
Mine or another's day—
So the right word be said
And life the sweeter made?

" Ring bells, in far-off steeples!
The joy of unborn peoples!
Sound, trumpets, far-off blown!
Your triumph is my own! "

And it is a greater thing, deeper even than this, to find here at last the ground and the method and the assurance of the fulfillment of our great hopes. Many are praying and toiling to bring about the accomplishment of our Lord's prayer for unity. That holy desire is the highest ambition in the lives of men in every branch of the Christian Church throughout the world. But how are we ever to bring about the fulfillment of that dream? Not by any ecclesiastical rearrangement; not by any ritualistic adjustment or compromise; not, I daresay, by any new and more comprehensive credal statements; but only by our common realization of the reality of our organic life, that " we, who are many, are one body in Christ, and severally members one of another." When at last that becomes true of us, then no power on earth or under the earth, will be able to perpetuate the schism of the body of our common Lord.

And, last of all, we are let in here to what is always indeed too deep for us, into something at least of the understanding of the meaning of the Atonement of our

Lord. We see here the secret of that outreaching of God to bring all humanity into the perfect unity of His family, to realize completely the life of God in man. We are dealing with things too deep for us; but this is the reality of Christianity. The reality is not to be found in our trying to imitate the human example of Christ; the reality is not to be found in our study of the principles of Jesus and our calling Him Master and our seeking to ascertain His doctrine. Our hurt lies far deeper than any remedies like these can reach. Our hurt lies down in the whole bias of our will, in the whole tainted fountain of our life, in the whole evil current of our blood; and the evil will never be undone for us and our sickness will never be healed until at last we realize that we are members of one great body, and feel, though it be only with the dim intimations of faith in the night, the coursing through our veins of the one great Life that is Christ, and are able in some real way to say with him to whom it had become the most literal experience of his life, "For to me to live is Christ. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Beyond the poor literary and ethical constructions of Christianity that are offered to us to-day as though they were bread for starving men, as though they were a cure for sin-sick life, let us pass to the Gospel that is the reality and know that Christ is more than a man who walked here, more than the word He spoke here, more than the Cross that bore Him, that Christ is still the great living body of our life, and that to-day each of us might pass out of his darkness and disobedience

and sin, out of his poverty and shame and loss into the fullness of the glory and the peace and joy and the power and the human fellowship that Christ was, that Christ is, that Christ would be now, if we but had the hearts of little children to allow Him, in the life of every one of us. As truly even as on that Sabbath evening when He met the two men walking to Emmaus and stopped with them in their house as the sun was going down, and broke bread so that He was known of them—so more truly even than that, One is standing among us to-day, who lives, who is God, seeking a place in man, who is the Father yearning after His sons with the love and desire in comparison with which our love and our desire are as naught, and that all we need to do to-day is not to do anything at all but just with the same openness and trust which served the men who let Him in when He was here, to open the doors of our lives to Him, and to the Head of the body of which we are members to say, "O Christ, it has been a long wait for both of us—for Thee and for me, but it is over now. Be Thou mine and I will be Thine!"

XIV

AN ADEQUATE GOSPEL FOR THE NEED OF THE WORLD

(Romans 1: 16)

AN adequate gospel for the need of the world does not need to be invented or devised. It is already available. It needs only to be accepted and understood. We believe that the gospel that we have is adequate to meet the need of the world because it is marked by five very clear aspects, and the attempt to state these is the simple message that I have to bring.

In the first place it is adequate to meet the need of the world because it proposes to change men and women. The world for whose need an adequate gospel is required is a world of human beings,—of men and women. It is not a world of inanimate nature or of impersonal institutions. Any man who has the ear of St. Paul can hear clearly enough the whole creation groaning and travailing together in pain until now, and it doesn't need a man with the eye of St. Paul to see that all our human institutions lie under the need of redemption. But the need of inanimate nature and human institutions is a derivative need. Inanimate nature is waiting for the manifestation of the sons of God and our impersonal institutions are what they are because men set them up or because men are willing to endure them. The fundamental thing is men,—the kind of men and women on whom the world rests. And we can state our prob-

lem very simply. We are prone to try to evade such simplicity of statement, but let us just remind ourselves that the fundamental need of the world is for good and wise men. That is all. If we had enough good men and women and enough wise men and women the need of the world would be very speedily met, and the Christian gospel is adequate to meet the need of the world because it proposes, and proposed at the very beginning, to go straight to the heart of things and change men and women. It came into the world in adequate personalities. "There was a man sent from God, whose name was John." "The Son of Man is come to seek and to save that which was lost."

Our temptation is to think that in some other way,—some more massive way, some more general and promiscuous way,—the need of the world is to be met. I had a dear friend years ago who also was a dear friend of many others, a Baptist lawyer in the city of New York, named Mornay Williams. He was one of the most useful men in the city. He was the counsel of Andrew H. Green, who was known as the "Father of Greater New York," and he was one of the most rugged and noble personalities that many of us who can remember him, ever met. I remember his speaking once with great despair of the hopelessness of our attempts to deal with the problems of our modern life by simply trying to find individual men and women who would behave Christian-wise in their attitudes and relationships to these problems. I remember answering him in one of these moods of his by asking him if he would remember his own career. Who was there in the State of New York who had done more than he to influence wise legislation for the protection of children against child-

labour, for the guarding of employees in factories with appliances to protect them from needless peril; in writing into the statutes of the State of New York laws which would make it a more upright and decent State in which men and women could live. He and men like him had been the spring of all that had been accomplished in the years over which his life had extended, in doing the very things that were building the Kingdom of God into the life of the commonwealth. All the general changes had been wrought by the courage and devotion and the adventuresomeness of a few brave Christian personalities.

And I think we can make our problem a great deal simpler if we go back to the elements of our Lord's own method at the beginning. To be sure He did set forth the great program in that first sermon of His in the synagogue at Nazareth, but every article of the great social program that He laid down that day, quoting from the prophecy of Isaiah, had to do with persons,—poor, blind or imprisoned human individuals with whom and on whom He was going to do His work.—And He spent all those brief years of His ministry indeed in opening out great truths and principles for men to think upon forever, but primarily He created a little band of good and wise men whom He sent out, preposterous as the proposition on its face appeared to be, to begin the remaking of the whole world of human life. You and I are never going to get the thing we long for until God has raised up enough men and women of an ampler moral dignity, of a more adventurous courage, of a more creative trust in love, than we have got now to bear the burden of the new and longed-for world, men and women regenerated and renewed by Christ. John Addington

Symonds put it fifty years ago in some noble verse that only now at last is finding its way into our Christian hymnals:

"These things shall be! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

"They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire, and sea, and air.

"Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

"New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise."

Just a dream, to be sure, but a dream that can never come true until we work with a gospel that redeems and recreates enough men and women from what they are into what, by the grace of God, they might be, to bear the burden of a new and different world.

In the second place we believe our Christian gospel is an adequate gospel for the need of the world not only because it proposes to change enough men and women to bear the burden of a new world, but also because it alone can sustain, in an atmosphere of moral reality, unattained and unattainable ideals. There is much in

support of the criticism of Christianity, already quoted, of that ingenious and somewhat disingenuous personality, Wu Ting-Fang, who represented China as the Chinese Minister in our country for many years,—that Christianity was an impractical religion because it held out before the eyes of men impossible and unattainable ideals. And he was contrasting it always with Confucianism which he deemed to be a far more sensible system of life because all it held up before men was an entirely practicable body of ideals. Wu Ting-Fang's criticism of Christianity was entirely true. It did begin by holding out unattained and unattainable ideals. "Be ye therefore perfect," said our Lord, "even as your Father which is in heaven is perfect." No one of us will ever attain that ideal. "Pray ye therefore: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'" That kingdom will never come and that will will never be done on earth as it is in heaven by our efforts. And yet those two great ideals, unattained and unattainable, were held up at the very beginning as the laws of the life of the new community. No religion, no system that attempts to deal with the needs of the world will ever be equal to the task, if it comes down to the level of the possible. It must forever hold up before the eyes of men ideals that they have not attained and that they never can attain. All human progress has been made under the inspiration of the impossible. Nobody has ever painted the perfect picture; nobody has carved the perfect statue or built the perfect building; but those came nearest to it who worked by the ideal of the unattainable.

And precisely as all human progress has been dependent on the willingness of men, in moral reality, to serve the

unattained and unattainable, so the whole tension of life, out of which the necessary pain must be generated by which alone the sacrifices will be made by which all progress can be bought, comes only from our obedience to unattained and unattainable ideals. I cannot put it better than in the lovely lines from Mrs. King's poem of "The Disciples." It is the story of Garibaldi and his companions in the great struggle for the unification and the freedom of Italy, and the loveliest of all the characters in that poem is Garibaldi's chaplain, Ugo Bassi, and the loveliest part is Ugo Bassi's "Sermon in the Hospital," from the text, "I am the vine." There will lie in the memory of many of us the opening lines of that sermon:

"The Vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof;
Are they the richer for that gift's excess?
Measure thy life by loss and not by gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give."

So far the lines are familiar to us, but have you ever recalled the lines that follow these?

"God said to Man and Woman, 'By thy sweat,
And by thy travail, thou shalt conquer earth.'
Not, by thy ease or pleasure:—and no good
Or glory of this life but comes by pain.
How poor were earth if all its martyrdoms,
If all its struggling sighs of sacrifice
Were swept away, and all were satiate-smooth;
If this were such a heaven of soul and sense
As some have dreamed of;—and we human still.

Nay, we were fashioned not for perfect peace
In this world, howsoever in the next:
And what we win and hold is through some strife."

And you and I know it well in our own lives. We do our work only against perpetual pain. We do it in the anguish of the knowledge that we are falling far short of what ought to be and yet cannot be. No gospel is going to meet the need of the world that does not perpetually keep men in the tension and the anguish of obedience, in an air of moral reality, to unattained and unattainable ideals.

In the third place this gospel is adequate to the need of the world because it transcends religion. The need of the world cannot be met by religion. That may seem a paradox. We have been constantly told to-day that religion is the great need of the world; that an adequate religion would adequately meet the needs of the world. What is religion? Religion is a human phenomenon. A friend was quoting to me recently a definition of religion as man's effort to adjust himself to the ultimates. It is man's effort. So the dictionaries rightly define it. The religions of the world are just man's efforts. Religion is the question that man inevitably has to ask of mystery and the answer which he framed. Where did I come from? What can I know? What am I to do? Where am I going?—these are the great questions which man asks of life and of death and of destiny. But the need of the world can never be met by questions. And Christ is not a question. For that matter one comes more and more to the view that Christianity must not be placed in the category of religions at all. The word "religion" is not found in the Gospels. Jesus Christ never used it.

It is found only five times in the rest of the New Testament,—three times when Paul uses it, with a touch of depreciation; and the only two times that it occurs elsewhere are in James, where he uses it obviously of its social and ethical aspects. Jesus Christ is not the founder of a religion. He did not come to start another religion. Religion is a question and Christ is an answer. Christ did not come to join the ranks of the seekers. Christ came not to hunt for the truth but to be the Truth. The only gospel that is adequate is the gospel that transcends religion, that goes beyond religion, that does for man what religion never can do, that does not ask more questions, but that answers for men once and for all, as from God Himself, the questions that the heart of man asks and asks of himself in vain.

In the fourth place I believe the only gospel that is adequate for the need of the world is the Christian gospel because it alone can unite mankind. It can unite mankind only by separating men from the things that divide, and one of the things that divide is religion. This gospel of ours can only unite men by dividing them from the religions that keep them apart. What is there in religion that unites men? I attended not long ago a gathering with a little group of Jewish rabbis. They were trying to find a common religious basis on which we could go on with our conference and perhaps plan some co-operative service for the future, but they could not find any common religious basis. Why, among themselves there were orthodox Jews and reformed Jews who held to theistic humanism and they knew that there were others who were agnostics or atheistic materialists. Where were you to find a common, uniting religious basis among these? And as between the religions of the

world there is no common denominator. The ideas of the fatherhood of God and the brotherhood of man are not common to the religions of the world. Orthodox Buddhism has no God, how could it have the fatherhood? Mohammedanism has a firm theism but eschews with contempt the idea of fatherhood in God. And as for the brotherhood of man, where is that in any of the religions of the world? Where is it in Christianity construed only as a religion? No, you are not going to unite mankind by religion. You can only unite them in a great living, central, cosmic personality. My friend, Professor Lang of Alabama, told me some years ago of an interesting experience which he has since been good enough to write out: "I attended the University of Edinburgh in 1907-08. The Department of Philosophy sponsored a course of philosophical lectures during the winter. One of the lecturers was the distinguished Arthur James Balfour. He spoke, as I recall his subject, on 'The Moralists of the Eighteenth Century.' At the conclusion of his lecture one of the Simpsons who was presiding rose to make the usual concluding remarks of thanks and appreciation. Before he could say anything, a young Japanese student, one of a small group of Japanese students who sat on the speaker's left in the gallery of McEwen Hall, rose and without preliminary word, said, 'Mr. Balfour, what of Jesus Christ?' There was a second—which seemed moments—of utter silence. Without comment Dr. Simpson adjourned the meeting. Of course you can easily imagine that the question of the young student caused comment.

"Within strict bounds Mr. Balfour's address did not call for such discussion as the student's question involved; but in a larger 'universe of discourse' there was

a certain propriety in the question. At any rate, what Jesus Christ meant to the student made it impossible for him to think there could be any adequate consideration of morals in any century which appeared to ignore the pervasive force of the personality of Jesus Christ. As a defender of the faith himself, Mr. Balfour would have been the last man to have ignored Christ." For this is the only gospel that is adequate for the need of the world,—the gospel that can bridge the chasms, that can separate men from all that divides them and relate them in the only unity, that alone can consolidate mankind in the cosmic, final, absolute personality of Christ.

Last of all this gospel is adequate for the need of the world because it opens the heavens and lets God down in and upon human life. It is obvious that we are passing now into an entirely new era of human thinking. The old way of thinking about God as identified with the universe has come pretty much to its end. The despotism of the old naturalistic psychology is nearly past. It is quite obvious to any one who watches the current of thought that is running across the world that we are going to pass now into an entirely new and different day. Of the many books on the theology of crisis I would suggest your reading the exceedingly able book of my friend Walter Lowrie entitled *Our Concern with the Theology of Crisis*. It is an inquiry as to whether this theology be not the only possible theology for us to-day. It is not the only theology for us to-day, as we think, but it is an absolutely essential corrective to the partial view from which we are at last beginning to emerge. Great, upheaving ideas as to God, time, revelation, salvation, obscured for a while, are now coming back again

to assert their rightful place. And the "theology of crisis" is only one of the evidences in the field of theology and philosophy that the old day is going. You can still hear its waning notes. I could mention a book very present in the thought of many to-day that represents in its ideology merely this swan song of the old type of Protestant liberalism which Germany exported to America and which already is discredited in its home. All across the world to-day there are deep movements that speak of the dawning of a new morning. You can begin to see it in education. The speech of Alfred Noyes, at the Conference of American Universities in November, 1932 and the reception given to it were symptomatic. We are no longer slaves of the conception of continuity. We realize to-day that the principle of discontinuity exists as well in nature and life;—that there is catastrophe as well as strophe. We are not in bondage any longer to the old evolutionary naturalism that dominated our educational processes during the last generation. And you can see the change already coming in the new preaching. I cut out of a recent Monday morning's *Times* a report of one of the sermons preached in New York the preceding Sunday morning by one of our foremost preachers. It is representative of the new note that we are going to hear more and more. Mr. Welles' "man-fashioned God" is dead. The old God that man made, just a little above and ahead of him,—that he made and that he is going to make some more,—that God is gone. The generation into which we are coming now is going to have to deal with the real and transcendent God. The preacher said:

"The human conception of God does not appeal to-day. We cannot worship what we already have; we are

too disgusted with things as they are for that. 'Give us a God unlike man, with a wisdom and a justice that we do not see in the current spirit of humanity,' is the longing of our time. Men crave a God who is patently different. When Jesus came it was not His likeness to them that struck men. He startled them, He baffled them. He either made them furious or left them adoring Him."

We are going back to the beginning. What the gospel was at the first the gospel is going to be again. It was at the beginning the irruption of the almighty and the everlasting God who broke into human life from outside in the Incarnation and who broke through life from the inside in the Resurrection. The God of the prophets; of the apostles; of His own dear Son,—that God is back again. And the only gospel that will be adequate for the need of the world is the gospel that will proclaim and work with that God.

In closing may I quote just a bit of verse from a friend whom I came to know in the war, a Roman Catholic priest, a member of the Paulist Fathers in New York City. Every Christmas time a little remembrance comes from him. Sometimes it is just a little note; sometimes a bit of verse. A recent Christmas there came the note and a bit of his own verse that ran this way:

"This night, this hut all secrets hold;
Come strengthening cup or chastening rod;
My soul is justly overbold
Since Christ has brothered us in God."

Surely we must go back across the generations to the original gospel, the good news of the Son of God who came, laying the everlasting God bare to the knowl-

edge and the experience of men. Once more we are going to discover Him, and the gospel with which we are going out into this modern world, so dark and so confused, and yet in the hopeful dawn of a new day, is this gospel of the everlasting and living God who came in His Son with the power of the Incarnation and Resurrection to change and transform human lives, to forgive the shame and break the power of sin, to hold up before us forever the glory and the anguish of unattained and unattainable ideals, to lift us out of the impotent human searching of religion and into God's answer to all the longings of human hearts, to furnish us the one head and center of humanity in Christ, and to brother us in Him, one with another, with all mankind, in the eternal, the living, the transcendent God.

XV

AREAS UNCLAIMED FOR CHRIST

AROUND the walls of the chapel of the Hill School of Pottstown, Pennsylvania, are rows of little bronze tablets, commemorating the lives of boys from the school who have finished their work in the world. One of these tablets is a memorial to Maxwell Chaplin, a graduate of the school and of Princeton University and Hartford Seminary, who went out to give a brief, but glorious life to China, and died of cholera in the early months of 1926. He was a rugged personality, a strong hater of wrong, especially of what he conceived to be the wrong of war, but one of the chief elements in his strength was its tender gentleness. On the simple bronze tablet, under the name and the dates, are these words:

“Gentle strength and noble heart, a lover of all mankind. The children of the Hill have passed this way.”

What was the way that Max Chaplin passed? It was the way out to the neglected and uncared for places of the earth and into those wide areas of human life, where Jesus Christ has not yet been adequately made known. Shortly after his death I followed the geographical way that he had gone to his station far up in the heart of China. As we made our way in the little launch over

the flooded country, covered as far as the eye could see by the overrunning waters of the river Hwai, our boatman made no attempt to follow the channel. He steered as his soundings indicated he might go, across the flooded farm lands, and hour after hour we passed over what had been the field of Max Chaplin's brief missionary career. There were cities and villages innumerable until at last we came to the hillside from which we looked down on his station in Showchow, one of the oldest cities of China.

In all these cities and villages by which we had come there was not one Christian, Chinese or foreign, trying to make our Saviour known. As we looked off from the hillside above Showchow, here and there on the dry land and amid the flooded waters, we could see the little green patches of trees that betokened the presence of the uncouneted villages where still Jesus Christ is to be proclaimed.

The nearest other mission station was hours away. Under the old modes of travel it was days distant. Later we stood on the little hillside beside the Taoist temple, behind that neighbouring station, and tried to count the towns and villages on those wide plains in which Christ was yet to be made known. The haze of the distance buried innumerable villages, and we could not count them all, but, as far as the eye could see, they dotted the landscape. Seven hundred and fifty we counted on that one plain, looking out from that one hill, and in most of these towns Christ's story is still to be told.

These are not exceptional conditions that one has to face in our world to-day, not in an unreal or unknown world, but in the actual world in which our lives must

be lived and our duty done. These are representative conditions. No doubt one cannot exaggerate the extent of the diffusion of Christianity all through the world, but neither can one exaggerate the magnitude of those areas in our present world, nineteen centuries since Christianity began, where Jesus Christ is still an unknown personality and power.

On this trip we attended many gatherings of Chinese and missionary leaders in different parts of China. Everywhere we asked them honestly to tell us whether the work was measurably done or whether we must go back to the Church at home and to the oncoming student generation and say that the Christian task still lies ahead, the great mass and volume of it unaccomplished.

In Shantung, one of the most populous provinces, we asked how many of the villages are evangelized in that province which is one of the best supplied in a Christian way in all China. Reduce evangelism to its very lowest expression, and say how many villages are visited by any Christian Chinese or foreigner once a year. They could not allege that one twentieth of the villages of Shantung have heard the Gospel once a year from any missionary or Chinese Christian. We asked the same question in the Province of Kwangtung, a province half the size of France, at the other end of China, with a population of 28,500,000 Chinese and only 36,000 Christians. You might distribute those 36,000 Christians, one by one, over all the towns and cities and villages of that province of Southern China and you would barely have one Christian for each city and village. Canton would have one Christian and all other cities only one Christian, down to the last village.

And this condition is true not of China only. I spent

part of the summer of 1926 in the great northern island of Japan, Hokkaido. It is frontier territory that reminds one of the frontier settlements in Alaska and Northern Canada. There one finds villages by the hundred, half a dozen cities of fifty thousand population each, in which there was not one preacher or teacher of the Gospel of the Saviour of the world. There are 12,116 communities in Japan, cities, towns and villages, with less than eight thousand Christian workers, foreign and Japanese. Distribute one to every city and smaller community in Japan and there would be 3,800 communities left in which there would be no one able to make Christ known.

Turn to the other lands, the Moslem lands. A few years ago I travelled in bitter winter weather across the whole breadth of Northern Persia. We rode six hundred miles from Meshed on the Afghan border to the city of Teheran, and in all that long reach we passed city after city along our road in which there was no one preaching this Gospel of the world's Saviour.

Turn to the great nations who are our nearest neighbours. In the Montevideo congress in 1925, called by the evangelical churches of South America, a large map was before us which showed "a continent within a continent." It cut off a great littoral strip of one hundred and fifty or two hundred miles from the sea-coast around the continent, and showed the unevangelized heart of South America, twice the size of the unreached heart of Asia and a million square miles greater than the corresponding heart of Africa. This heart of South America contains 26,500,000 people. You could draw lines four thousand miles north and south and two thousand east and west and never touch any Christian agency, Prot-

estant or Roman Catholic. After four hundred years, we were told, the Roman Catholic Church itself still regards this interior continent as a missionary field.

These only illustrate present-day conditions. There has been an immense diffusion of the knowledge of Christ but we still face a largely unevangelized world and the "labourers" are few.

We need to remind ourselves not alone of these crass numerical and geographical facts, but we need to remember also the great groups and classes of human need still waiting to feel those impulses from Christ that flow out on mankind from Him alone. There are the lepers of the world—nobody knows how many. There may be two million. One out of every fifteen hundred in Northern India is a leper, and there are tens of thousands more in other lands, for whom not a hand has ever been lifted except a Christian hand. Most of them are still uncared for by any heart of love. The program of Christ of which we speak so easily contains a specific item with regard to the leper and also with regard to the blind. Think of the innumerable blind of the world, 100,000 in the United Provinces of Northern India alone. For them no religion has ever done anything until Christian folk began to gather a few of the sightless under their care. There are more than a million uncared-for blind in the world.

Think of the great masses of physical suffering and disease. Here is a paragraph from the report that ex-President Eliot, of Harvard, made to the Carnegie Foundation several years ago when he presented his report called "Highways to Peace," describing things that had made the deepest impression on him in the great lands of Asia:

"Whether we look at disease and premature death as sources of heavy industrial losses, or as preventable causes of grievous human suffering, we find the gift of Western medicine and surgery to the Oriental populations to be one of the most precious things that Western civilization can do for the East. To spread through the East the knowledge of Western medicine and sanitation by building and conducting good hospitals, dispensaries and laboratories for medical diagnosis, establishing boards of health, and providing defenses against plague, cholera, smallpox and tuberculosis, is the surest way to persuade intelligent people in the East that they may expect much good from the inductive philosophy of the West acting in combination with the Christian religion in its simplest forms. There is no better subject than medicine in which to teach the universal inductive method.

"Any Western organization which desires to promote friendly intercourse with an Oriental people can do nothing better than contribute to the introduction of Western medicine, surgery, and sanitation into China. The field for such beneficent work is immense, the obstacles to be overcome are serious but not insuperable, and the reward in the future comparative well-being of the Chinese is sure. The Chinese people are too intelligent not to trace practical beneficence to its spiritual sources, and to draw all the just inferences."

President Eliot had no question of the right and duty of the West to "invade the culture" of the East and to share with men everywhere the truth which the West knows about the world and human life. What impressed him most deeply was the great mass of preventable human suffering to be found in lands where such suffering had never been cared for as it could be only where adequate ideas about life come pouring from the well-spring of the love and the light and the life of Christ.

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There are in China to-day, at the largest estimate, not more than 2,000 physicians trained in modern medicine. Of all those, probably nine-tenths are in a few of the large cities. Over great areas of China you cannot find one competent physician to one, two, or three millions of people. The conditions are as bad in Persia. Outside of ten cities, I doubt whether you could find five qualified physicians in modern medicine for ten millions of people. Eighty-five per cent of the population of India lives in the villages, and eighty-five per cent of the doctors of India are in the cities. The death rate, as is the case in Chile also, is three times that of Great Britain or the United States.

In our modern world, there is an instantaneous demand for not less than 100,000 new doctors adequately trained, to go into neglected areas to deal with human suffering and disease. They should not all come from the Western lands; most of them should be raised up in the lands where they dwell, but these are real conditions that must be confronted now by all those of all the lands on whom the responsibility rests to bring the Gospel and the spirit of Christ to bear on all the needs of human life.

Behind all this mass of adult suffering lies a more pitiful mass still of child suffering and preventable mortality. Statistical studies of child mortality indicate that seventy-one per cent of the babies in Persia die before they are five years of age; seventy-five per cent of the babies in Central Africa, according to Dr. Howard Cook, of Uganda, die within the first week of their age; fifty per cent of the children in Kashmir and of a great section of Southern Asia, according to Dr. Neve, die within the first five years of their age. In Chile, which

ought to be a health paradise, one-third die in early infancy.

One contrasts all this with conditions where the influence of Christ has more adequately gone. In Great Britain and America, child mortality is only eight per cent under the age of twelve. Every little child, born under Christian influences, has from two to ten times the chance of life that a child has that is born in the non-Christian lands. The slaughter of the innocents at Bethlehem is as nothing in comparison with the avoidable child mortality in the non-Christian world to-day.

Behind all this one thinks of the women and girls of the world who have been shut out from their equal rights for generations and centuries. I will not speak of them in the whole and I will not quote any supposedly prejudiced testimony with regard to them in part. Here are two words from India, from two men whose voices would be accepted as authoritative through the length and breadth of India, Mr. Gandhi and Lala Lajpat Rai. This was the word of Lala Lajpat Rai at a Hindu Conference, held some years ago in Bombay:

“The condition of our child widows is indescribable. God may bless those who are opposed to their remarriage but their position induces so many abuses and brings about so much moral and physical misery as to cripple society as a whole and handicap it in the struggle for life.”

And these are Mr. Gandhi's words in *Young India* regarding child marriage and enforced widowhood:

“It is sapping the vitality of thousands of our promising boys and girls on whom the whole future of Indian

society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling child-mortality and stillbirths now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength, and courage, and morality."

Then look beyond all these great classes of human need to the mass of intellectual night. Our Lord spoke literally when He called Himself the "Light of the World," for where He has gone, the light has broken and men have sought eagerly for all truth and have shared what they knew with the rest of mankind and of womankind too. But every non-Christian religion has left the mass of its people illiterate.

Some time ago I attended one of the last meetings of the Near East Survey Committee. This Committee was made up largely of skilled and experienced men, chosen to conduct a survey of the whole Near East with regard to its future problems and necessities and its claims upon the Western world. They had eliminated religion from their survey but there have been few more careful and scrupulous and capable examinations of the economic, industrial, and ethical conditions of any region of the world than they had made of the Near East. One of their number drew a picture of Persia, Syria and Irak—a land as large as New England, New York, Pennsylvania, and Ohio combined, with a population just a little less than that of the population of the State of New York. In that area they told us that not one-tenth of the children would ever have any opportunity for education at all. They went on to speak of the whole

Near East, by no means the darkest corner of the world, with its shadows of human need, of Bulgaria with one-fifth of its children dying before twelve months of age, of Armenia with one doctor to 5,000 and no nurses, while in America we have one doctor to 700 and one trained nurse to 340 people.

One of the progressive young leaders of China was telling several years ago of a piece of work he had done in travelling to and fro in China trying to arouse his people to the realization of the task confronting them in the modern world. He went from one Chamber of Commerce to another and he had devised all kinds of charts and diagrams to make vivid China's plight to these Chinese leaders. In the Chamber of Commerce of Tung-chow, he told of China's undeveloped resources—her poverty in the instrumentalities of progress and energy and production—and he came to speak of her intellectual handicaps. He had a chart on which he pressed buttons so that long ribbons came out to show the percentage of illiteracy in various lands. He pressed buttons for Germany, France, Great Britain, Japan with their almost negligible ratios of illiteracy. Then he went on through the darker lands until he came to China, and as he was about to put his finger on that button, the President of the Chamber of Commerce rose, with tears running down his cheeks, and said: "Young man, don't press that button. We have seen all that our hearts can bear. Show us no more of our shame."

We are not thinking of these things in terms of shame, we are thinking of them in terms of human need, in terms of human appeal to those who have that they may share what they have with the rest of mankind. As we face the areas of life in America in which Jesus Christ is not

adequately known, we shall not be dealing justly with our real world if we forget the indisputable facts of the remaining unoccupied fields of the world.

In the third place, let us remind ourselves of the great realms and areas of corporate life into which Jesus Christ needs to be more fully borne.

These realms of life concern the whole world. Our purpose is not to segregate these areas of need. They call the whole Christian Church to make Christ known across the length and breadth of the whole life of man. There are great realms where Christ is inadequately known, or if known, is unacknowledged as Lord; realms where the relationships of the nations and the peoples intertwine. We have made more progress than some of us realize. But even so, how much is there still to be done before Jesus Christ's lordship is recognized as fully in these ranges of collective relationships as we are ready to recognize it in the sphere of the individual life. In this other field of relationship of race to race, so close are we to these great acute problems to-day that we fail to realize how far Christ has brought us to a more human, a more brotherly, a more Christlike sense of relationship of the races in that great family that is of only one blood with one Father over all. But, even yet, how far we have to go! That men will read with such zest a book like *Trader Horn* shows for one thing how much there is yet to be done and how far we have passed from the old days of which that book deals.

We have not considered adequately those great realms of economic development that lie ahead of us, where for the whole world there will be suffering and disaster, unless Christ can be made known and given a lordship that He does not have to-day. There is no use thinking that

we can turn back the tides of economic and mechanical progress and reverse the processes that are making men masters of the world and of time. We ought to save all we can of old household industry but Mr. Gandhi's dream of going back to a day when man shall discard machinery, except the crude and primitive hand machinery of an early time, is a hopeless and impossible dream. The machine age is inevitable but thank God we still stand, so far as most of the world is concerned, only on the threshold of the great problems which it presents.

We have been given, I think, an exaggerated idea as to how far our modern industrialism has eaten its way into the life of Asia. According to recent statistics there are 130,000 cotton factory operatives in the whole of China, and in the greatest center of Chinese factory manufacture, in Shanghai, there were about 180,000 operators in cotton and silk mills and factories of every kind, one-eighth of them children under twelve. Japan, with one-sixth of China's population, has ten times its number of factory workers. This great influence that is slowly and inevitably passing across the world has barely touched the fringe of Chinese life as yet. But, alas, what will happen if it goes further before Christ has been made its master!

Here is an advertisement that appeared a few years ago in one of the papers in Shanghai, issued by one of the great mills for the purpose of inducing additional investment in its stock. Miss Burton quoted it at the Washington Missionary Convention:

"The profits of the ——— factory surpassed \$1,000,000. For the past two years it has been running

night and day with scarcely any intermission. The number of hands employed is 2,500, and the following is the wage table per day:

"Men—15 to 25 cents; women—10 to 15 cents; boys above 15 years—10 to 15 cents; girls above 15 years—5 to 10 cents; small boys and girls under 10 years—from 3½ to 10 cents.

"The working hours are from five-thirty in the morning until five-thirty in the evening, and from five-thirty in the evening until five-thirty in the morning. No meals are supplied by the factory.

"It will be seen that the company is in an exceptionally favourable condition with an abundant supply of cheap labour to draw from. The annual profits have exceeded the total capital on at least three occasions."

It will not do to throw stones at any particular nationality, for, after all, the worst conditions are those with which China herself alone can deal. The international labour regulations have been measurably adopted in the Japanese mills in China. They are more or less observed in some of the other mills in China, but the Chinese government has never in the past attempted to enact or enforce them. Indeed, in the treaty governing these matters made in Washington a few years ago, China was expressly exempted from the obligation to bind herself to observe the regulations regarding protection of labour. We do not hear much about *that* "unequal treaty" in China; it is one of the inequalities wholly within her own power to correct.

I have seen with my own eyes, things that nobody who has seen will ever erase from the tablets of his memory. In a match factory, in the heart of China, where there were no foreigners, but all were Chinese, I saw little boys and girls from six years of age up, work-

ing for twelve hours a day while the supervisors walked up and down between the benches with long laths in their hands to see that the tiny little ones did not loiter in their work. The eye could not follow the speed of movement of those little hands. Here was the great, impersonal, unhuman energy of our modern machine organization, uncontrolled by human sympathies, eating into the child life of the Chinese people. It is easier to say that Christ must be Lord of industry than to tell how it is to be accomplished. But the need of making Him known and served in this realm is as real as the need in a man's own personal life.

Let us remind ourselves, in the fourth place, of those great longings and desires in the heart of the world where Jesus must be made known. In Frazer's *The Golden Bough*, there are many indications of human longings across the ages which have expressed themselves in forms similar to some that we hold most dear in our Christian faith. In all these expressions of longing and desire in human hearts, we see the groping after that which only Christ can bring, the hunger for the Bread that came down out of heaven from God. As Trench would have said, these are outreachings toward "the Desire of all Nations," their unconscious desire. What are the non-Christian religions but the attempt to put into language these great longings of the hearts of men? They are questionings. The answers that the non-Christian religions have given have turned those longings back upon themselves or have trampled upon them or deadened the spiritual natures of the men of Asia. As Dr. William Newton Clarke said, they have been an incumbrance on the highest nature of man, so that thousands of men in Asia to-day are better than their religions. On the

other hand where Christianity has gone men are inevitably inferior to their faith. Mr. Gandhi is morally superior to Krishna. But what man is superior to Christ?

But whatever one's judgment of the answers of the non-Christian religions may be, these answers are slowly dying out of the minds and the hearts of men. This is the view expressed in a letter from William Hung of Yenching University in Northern China:

"It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest, but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

"We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.

"It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm."

Mr. Hung refers to the educated group. The great mass is less affected, but even in the mass a change is coming, and perhaps too fast. We are facing a world where our modern secularistic interpretation of nature is standing over against the hungry heart of the whole non-Christian world, and is saying to it, "I came not to fulfill but to destroy." Our call is from One who is standing before that same hungry heart, and saying, "I am come that ye may have Life, Bread of Life, Water of Life. I am come not to destroy but to fulfill."

Again think of those great areas of need which call to us out of the heart of our sister Christian churches in the non-Christian world on whom the burden of the unreached world primarily rests. God has many agencies through which He works. He uses many movements and organizations of men and nations and all the forces of life. The State is one of His instruments as truly as the Church. Much of the work of building a righteous and happy world is to be done by Christians in other activities than those of the Church. While the Church must inspire, it is not meant to constitute the economic or political body of organic action. But we must recognize that the fundamental task, which is moral and spiritual, the task of destroying moral and spiritual evil, of grappling with sin, is the task of the Church. The churches abroad covet and claim our larger and not our lesser help. Many times these last few years we have been told that we are not wanted any more in the missionary enterprise in the non-Christian lands, and that the Christian churches themselves desire no more co-operation from us. We venture to say, deliberately, that no one can cite one responsible or authoritative utterance of that kind from any of the churches

in the mission field. Whoever has spoken in this way had no commission from any of these churches. We know the hearts of these fellow Christians, and they know our hearts, and they know as well as we that the task is too great both for them and for us combined. So far from feeling adequate to carry out that task themselves, never was there a day when more authentic and appealing calls were coming to Christians of the West to pass across the seas to the help of our fellow Christians and our fellow men around the world. What St. Paul saw at night, in his vision of the man of Macedonia asking his aid, is nothing to what we can hear by daylight from every land to-day.

Here, for example, is an expression of what the Congregational churches in Japan said to the American Board when a few years ago it was proposed that the American Board should reduce its number of foreign missionaries in Japan. This was the authoritative reply of those churches themselves, asking that foreign missionaries stay:

“(a) Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.

“(b) For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thoroughgoing Christianization

of Japanese culture, which is central to the culture of the Orient.

"(c) Because of the need of a medium for continuing friendly relations between Japan and America. We believe that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

Some time ago, at a conference with the Church of Christ in Japan, the largest Christian body in Japan, this was the last of the resolutions put in our hands to bring back to the Church and the students of America:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.

"And there is need, as well, for extensive strengthening of our school staffs by the addition of trained, qualified teachers. The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy and the prayers and the active participation of American Christians encouraged to the fullest extent possible."

For South America there has been no more representative Christian man on the continent than the late Erasmo Braga of Brazil. One January he said to the Foreign Missions Conference of North America: "We are asking the foreign missionary societies to increase the number of missionaries in Latin America, not for

help for our churches only, but for the religious needs of the whole Spanish and Portuguese world."

One other word, one of the most persuasive, comes from our friend, the late K. T. Paul, a brave and independent spirit of India. There was no man more possessed with a right and true national spirit for his people, nor any man more competent to go his own way in representing Christ in India. Here is his statement to the students of the British Empire with regard to the continued need and desire of the Indian Church for all the help and co-operation they can give:

"Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition, by India, of Christ and willingness to know more about Him. It is the psychological condition for which many heroic missionaries and Indian Christians prayed and have laid down their lives, in the daily humdrum of unnoticed service. It is a clarion call to the flower of the British churches to come forth and to serve as He served.

"The mass movements," he goes on, which the churches of the West established demand still in their care "the lives of some of the best young men and women in the British colleges. It is a nation-building task, needing not only infinite grace and patience but also high and liberal wisdom such as will tax the best intellectual discipline of the British universities."

He proceeded to call for Western educators and holds that because missionaries are devolving on the Indian Church their responsibilities it does not follow that therefore the missionaries will no longer be needed. He says:

"Their life and their service are still needed. Missionary responsibility can be discharged only through

the human personalities sent out to the field. I do not know of any Church in India which can entirely dispense with such a witness. . . . We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that you needed us too.

"While we need you, we are not idle. We are thinking and working, too. We have nothing to offer but gratitude and friendship, still, come with your best and your choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with your lives. Come for the love of Jesus Christ."

Last of all, let us remind ourselves of great areas that are waiting for us to-day in Jesus Christ our Lord. The unoccupied fields are not all in Asia and Africa and Latin America: there are great unoccupied fields in Jesus Christ. A friend has said, in a penetrating analysis of the religious problem that we are facing in our colleges and universities to-day, that there are two entirely different religions offering themselves to us under the name of Christianity. The one is the religion of a good, dead man, and the other is the religion of a good, living God. As for himself, he said he had lived and he intended to die in what the first religion regarded as the superstition of the Deity of Christ. If our Christianity is simply the religion of a good, dead man, we have all there is of it now and as the years go on it will probably shrivel and contract. It will become less and less of worth to us. There are no new areas still awaiting exploration and experience. But, if our religion, our Christianity, is a faith in a living, Divine Saviour, then by the very nature of it there is room after room, range after range of knowledge and experience opening out before us to-day and forever.

There is need of richer and deeper and ampler conviction. Some say that all that is necessary is "the spirit of Jesus" or "His way of life." Who is this Jesus of whose Spirit we are speaking? What is the content and what are the sanctions of this Way of Life? What is the power by which it can be anything else than a dead metaphor and a hopeless mockery? The moment we ask ourselves these inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief, on an endless quest into the riches of the thought of God and of the mind of Christ.

There is need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises in contacts with a world forever alien and hostile to Christ. Mr. Kagawa said in Japan some time ago:

"What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining in Japan faster than Christianity is gaining. The Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and good will and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it or, if still in it, are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross

and follow Christ. For something must happen. The vice of prostitution will kill us. Economic burdens are growing too heavy to be borne. The farmer problem is greater than labour. They are one-half of the population and sixty per cent of them are on the edge, with the cost of living exceeding all that they can earn. Christianity could save us if only Christianity could be saved."

The Christianity of the New Testament needs to be brought back to-day into our lives, with the old elemental simplicity of Him who actually touched lepers with His hand and who lived with the poor and told His disciples that they must take up their cross and come after Him.

There is a call to a new and a richer adventure in consecration. In 1927 a tablet was unveiled in New York to the memory of Dr. John E. Williams, who was killed in Nanking in March, 1927, by the lawless elements in the Southern army. He died without arms or defense, with a smile on his face and the same love in his heart that had made him one of the dearest of all of China's friends. On the tablet there is his name and the date of his martyr's death, and beneath are the words:

"Servant of Christ and of China. It is enough for the disciple that he be as his Master."

Is that enough for us to-day? How unlike our Master we are, how unlike Him in His beauty and His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the cross for the world.

The days of the possibility of adventurous exploration in far regions are not gone. The frontier of a new

world is not far away. It is the frontier of a new life of love and fidelity and sacrifice, a life that shall set forth, to fill up the sufferings of Christ, that in the days of this new world of opportunity and need shall give itself, all there is of itself, all that Christ can put into it, to the attempt now to complete what Jesus Christ by His Life and His Death and His Resurrection began.

XVI

THE WORLD TASK OF THE CHURCH

THE task of the Church is ever the same in all days. It is the days that change. The task changes only to meet the changed conditions and needs of the world, and those changes in the task are not in the essential nature of the task, but only in its method and approach, its adaptation to the new situations which come with the changing times.

The most obvious change in outward conditions is the shrinking of the world. Far-separated strangers have become next-door neighbours, with the result that everything is common—the neighbours' opinions of one another, their family gossip and failings, their diseases and disasters. The old idea that any nation could go its own way, live its own life unaffected by others, grow rich and be prosperous and secure without regard to other nations or their interests and problems, belongs to a vanished world. In a new world full of complications and relationships which may result in misunderstanding and strife, it is the business of the Church to teach people to be patient and just, kindly and unselfish, generous and true. "Blessed are the peacemakers, for they shall be called the children of God."

Inside each nation to-day new divisions have opened, or there have been aggravations of old conflicts. The democratization of society, the extension of the suffrage, the sense of the wrong of all remediable inequalities,

have confronted society with new difficulties. Injustice and rebellion against injustice are mingled. There is confusion as to what is old and good, and therefore to be kept, and what is old and bad, and therefore to be cast away. There is likewise good and bad in new things which must be separated. Never more than now did the world need two of the things which Christ came to bring and expects His Church to possess and to share—light and liberty. It is the Church's task to see the right way and to walk in it herself, free of class privilege, of racial prejudice, of economic injustice. The Church is not commissioned to teach economics or to direct politics, but she is commissioned to preach Christ and His kingdom of righteousness and brotherhood and joy and peace and freedom, of care of the strong for the weak.

Back of and beneath all the other tasks of the Church is her fundamental task for all time and for all the world, of making Jesus Christ known to all men. What does that mean? It means affirming and witnessing to the great basic historic facts of Christianity—the Incarnation and Death and Resurrection of our Lord Jesus Christ. It means the assertion of the New Testament interpretation of the meaning and value of these facts. Jesus Christ died for our sins, according to the Scriptures, and according to the Scriptures, He rose again from the dead. In Him and His work there is life, forgiveness, salvation, and power for mankind. The Church was established to witness to all this, to everybody everywhere.

The idea that this has been substantially done is tenable only by ignorance. There are multitudes in all lands who may be familiar with the sound of these

words, but to whom the truth within the words is unknown. It may even be openly and intelligently denied. There are wide areas still where the fundamental message of the Christian Church is wholly unproclaimed. "My husband," writes one missionary wife, "has a parish of some two million souls."

In Japan there are over 8,800 unevangelized towns of from 2,000 to 8,000 population containing over 33,000,000 people. There is no hindrance to access to all these people, and the student mind of Japan is equally, even more, accessible. Several years ago in visiting Japan we discussed the work of the Church among students with a Christian educator, Mr. D. Tagawa, formerly vice-mayor of Tokyo and now a member of parliament, who stated that some years ago he had been very much discouraged concerning the results of Christian education in Japan, but recently he had changed his mind and gave reasons for his renewed confidence. Among those reasons was the result of a questionnaire which had been diagramed and displayed at a recent municipal exhibition in the city of Osaka.

This questionnaire indicated the general attitude of boys and girls in the high schools of Japan. The conclusion was reached that while there were eight thousand Buddhist families represented, there were only three thousand Buddhist believers among the young men and women who answered the questionnaire. At the same time while there were 330 Christian families represented, there were fifteen hundred Christian believers or inquirers.

Further evidence may be obtained from a more direct and interesting source, a report made by Mr. Shimomura, the head of the Religious Bureau of the Depart-

ment of Education. He was speaking recently to a convention of teachers composed chiefly of Buddhists. He pointed out that while seventy-five per cent of the people of Japan were Buddhists and that only a small minority were Christians, the student preference was forty-five per cent for the Buddhist faith and fifty-one per cent for the Christian faith. Mr. Shimomura said there were few inquirers concerning Buddhism and if the Buddhists did not awake, in fifty or a hundred years their influence upon Japan would be lost.

Jesus Christ came healing the sick. "Many followed him," says Matthew, "and he healed them all." Here, too, the task of the Church to-day is the same as His. At home only a few of our churches are conducting hospitals in the Church's name, but the spirit which came from Christ has gone abroad. In other lands there are great spaces where there is no provision for this Christian task, save in the missionary enterprise. "Three weeks ago," wrote a missionary from the island of Hainan, the southernmost prefecture of China, "when I went to Hoihow as usual for Sunday services in the church there, I saw a river boat drawn up to the pier in front of our hospital. Dr. Seaton and his whole staff had been at work since daylight setting broken bones and attending to knife cuts on a batch of casualties that had come down river. There were eighteen cases from one village which had suffered a Red attack the morning before. Of this number about half are still in the hospital and may have to be there some time longer before bones are safely knit. It makes one shudder to think of the many who are in places where communications have been cut off and who cannot be brought to a hospital. I do not wonder that many who have fled

from the interior say they would not mind being killed outright, but to be wounded and then left to suffer is what terrifies them."

In all the homely ways of helpfulness and of kindly love which Christ commanded, the Church is seeking to accomplish her task of helping young men and commending the Gospel. "A young man from the Agricultural Department of the Nanking University made a tour of all of the Central China Mission out-stations talking to the farmers about their own work and how to improve it. He talked to them about new methods of plowing, of sowing, and fertilizing. He had seeds that have been tested at the university and told them of the latest methods of caring for the crop after the seeds have been sown. He also distributed eggs for the silkworms which have been scientifically tested at the university, and told them about the care of the worms and cocoons so as to get a larger and better yield of silk. In addition to all this was the opportunity for the local evangelist to preach the Gospel.

"At one time China controlled the silk market of the world. The methods are so old and the crop has so deteriorated that they have lost the market to other countries. Chinese farmers are exceedingly poor and if the missionary can help them to get better results in any way, he is doing a fine bit of constructive work and is paving the way for a better hearing of the Gospel message."

Can all these activities, worthy and wide as they are, supporting the direct witness of the words of the Gospel, really make any impression on the huge mass of the world's life to-day? There has just died in southern California an old missionary, retired, who said, "It is

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my purpose to live long enough to see China strong with a centralized form of government, and the converts numbering 1,000,000, with idolatry practically abolished and all Protestant churches unified in one Christian Church in China. Some one says, impossible. I have lived long enough, and seen enough, to know that the difference between the possible and the impossible is that the impossible takes a little longer time. . . ."

A writer in *The Indian Christian Messenger* bears kindred testimony of India: "When I came to Cawnpore in 1893, there was no non-Christian orphanage, or widows' home, or dispensary, or Seva Samiti, or any institution to help the helpless. . . .

"There was bitter discrimination, animosity, hatred, and fanaticism among the different castes and faiths. There were no gatherings or public meetings in which all could very freely exchange their views. There was no wide or wholesale national awakening. There was no thought of widow remarriage or age of consent. There was no thought of social or religious reforms. The hearts, minds, and relationship of men were indifferent, intolerant, and strained. The Hindus and Mohammedans had been living together for centuries, but neither influenced the other in social, moral, and religious life. The two kept apart. What has transformed India or Cawnpore?

"The gradual permeation of the ideals of Jesus Christ is the main cause of the religious, social, and moral reformation which we see. One of the most striking and luminous of all the Redeemer's sayings that have to do with change is, 'The Kingdom of God is like unto leaven which a woman took and hid in three measures of meal,

till the whole was leavened.' The Cross is the pivot of all social reforms."

There are living, present-day movements in which the Church of a particular land as an indigenous force is doing the work of the world-wide Church, in its own field. The Christian Church in Japan, with Kagawa, has been busy in the "Kingdom of God Movement" whose aim is to add one million members to the Japanese churches in five years.

In many lands where there is no open and organized effort and in some lands where there could not be any such effort, the Church fulfills her task and the Gospel spreads as it spread in the beginning, by the spontaneous effort of simple folk who make Christ known where they go. A missionary writes of this from Aleppo:

"In certain village work there are already several peddlers of cloth and other articles that are in demand in the villages who use their contacts with Moslem villages for their own personal efforts at evangelization. Some of them have developed such a sympathetic method of approach that they are very welcome to their Moslem friends and their message is much sought after. I will give an example of this and its result which is typical. A Turk came to Aleppo a week or so ago from one of the villages touched in this way. He had evidently wished to combine the business motive of this trip with seeking new spiritual contacts. So he had been advised by his friend, one of the peddlers already spoken of, to visit Doctor and me. I was unfortunately away, so I did not have the pleasure of the visit, but Doctor told me about his talk with the man later. He said he had decided to become a follower of Jesus, i. e., 'Hazireti Isa,' and he stated his reason thus: 'Formerly the Koran

being only in Arabic, we Turks did not know anything about it, but since Mustafa Kemal Pasha has come to the throne in Turkey, he has ordered it to be translated into Turkish. I sent to Turkey to secure one of the new translations. I had it read to me, and now I am able to judge of the truth for myself. The Koran states clearly that Jesus promulgated a law. Mohammed promulgated another, but the Koran states that Jesus is going to come back at the end of the world and judge all mankind. Now Mohammed is dead and we know his grave, so we are through with him, but we have all eventually got to come under the sway of Jesus. Eventually! Why not now?'

"This may not show any very great genius for understanding the Koran even though now available in a Turkish translation, or any grasp on the essence of Christianity, but I think it is typical of a new spirit of openness which is common. And the words of the peddler 'brother' had sunk into this man's mind."

This is the elemental business of the Church. The world task is very vast and complicated, but it is also very small and simple. It is just the work of passing on what has come to us, each Christian speaking of Christ. The world task of the Church is essentially the personal testimony of Christians.

XVII

THE MISSIONARY ENTERPRISE

IN one sense, there is no such reality as to-day. What we call to-day is only an instantaneously fleeting moment that unites and divides the future and the past. Yet in a far more true sense, to-day for each of us is our full generation, our time of life and influence. And we might wisely change the phraseology of the theme we are to consider now and ask ourselves what the relation of the foreign missionary enterprise may be to the world situation of our generation, to our opportunity to determine the content of history, to our one chance to mould the great running stream of human life.

It would be sufficiently serious and glorious if this stream were what some conceive it to be—a current pouring, unladen with any argosies, out of the future into the past. It is a far more serious and glorious thing when we realize that life is no stream running clean and unencumbered out of the future into the past, but a great laden torrent, pouring down out of the past into the future, marked by much that we are intended to subtract from it, lacking much which is to be the business of our lives to contribute to it.

It will be well for us, as essential to what we are to consider here, briefly to review in our minds the outlines of the picture of our day.

We have come to a time when we have to deal with

a unified and compacted world, from which all distances and separations are forever gone, a world that is bound to live henceforth a common life, for which nevertheless the instrumentalities essential to the functioning of a common life have not yet been provided. We are dealing, as has been so often said, with a world which has become a neighbourhood but has not yet been turned into a brotherhood, with a compacted life of all humanity for which the indispensable organizations have not yet been supplied. Before the Great War, the instrumentalities for a common economic life had been in some measure provided, in part for honourable trade, in part for dishonourable and destructive exploitation. That old world was organized also in some measure for war, but never in those days and not to-day has our world, compelled of necessity to live one common life, been organized adequately for peace and brotherhood and common service.

We are dealing to-day with a world which is swayed by common thoughts. Long before we discovered it, these common thoughts were abroad. A generation ago the late Dr. D. C. Green of Japan, one of the wisest and ablest men ever sent out from this country to serve other nations, tried to show us how true it was even of that day, that there were no dividing lines any longer in the thoughts of the nations, but that what was happening was simply the universal operation on every race and in every nation of common liberating and transforming ideas. Common thoughts are beating through the minds of all men to-day.

Yet the thoughts of honour and of justice and of freedom and of truth and of service have not yet won their dominant place in these common ideas that are fashion-

ing the thoughts of all mankind. Far from it. For once again and more subtly and more dangerously than ever before in human history, great forces are driving against the unity of mankind and resisting the new fellowship that God wills to prevail upon His earth.

Within the last few years the old conceptions of struggle and conflict have come back again stronger and more subtle and more dangerous than they were before. Great forces are weaving once again the war patterns into the ductile minds of the new generation. Judge Rowell of Canada spoke some time ago of Lord Birkenhead's challenge to the young men of our day not to lose the old ideals of warfare and of conflict, nor to lay aside the sharp sword. It was quite true of Lord Birkenhead, as Maude Royden said, "that he had a devil," but he was not the only man in the world demon-possessed with these old Satanic ideas that in our day, through many agents, directly and indirectly, consciously and unconsciously, more subtly and powerfully even than twenty years ago, are printing anew the war patterns on the minds of men.

We have to reckon afresh also with old racial passions, dressed in new garments, built on new sanctions, making their way with more insidious power than ever into the life of the world. One is not greatly afraid of the folly of Mr. Lothrop Stoddard and his School, but behind all that befogged and befogging attempt to interpret the actual life of the world and to poison it with hatred there are men who are clothing those fatal ideals with garments that make them the more perilous because the more plausible. We read a book like Professor Josey's *Race and National Solidarity* and what have we, expressed in philosophical terms, but the old nation-

alistic morals that brought on the war, as applied now not to any one nationality but to the white race? Here is the rejection of the ideals of brotherhood and of humanity with open eyes, and the assertion instead of the right of the white race to dominate the rest of mankind and to exploit the coloured races, in order that the white race may enjoy its leisure and have its full opportunity for artistic self-expression and for a rich life. There can be but one result of such a doctrine,—the same result which came in 1914 only on a wider and more deadly scale. We have to face again this recrudescence of the old devil's theory of conflict rather than service as the law of the progress of mankind.

War patterns and race passion are matched by economic exploitation not yet humanized. Again and again one hears the patter of the clogged feet of the little Chinese children along the highways of Shanghai on their way to their long thirteen- and fourteen-hour shifts in the cotton mills and the silk filatures. All of us who have been abroad in recent years have thronging back into our minds image after image of the places, the ideas, the forces of hurt and wrong against which we are called upon to wage relentless war, to see if in our generation we cannot get these things torn out of human life, to send it on cleaner and kinder to the generation following. Do not fear that war is to pass out of the world. The objects of war are to change. The character and instruments and weapons and instrumentalities and rules of war are to change, but the coming generation is called to the same great fight in which men and women have always been engaged, the war against injustice and wrong and false inequality and bondage and hate and everything that hinders or prevents the com-

ing of the Kingdom of Christ and His reign of righteousness and of love and of peace upon our earth.

We are facing a world situation in which no race can any longer cherish an uncontested claim to racial superiority. There was a day perhaps when that claim was conceded. It is not conceded any more. It is not refused in any bad spirit. There is no rising tide of colour across the world in the sense in which some have described it. I have been in the Asiatic world four times since the Great War first broke, and found no rising tide of colour, of anger or of hate or of will for injustice anywhere. There is, thank God, an awakened sense of human rights in every race, but the hearts of common men all the world around are hearts of good will, of kindness and of peace. War has not come because the common heart of mankind has hated, but because the great masses of men have not been able to have their will or God's will through them, and have been hopelessly entangled and confused and misguided by false leadership and involved in great crises from which they could not escape, though they would fain have escaped, in love and peace.

The trouble with our time is not something external or superficial. There are fundamental errors that have to be dug into beyond all that lies on the surface of institution or of relationship. You may define them in any way that you will; the conscious chasm between capacity and claim; the want of co-ordination in individual and racial and national life; the battle between only half-formed desires; the great struggle of men to gain a goal which they cannot discern; the conflict of ideals with evil or inadequate wills. You may define it in any way you please. In the generation that is pass-

ing away we called it sin, and after all you cannot find a better name for it in any generation. Sin is not something vague and misty. Take the old, simple definition of it in the Westminster Catechism. Can you find a diagnosis that cuts deeper into all the social and the economic and the political problems of the new day than that? "Sin is any transgression of, or any want of conformity unto, the law of God." We have all this sin and confusion and discord in the world to-day against the will of God, because of sin. And all that we need to remedy it you can put in one word. I recall an editorial years since in the *New York Sun* in which it was so expressed, written by the editorial writer, perhaps, who wrote the letter to the little girl who had asked the *New York Sun* whether there was any Santa Claus. He was referring to the world's need and the approach which good people were making to it. He suggested that the old faith regarded the central and vital remedy to be just one thing, and he expressed it in the lines from Bishop Heber's hymn:

"Salvation, O Salvation, the joyful sound proclaim,
Till earth's remotest nation has learned Messiah's name."

This is the world's situation as we are confronting it now, expressed incompletely, as it must needs be, with many balancing considerations left out, made up of half lights, glimmerings here and there, only partial views, but still reflecting a real, seething world, a new age struggling to be born, great goods pouring down out of a great past, great evils lingering on still to curse mankind, which we have to try to tear out, that the great

inheritance of the past may be transmitted purified and enriched to the generations following.

And now within this world situation, has the missionary enterprise any work to do, any great and living relationship to sustain?

Yes, the missionary enterprise embodies the ideas that define and the forces which alone can produce, the order that is God's will, that Christ described and that can remake men and displace war and hate and greed and fear with peace and love and service and hope.

We see the power of Christ at work creating the kind of men by whom alone a new order can be brought in upon the world. There is no order that does not rest on persons. We shall never build a new day in the world until we have enough new men to build it on. I do not say that we have to wait until we have made a world wholly composed of new men. There is no plenary inspiration in majorities. The minorities have determined history in the years that have gone and the minorities can make history still. But there will be no peace and justice on earth until there are enough men of good will and righteousness.

And as we look back over this generation we can see how clearly and creatively the great forces that are in the Christian Gospel and which we feel swelling through us in this generation, have been making the men by whom the new day will have to be brought in. These Christian men and women of the other lands,—who brought them to Christ? What were the agencies in their nations that have been raising up during the last generation the only kind of men and women who can create in those nations the ideal, or accomplish the realization, of the new order that is to be? Ask these men.

Christ made them. He is making thousands more. They are in every land, our Christian equals and our superiors, men and women to whom we gave Christ, our best inheritance, and who are to give back to us a new knowledge and a richer understanding of that which we at first gave to them.

And far beyond the numbers of those who thus far have openly taken their places as the men and women who are to supply the Christian leadership of the new day, there are men who have never allied themselves with the Christian fellowship but who look up to our Lord as their supreme master and ideal and inspiration, and who have gathered the purpose of their lives out of His life. It was through the men and women whom He made and through whom He worked that Christ began. It is through them alone that He can finish. A better day will come not through processes or institutions or organizations but through enough new men. The missionary enterprise is indispensable and effective toward dealing with this situation of wrong and folly throughout the world, because it represents the faith by which the needed persons can be produced and the power that alone can produce them.

In the second place, the foreign missionary enterprise plants the Christian Church in the life of the world. We have seen it establishing all over the world the units of the new life, on which the new world must be built. Again and again we hear quoted the words of St. Paul about there being in Christ and in the Church of Christ no foreigner and no citizen, no bondman and no free-man, no male and no female. But that was a statement not so much of realized fact as of principle and hope within the early Christian Church. There was both

slavery and sex inequality then. What St. Paul meant was that far off in the background of unfolding time and hope he beheld the realization of that ideal, a fact already in Christ. It would be a long time before great conceptions like these could be wrought into the actual texture of human society, but still he knew that in those little gatherings of Christian folk that he called his churches, there was the germ of a new organization of mankind, that there was the solution of problems of the relationship of race to race, in the wiping out of all cleavage in the unity of Christ, that there was the solution of the problem of the relationship of nation to nation in the building up in every great nationality of a member of Christ's body and relating that to all the other members of Christ's body throughout the nations. Time will show us again what it showed us in the first centuries, that the Christian Church founded in a nation is the most germinal and formative of all institutions. No doubt our churches in the mission fields are crude and imperfect but they contain in them the best seed we have for the solution of the race problem and a clear foreshadowing of the way in which at last national sovereignty and international fellowship are to be realized and co-ordinated. St. Paul was the great missionary of the first century in the Roman Empire. He was also, as we see now, its great statesman.

Yes, and in ways, I will not say beyond these, but in ways that were inevitably to flow out from these, we have seen the missionary enterprise across a full generation doing what it can do in the coming generation too, —releasing the great vitalizing and regenerating tides of progress and power. The foreign missionary enterprise has often been called a narrow, individualistic, although

worthy undertaking, and its representatives, especially the earlier missionaries, have been regarded as men whose one concern was to rescue brands, one by one, from a future burning, and who had no conception of the social principles of the Gospel and no purpose to try to establish the Kingdom of God on the earth. Well, they did believe in another life that is greater than this life and in an eternal judgment and they did preach to men the infinite significance of deed and character. Let us not fall below them in this. But neither let us suppose that we have only now discovered that Christ came to save the world, the whole of life and all the interests and relations and concerns of man.

I would like to vindicate the memory of the missionary founders in this regard. Whatever is said of the rigorous and personal character of the religious experience and theological view of the early missionaries is true of William Carey. At the same time it is true that in social and community service, in consciously influencing the economic and intellectual life of the nation to which he had gone, and in purposely affecting the forces of progress and civilization, Carey was one of the most powerful personalities of whom history has any record. Read one of his letters written in 1794. He is writing to the Society which sent him out to India. And what is he asking for? Tracts and Bibles? Well, he used these. But listen: "I wish you also to send me a few instruments of husbandry, viz., scythes, sickles, plough-wheels and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers or bottles well stopped, which is the best method. All these things at whatever price you can procure them

and the seeds of all sorts of field and forest trees, etc., I will regularly remit you the money for every year, and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry." He founded in 1820 "The Agricultural and Horticultural Society in India" and Carey prepared its inquiries, which as Dr. George Smith said, "show a grasp of principles, a mastery of detail, and a kindliness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one." This Society became a great influence for good in India, and later grew into three and formed the model for the Royal Agricultural Society of England, founded in 1838. He justified his action in these matters "by quoting his hero, Brainerd, who was constrained to assist his India converts with his counsel in sowing their maize and arranging their secular concerns. 'Few,' he adds with the true breadth of genius which converted the Baptist shoemaker into the Christian statesman and scholar, 'who are extensively acquainted with human life, will esteem these cares either unworthy of religion or incongruous with its highest enjoyments.'" He protested against the narrowness of supporters of the work in America who had given money for theological teaching which was not to be used for teaching science: "I never heard anything more illiberal. Pray, can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?" He began the great movements for the care of the leper,

for the abolition of widow burning and infanticide, and for the abatement of other moral evils which "he opposed all his life with a practical reasonableness till he saw the public opinion, he had done so much to create, triumph. He knew the people of India, their religious, social, and economic condition, as no Englishman before him had done. He stood between them and their foreign Government at the beginning of our intimate contact with all classes as detailed administrators and rulers." Carey's biography is one long record of ceaseless fidelity to his central individual, spiritual aim at the same time that he served society with more power and vigour, pouring out of this one man, than can be found in some whole present-day governments.

But above all, the foreign missionary enterprise has been the errand of men and women who have gone out to love and serve the world in the name and the spirit of Christ, to bring His redeeming life to bear upon all the needs of the world. One looks back with reverence to those great men. They do not deserve the slurs that now and again slip into our references to them. We can thank God if we are one-tenth the men that they were. These who founded the missionary enterprise had as large and rich a vision of human interests and the kingdom of God as any of us now. One could prove that if they erred at all, some of them erred not in their individualistic interpretation of the Christian Gospel but because they over-socialized its aim and did not see with adequate clearness what their primary duty was in founding the institution of the Christian Church in the lands to which they went.

And as foreign missions began, so they have wrought through these past three generations. They have opened

everywhere the fountains of Christian life and ideals. It was missions which unsealed the gateways of light. They introduced modern education into every one of the great countries of Asia. If you trace back the government educational systems of to-day, you will find at the beginning of every one of them the inspiration and influence of the foreign missionary. It was he who made possible the modern literature of China, printed no longer from the old cumbersome wooden blocks but from movable type. I think often with satisfaction of the contribution made by our own Mission Board, under the leadership of Walter Lowrie, when in the days of its poverty, and when, as we are sometimes told, the missionary enterprise was conducted in a narrow and pinched vision of its functions, it still raised the considerable sum of money necessary to join with King Louis Philippe of France and with the British Museum in providing the first fonts of movable Chinese type.

I have heard Carey referred to slightly because of his intense evangelistic purpose, his conviction of the reality of sin and of Christ as the only Saviour, and for his words carved on his gravestone at Serampore:

“A wretched, poor and helpless worm
On Thy kind arms I fall.”

But what will you say of the testimony of Sir William Hunter, as high an authority as you could find, with regard to Carey and his associates: “They created a prose vernacular literature for Bengal. They established the modern method of popular education. They gave the first great impulse to the native press. They set up the first steam engine in India. With its help they intro-

duced the manufacture of paper on a large scale. In ten years they translated and printed a Bible, or parts thereof, in thirty-one languages." And what missionaries did in China and India they have done everywhere. They went out to preach Christ but the result of their work, as John Oxenham wrote of David Livingstone, was:

"To lift the sombre fringes of the night,
To open lands long darkened from the light,
To heal grim wounds, to give the blind new sight."

We have seen the missionary enterprise actually producing inter-racial good will and the international understanding of which we are talking to-day. When the United States sent out its Embassy in 1856 to negotiate a treaty with Siam, Dr. Wood of the Embassy reported to the American Government that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion."

Mr. Fukuzawa, the greatest unofficial personality in Japan in the last century, once said "that if no missionaries had ever come to our country, the dissoluteness and wantonness of foreigners would have come to be much greater and our relations to foreigners would not be what they are now." And Mr. Fukuzawa's great newspaper, the *Jiji Shimpō*, declared: "There can be

no doubt that many serious troubles would have occurred if the Christian missionary had not only showed to the Japanese the altruistic side of the occidental character, but also by his teaching and his preaching imparted a new and attractive aspect to the intercourse which otherwise would have been masterful and repellent. The Japanese cannot thank the missionary too much for the admirable leaven that he introduced into their relation with foreigners."

Testimony like this might be piled up indefinitely with regard to the influence of the Christian spirit in the missionary enterprise in supplying the right ideals for the only solution of the problem of racial and national relationships.

Yes, and we have seen foreign missions making, as St. Paul said, "those a people who were no people," and laying the foundations of new nations. Listen to as competent a witness as can be provided regarding Africa, Sir H. H. Johnston. "It is the missionaries," says he in *British Central Africa*, "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing and European cookery, to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with a printing press, the turning lathe, the mangle, the flat-iron, the saw-mill, and the brick mould." And the same witness has said elsewhere that "when the history of the great African States of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event in their annals."

Measuring one's words carefully, one can boldly say on the evidence which is presented in Dr. Dennis's great volumes on *Christian Missions and Social Progress* that wherever they have gone, the missionaries have promoted temperance, opposed the liquor and opium traffics which are fatal to wise commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated women, restrained anti-social customs such as polygamy, concubinage, adultery, child marriage and infanticide, fostered the suppression of the slave trade and slave traffic, abolished cannibalism and human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicine and medical science, founded leper asylums and colonies, promoted cleanliness and sanitation, and checked war.

Once again let a competent and unimpeachable witness be called, Sir William Mackworth Young, K.C.S.I., Lieutenant Governor of the Punjab: "As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character

produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

So one can say to students to-day that if a man wants to lay out his life with wealth and power and influence unending, there is no richer opportunity than this. And that opportunity has not passed by. The foreign missionary enterprise has not begun to wane. As it passes into new hands it is not a contracting enterprise needing scantier recruits and wielding a lesser influence than in the past. It is true that Christianity is now planted indigenously in most lands and that native churches are growing up which are the glory of missions and whose work is to wax more and more, but still the stronger churches of the West are called to work with these new churches. Still the power of Christ in Church and Mission is driving on through the world. We listen sometimes to statements which seem to question the present penetrating power of the Christian enterprise, but once again listen to the competent witnesses.

Here is Sir Narayan Chandavarkar, who died in 1923 after a great career. He never openly connected himself with the Christian Church but he kept a picture of

the Saviour, of whom he would speak as "our Lord," in his bedroom, and few Christians could refer to Him with more faith and devotion. He was the leading Hindu in Western India, Judge of the High Court, President of the Legislative Council, and for a long time Vice Chancellor of the University, and leader of the Prarthana Samaj. This was his testimony: "The process of the conversion of India to Christ may not be growing as rapidly or in exactly the measure you hope, but I say that India is being converted. The ideals that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought." Or hear Mr. F. W. Stevens of the University of Michigan Law School, who was the American representative in the Banking Consortium in Peking, a man of the highest integrity and trustworthiness. "I have come to believe," said he, "that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization on a scale of importance that aims at moral improvement or that is calculated to bring it about that is not traceable in its origin to the Christian Missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one."

Review again the present world situation and ask how you are actually to deal with its condition and bring changing influence to bear upon it. How can it be done? Not by any of those easy transformations of the mis-

sionary enterprise which we can so light-heartedly suggest. I could propose some changes and they would be more radical and revolutionary than I have ever heard from anybody else. But there would still be three great constant elements remaining. There would be the need of men and women who would concretely and locally lay hold upon actual places and persons. We do well to remember Mr. Chesterton's remark that there is nothing living that is not local. All life is cellular. It is a truth that this new generation is in danger of missing, and that is vital to its power as it seeks to influence the world. If we want to pour life across the world, there are no generalized processes by which it can be done. It has to be done by the old, old method of men and women laying their personal lives like grains of corn in the ground and letting them die that they may not abide alone.

Do not let us be persuaded that there is not as large a call and as rich an opportunity for such concrete life investment now as ever. I suppose we would pick out Mr. Ebina as one of the ablest Christian men in Asia. Here is his diagnosis of the situation in Japan and Japan's most urgent and critical need: "Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united efforts of Christians, especially the Christians of Japan, America and Great Britain. *If Christians lose Japan it will be an irremediable loss to Christendom.* . . . I do not ignore the work in China. It is important, just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful

nation, similar to the ancient Greek, or the Jewish nation. She will be converted within half a century if we are fully prepared to meet her need. If we understood rightly the real need and situation in Japan, we would not hesitate to advocate a fourfold increase of missionary forces—forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the Asiatic continent.” There are men telling us to-day that the day of the foreign missionary is over. No, it is not over now and it will not be in our time.

Not only is there the need of laying concrete and definite hold upon life, but there is in the second place the need of doing it with the same deathless, generation-long tenacity that characterized the missionary enterprise of the last hundred years. Do not think that the work can be done by any probationary, temporary, experimental attempts to meet the need of mankind. There must be men and women who will lay grip upon this great problem of human suffering and human want and whom nothing can shake loose until death itself shall come. We celebrated some years ago the centennial of the completion of Robert Morrison’s dictionary of the Chinese language which began a new era. Would Robert Morrison have ever written his dictionary, would he ever have laid the foundations of the Christian Church in Southern China, if he had attacked the problem in the experimental probationary way in which some now are coming at life’s great task? Would David Livingstone have opened Africa on a three year term of service? Some of us have to take long risks and burn the bridges behind us. We have to throw our lives out and away

with all that there is in them, in the great venture of unselfish love and the sacrificial service of our world.

Last of all, we have to go right down to the central need and heart of things, and with all our other doings do the thing without which all of them will be vain, make Jesus Christ our Lord known to all the rest of the world, known as the personal Saviour of men from sin, known as the purifier of human society and inter-racial relationships, known in village and town and city, known in all the life of man.

We need to come back to the old motto, "The Evangelization of the World in this Generation." The new generation requires it just as the old generation. We have a new and larger conception of what evangelization means, perhaps, than we had then. But after all there is nothing before and there is nothing after that; making Christ known, that is evangelization. As for those words that come at the end, "In this generation,"—that is the only way it will ever be done—in some generation.

It is well to remember the words in Benjamin Kidd's posthumous book, *The Science of Power*: "So far from civilization being practicably unchangeable, or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent that it would almost appear as if human nature itself had been completely altered in the interval. There is not an existing institution in the world of humanity which cannot be profoundly modified or altered or abolished in one generation. There is no form or order of government or of the dominion of

force which cannot be removed out of the world within a generation. There is no ideal dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around us. Treitschke, as a young university lecturer, speaking in 1863, was prophesying further and truer than he knew when he said there was no ideal which a living people chose to put before themselves that they had not the power of realizing in history."

We know now that this truth has its limitations. It has been tried by some nations and failed; and in falsehood and untruth and dishonour it can never be done. But there is nothing true and right that cannot be done. There is no wrong that cannot be torn out; there is no right that cannot be built in, if only now men will hand themselves over body and soul to the strength of Christ who can recreate mankind. We Christians need to take to heart the meaning of His words which we seem unwilling to put to the test, "All power has been given to Me. I am with you."

"I heard the bells on Christmas Day,
Their old familiar carols play,
And wild and sweet, the words repeat,
Of peace on earth, good will to men.

"I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men.

"And in despair I bowed my head:
'There is no peace on earth,' I said,
'For hate is strong and mocks the song
Of peace on earth, good will to men.'

"Then pealed the bells more loud and deep:
'God is not dead nor doth He sleep,
The wrong shall fail, the right prevail,
Of peace on earth, good will to men.'"

If only we ——! If only we ——! It is for us and for our obedience, for our response to the good and righteous will of God, that God is waiting. The ancient question and the ancient admonition belong to our own day: "And Jehovah said, 'Wherefore criest thou unto Me? Speak unto the people that they go forward.'"

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