

sort. All this stretches over a period of three years, during which time those in authority have an opportunity to judge of the men who have presented themselves for this training. It is, I think, very important indeed, as one speaker said just now, to know whether men have the character required of those who go out into the mission field. We do not aim to teach them their new language. When they reach Africa, they have time for language study, sometimes as long as eighteen months.

REV. EDUARDO CARLOS PEREIRA (The Presbyterian Church in Brazil, São Paulo): The missionary going out to the field must emphatically strive to put aside any prejudice that there may be in his heart against the people to whom he goes. He cannot be successful without having a real spirit of love in his heart towards his people. There are four requisites for a successful missionary in Latin America. First, he must have had good literary and theological courses. The Brazilian people greatly respect a man of fine culture and quickly detect its lack. The second requisite is that he shall not be too much of a modernist. The churches want the pure, full gospel without modern additions. The third requisite is that he must never be proud or arrogant. He is to live among a very susceptible people who cannot tolerate popery of any sort. The fourth requisite is that he shall not belong to any secret society. His only trust must be in God. In the Brazilian Presbyterian Church at least, there is a very strong opposition to masonry and all other secret societies. Their secret vows seem disloyal alike to God and to men.

#### LANGUAGE MASTERY

REV. WEBSTER E. BROWNING, Ph.D. (Presbyterian Church in U. S. A., Santiago, Chile): It is very important that the young missionary shall be able to speak and write correctly the language of the people among whom he labors. If a man really wishes to have the language, he must first secure a good teacher. I shall always remember with a great deal of pleasure and affection the first teacher whom I was able to secure in Latin America. He knew not one word of English and as I knew no Spanish we had some difficulty at the outset. After the first few days we did all our work in Spanish. We must have a teacher who not only can speak the language fluently and finely, but one who is also a scholar and trained in educational method. Then the new missionary must have mapped out for him a carefully prepared course of study. There is a feeling among some missionaries that there is no need for grammars in learning Spanish; but it is my conviction that one should not work on any language without a grammar which sets forth all its technical details. Without this one may become able to speak just as some people speak their own language, but he cannot

really master it. That phrase, which has always stuck in my mind, "La practica vale mas que la gramatica" ("The practical command of a language is better than a knowledge of its rules") I believe to be true. I know of a certain missionary who refused to preach or take any part in work until he had "mastered the grammar." He worked away four years and has not mastered it yet. The first thing is to get grammar, but it must also be used. Practice continually. A great many amusing mistakes are made. It is not pleasant to go into an ice-cream parlor to order two dishes of ice cream and discover that you have ordered two dried codfish; or to order some strawberries and get ducks. But one who tries will find such difficulties straightening out. Of course even correct speech is not the conclusion of the matter. The missionary should read some of the best writers in Spanish.

REV. ALVARO REIS (The Presbyterian Church in Brazil, Rio de Janeiro): There are five requisites for successful missionaries. First, they must know the religion of the country to which they go. In the practice of their religious faith people most readily reveal their character. Second, they must know and allow for the life and customs of the people, loving what is choice, mourning over what is unworthy. Third, they must know the language of the people and speak it with accuracy and elegance. Some missionaries are unsuccessful because they do not make enough of this. After twenty or twenty-five years they cannot do the work they ought to do, because they do not even then handle the language properly and know nothing of its classic literature. Fourth, they must lead consecrated lives, like those of Boyle and Chamberlain, who became immortal in the history of the gospel in Brazil. Fifth, they should not preach rationalistic criticism. Denominational feeling is enough of a handicap to them without it in addition. We have already felt some of the ill effects of modernism in its criticism of the Bible, especially among people who are slightly educated. It is better for a missionary to preach the Christian life.

#### MISSIONARY TRAINING

PROFESSOR ERASMO BRAGA (The Presbyterian Church in Brazil, Cadenas, Brazil): Assuming that the missionary candidate, before being detailed to Latin America, has shown his fitness for social and other leadership, and manifested a power of generalship, the diplomatic ability required in the ambassador of Christ and a deeply spiritual life, there are certain lines of preparation which will go far to make him efficient. First of all, he should have experience in laboratory research in soul diseases. This would give practical completion to the technical education of the theological seminary. In the second place, he should become very familiar with the Church organization of which he is a part and accustomed to its usages

and to the proper management of a single church. Again the young missionary should have a grasp of sociology and of approved methods of social work, such as will meet the needs of the uncultured and backward elements in Latin America. Some knowledge of ethnology too would make it clear that however important the biological question of races may be in the Latin-American melting pot, the spiritual tradition is the only real factor to reckon with. Fourthly, one who purposes to deal with highly complex Latin-American society must gain a working knowledge of the language. He should also gain a knowledge of the history of its peoples, their literature and religious beliefs. One of the best histories of Brazil is in English. It is Southey's large and thorough work. We have poets and authors who have not merely written love songs and realistic stories, but have studied Latin-American life and expressed its ideals. Finally, all such men in time to come should study with care the literature produced by this Congress. Such men, when well started on their life work will neither see their influence confined to little groups of hardly won disciples, nor keep themselves at home talking English to their own family, nor will they become in any sense Protestant monks.

#### THE CONCLUDING ADDRESS

MR. FENNELL P. TURNER (Student Volunteer Movement, New York City): High standards in regard to the preparation necessary for missionaries have been set before us in the discussion this afternoon. I venture to offer a few suggestions as to what is necessary, if these standards are to be attained:

(1) Carefully matured plans and policies with reference to the work on the mission field, which will enable the missionaries and the missionary Boards to look a good many years ahead for the workers needed. Unless this is done the Boards will not be in position to take the time necessary to find the candidates and to train them for the work to be done.

(2) The practice on the part of the missionary Boards of selecting the candidates and assigning them to their fields sufficiently well in advance to make possible men and women securing the special preparation required.

(3) Willingness on the part of the missionaries in charge of the work on the field to protect the new missionaries for a sufficient time after they reach the field to enable them to become masters of the language and to secure such additional preparation as can best be secured after they reach the field.

(4) Candidates who are under the compulsion of an adequate missionary motive. Specialized preparation for specific tasks in the fields chosen well in advance is not inconsistent with the true missionary motive. Let me rather say that only the men and the women who are moved by the true missionary motive are qualified to undertake the grind which is necessary if they

are to take up the long and difficult courses of study which must be pursued, if they secure adequate preparation before going to the field, and after arriving on the field. Both time and self-denial are necessary to master the language and to make the other preparation on the field required for fruitful missionary service. Furthermore, the missionary must have a genuine missionary motive if he is to become a dynamic force. Specialized preparation instead of being inconsistent with the highest spiritual qualifications should be accepted as one of the disciplines in the spiritual preparation of the missionary.

(5) Candidates who have been born and nourished in a spiritual atmosphere. In one of his little books Hudson Taylor points out vividly the difference between "doing good works" and "bearing good fruit." Good works have in themselves no power to propagate; good fruit has in it the power to propagate itself. The emphasis which we of the Board of Missionary Preparation are laying on a specialized preparation does not mean that we believe a missionary is properly prepared, unless he has proven that he is a bearer of good fruit.

I close, therefore, with the suggestion that after all our efforts and attempts to adequately prepare the missionary we come back to the words of our Lord, who, looking on the fields white unto the harvest, commanded His disciples to "Pray the Lord of Harvest that He thrust forth laborers into His harvest." This is fundamental and a part of the preparation in which we can all take part. It gives us the satisfaction of knowing that the Christian who, with obedient heart, adopts this method is making his largest contribution to this great problem.

## THE DEVOTIONAL ADDRESSES



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## OUR ATTITUDE AND SPIRIT

The Opening Address of the Congress, delivered on the afternoon of Thursday, February 10, 1916.

BY ROBERT E. SPEER, D.D.

Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

As we come together in this Congress, it is with the assurance, resting upon sufficient evidence, that we are gathered in unity of heart, and with one controlling purpose and aim. There is no one of us who has any other desire than to do the will of God. And our one great longing is to see the Kingdom of God come in all the American nations and throughout the length and the breadth of the world. And the attitude and spirit which should characterize us in relationship to this common purpose, and the ideals of our gathering here, so long as we do not attempt to describe them, I presume we all feel to be fundamentally the same. Only when we do attempt to describe them do we begin to have misgivings and fears. We are so many different minds with such variant experiences. We come from so many different nations and races. We are called to deal with exceedingly intricate problems, and we tremble at the very effort to put into words with regard to these things what, so long as we do not try to put it into words but allow it to remain as an undescribed deep sentiment of our hearts, we feel to be a great unifying reality among us.

Yet, after all, why should we have any misgivings or fears? We meet simply as Christian brothers who have the one desire to meet here with our Lord and with one another and to confer together regarding other brothers of our Lord and ours whom, in His name, we would desire to help. What could be simpler than such a purpose as this? And what more can it require of us than just that we should be true disciples of this Lord of ours? And from that point of view it is absolutely without any fear or misgiving that we can securely pass forward into these days with the deep, quiet confidence that nothing can befall us that is not in the living, unifying will of God for His children, and that when these days are gone all the gratitude and assurance we feel now will be ours still, only deepened many fold.

Perhaps the difficulty of describing our attitude and spirit will diminish to our thought just in proportion as we can see the problem in purely personal terms, as a problem of personal attitude, as a problem of spiritual relationship to men and women.

First of all there is the problem of our attitude and spirit with regard to our Lord which lies at the very threshold of all we hope and long for in these days. Profitless will it be for us to go forward, if we cannot go in the most intimate fellowship and with the most unclouded confidence with regard to His presence in our midst. I shall never forget a little speech made by a high school teacher on the Island of Panay in the Philippines, last July, in a little gathering of welcome to a company of us who had gone to see the mission work in those islands. One phrase in his speech lingers, and will always linger, in my memory. He expressed the hope that their friends had come "to bring some sweet word from our dear Lord." That was his very phrase, "some sweet word from our dear Lord." And I thought of the Christian experience that lay back of that phrasing of this desire on the part of this Filipino boy, of all that it signified to us, of all that it ought to signify to us—the abiding longing of his heart and ours, always and in every place, to hear again, to hear anew "some sweet word from

our dear Lord." And I imagine there are many of us who would not have thought it worth while to come down to this Congress in Panama, if we had not been assured that in this place from that dear Lord we should hear some one, at least, of His sweet words. We have no difficulty in defining our attitude to Him. We shall walk with Him in these days, seeking to cherish no thought about which we can have misgivings concerning His approval, to speak no word which we would not speak, if we saw Him visibly here in the midst of us, to stifle in our hearts everything that we know would die if He, with the spell of His presence, were actually seen and heard by sense here in our company today.

And we are gathered, not with Christ alone but for Christ, and in the deepest and in the truest sense in Him. When I met our friend Mr. Howell from Cuba the other day at Kingston, on our way here, he remarked that he lived in Cristo, Cuba, and he went on to speak of what that fact suggested to the Christian and the longing that a man might really live in Christ. Our attitude will be an imperfect one unless in all the days of this Congress we abide in Jesus Christ, here in our discussions, wherever we may go alone, and in our social fellowship. We have an opportunity and we may confidently say a summons here from our Lord to pass forward, every one of us, into a really deeper, more vital experience of what the life in Christ is meant to be. If only here in this Congress we could project this missionary enterprise into Latin-American nations, with everything eliminated from it that could not abide in Him, what a gift from His Spirit would have come through this Congress, not only to these American nations but to the Church of our Lord throughout all the world!

It must be recognized that to the extent that we can really take this attitude here in this Congress we shall pass through some painful experiences. Men suffered who stood in the blaze of the holiness of Christ while He walked on the earth, and we shall suffer as well. Whatever in us is not of Him can not endure the companionship we covet during the days of this Congress. We shall

have to face our own work on new standards and more exacting principles. Each of us will have to think of the vast undone in our own neighborhoods and communities and nations. I was struck by a phrase in a letter which came to me on the steamer, just as we were sailing, from one of my dearest friends, the rector of a Protestant Episcopal church in Massachusetts. He had been intending to come to the Congress up to the very last moment, when he was prevented. In his letter he spoke of the way in which he is increasingly burdened with what he sees of uncompleted work, of unused opportunities, of immense need still unmet. He was speaking of a long motor ride that he had just taken through what we would regard as one of the best parts of our land. This is what he writes: "I am anew impressed, as always in these towns, first, with the poverty of our country, the squalor and unsightliness of our communities; second, with the unawakened life of our people; third, with the desperate need for God, which the Church has not yet half met; fourth, with the unpreparedness of our people—physical, mental and spiritual." How deeply all of us must feel these things as we stand in Christ's presence! How much more clearly we shall discern our own personal shortcomings, the causes of which we have known—intemperance of mind, self-will, deliberately cherished prejudices, limitations that should have been broken through and that have been fixed close about our hearts, how much more clearly shall we see these things, if One stands in the midst of us who is the light of all the world, shining with His brightness upon our personal lives!

And yet how sweet it will be, as well as painful, to have this fellowship with Christ and a real attitude of trust and union with Him during these days; to have Him save us from our self-despair and from those self-condemnations that have no mercy, which in His light we shall judge upon our own lives, and to lift us up into the perfect assurance that some day His victory is coming in our lives and in all these lands; that all that we see of imperfectness, of disobedience, of deliberate pref-

erence of something else to Him, will some day be cleared away in the light of the coming of His perfect kingdom!

Perhaps if we could just settle this one thing we might stop now. If, really and truly, we could come here in this opening session of the Congress, naturally, veraciously, directly into such a living consciousness of Christ's presence with us and our union with Him, we should have won all that we desire and might now go our varying ways to bear Him in a new sense and measure to the people who look to us "for some sweet word from our dear Lord."

And there is also the matter of our attitude and spirit with regard to one another. Regarding this, is there one of us now who has any misgivings or fears? I have spoken, I think, with some one from almost every delegation that has come from the different bodies to this Congress. In every case some one has said, "If no Congress were to be held, the fellowship during the voyage here and the discussions on the way were worth all the effort that has been put forth, and we might go home feeling adequately repaid for every sacrifice that has been made." Has any of us had an experience as rich and real as this before? Personally, I never had. I never have gone to any gathering anywhere with the same experience of heart, with the same feeling of brotherly love, with the same confidence of unity of mind, of result, which God has given in connection with this gathering here in Panama. The more varying our experiences, the more diverse our temperaments, the more supplementary our points of view, the richer our fellowship here, the larger the contribution which it will be possible for us to make to the body of Christ and its work in the world. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, each one of them, in the body, even as it pleased Him." So God contemplates the body of his people, assigning to each part its own functions. He has brought us together so that by our various experiences he may enrich us each with the experience of us all and send us back larger men and women, be-

cause of that deeper fellowship, to take up again our tasks.

And beyond these things there is the problem of our attitude and spirit toward the work that has been given us to do and toward those for whom and with whom this work is to be done. What can one do here but go back and think of one of those other propositions with regard to our relationship to Jesus Christ, characteristic of the New Testament teachings? If we are meeting here *with* and *in* our Lord, we have gathered that we may become more *like* Him, that we may know what His attitude would be if He were here today, toward the problems with which we have to deal; what His spirit would be if He were here to face the problems that we must face when we go out of this Congress to Nicaragua, to Colombia, to Brazil, to Chile, to Argentina, or back to the United States. What was His attitude and what His spirit as He faced analogous problems in His own day,—His attitude and spirit towards the mission which had been given, towards the work that was to be done, towards the people who needed to be helped, towards the falsehood that needed to be antagonized and overthrown, towards institutions that defeated the purpose of God and His will for man, that thwarted divine love towards enemies that had to be borne with that they might be won, towards the truth that needed to be revealed, towards the life that needed to be given? What was our Lord's attitude and what His spirit with regard to problems like these? He was a man with that like passion with us, and He walked among men as we walk among men. He was given the work of His Father to do, as we are given our work to do. How did He bear himself towards such problems as we face to-day? Unflinchingly we may ask that question, and if there were time it would be of infinite profit to us to go back and study the actual attitude and spirit of our Lord towards those problems in His own life which were most nearly akin to the problems we face to-day in Latin America.

Let us give our attention to the marking out of four great characteristics of His attitude and spirit in these

matters. In the first place, He had with regard to this work of His an absolutely adequate discernment. He knew the men with whom he had to work. He knew the work that had to be done. He saw the unclouded issues that needed to be settled. He needed not that any should speak to Him about man, for He himself knew what was in man. He saw the truth and the way, and all the course that the way took. Our Lord dealt with his work with intelligence and understanding, and a full knowledge which he had gained with His Father that made Him adequate to all the problems that confronted Him.

Second, there was the absolutely undying, limitless love and compassion that filled His life as he dealt with men and carried through his work. "The good Shepherd layeth down His life for his sheep;" "Having loved His own which were in the world, he loved them unto the uttermost;" "A new commandment give I unto you, that you love one another even as I have loved you, that you also should love one another." It was a love that went to the limit. There was no limit. It was a compassionate longing and desire for those whom he would save, that would gather them as a hen gathers her little ones under her wings, that would make any sacrifice even to the end as expression and proof of its love.

Thirdly, there was this absolute unselfishness, the want of all self-will in the one personality that was entitled to it. "My judgment is just because I seek not mine own will." "I came down from Heaven not to do mine own will but the will of Him that sent me." "He that sent me is with me." "The Father hath not left me alone."

And there was lastly a patience that could never be worn away, a patience that never was fretful, never irritated, that never gave over, that held fast to one whom He even knew to be a murderer at heart through all the years, in the hope still that His love might save him; the patience that sat down in the midst of an infinite undertaking, looking across the uncounted centuries to the day when at last the work He came to do should be done. When in all the world before or since was there patience like this, patience that is love resting on the faith

that eternity is on the side of truth, and that will not relax that faith?

We may be sure that if we are to be like our Lord we must have our spirit and our attitude here in this Congress, and in all the work we do in these lands, characterized as His attitude and His spirit were.

We need to seek a clear, accurate understanding of facts throughout all these lands, to be undeluded, to lay aside all false convictions that we have built up. We need, if we are to be like Christ and to do His work, to see the truth regarding the work that waits to be done here. On the voyage down to Panama, Bishop Lloyd and I, while our boat stopped for a brief time at Jamaica, went to make a call on that venerable and godly man, the Archbishop of the West Indies. We suggested to him that perhaps he might write down some word that we could carry away with us as an expression of his blessing and an assurance of his prayers during all the days we were here. While we sat in his company he dictated this letter, addressed to us two, but meant for us all:

"Bishop's Lodge,  
Kingston, Jamaica,  
February 7, 1916.

Robert E. Speer, Esq.,  
The Right Rev. A. S. Lloyd, D.D.,

The Congress on Christian Work in Latin America.

My Dear Brethren:

1. It has been a great joy to me that you have been able to come to see me at Bishop's Lodge during the brief time that your ship is in this port, as I am not able to get to the ship to see you and others.

2. I am deeply interested in the Congress to be held at Panama to which you are proceeding. I have read with care the various bulletins issued by the preparatory Committee in New York. I cannot doubt that the spirit manifested in these advanced reports will prevail in the Congress itself, and that there will be a sincere desire on the part of all those who will ultimately influence the decisions of the Congress, to make the full use of this great opportunity for obtaining reliable information as to the religious and moral condition of the communities in Latin America, and their educational needs. I trust that when the final reports are circulated they will, together with the influences started at the Congress, help to begin a new state of affairs in the vast



regions of country which you have under your purview.

3. May God give you his blessing, and therein the power to exercise a sound judgment and discretion in what is said and in what is recommended; and grant that all may be done in the deepest love of truth and charity!

I remain,

Yours very truly,

E. JAMAICA,

Archbishop of the West Indies."

I like this emphasis on the primary necessity of facing actual facts of human life here. By what would God teach us more distinctly than by the realities of His world today, and what could we do to carry out His will in these lands, if during the days of this Congress we did not come to see clearly and truly precisely what that will must be, in order that in all our nations His Kingdom of the rule of love may come? And our attitude and spirit, like His, must be, not only an attitude of clear discernment and perception of realities, it must be also an attitude of love that many waters cannot quench, that nothing can divide, that is stronger than death. How else can we hope to do the work that waits to be done but by what Raymond Lull spoke of seven centuries ago as he set out on his great sacrificial mission to the Mohammedan world, with the same spirit that we covet in our own lives to-day—"He that loves not lives not, and he that lives by the Life cannot die"?

I was thinking the other day of some words of one whom we did not even think of as a missionary to Latin America, but who once landed at Bahia, Brazil, and looked over the city. I refer to David Livingstone who touched there on his way to Africa and then went on to live his life of love in that dark continent. You remember his practice in the last years of his life, on each new birthday, of writing down a fresh prayer expressing all his longing purpose for the year beginning. On the next to the last of his birthdays, I think this was the prayer: "O divine love, I have not loved thee deeply, richly, tenderly enough. Enable me to love thee more and grant, if it shall please thee, that before this year is ended I may have finished my task." O divine love, we have not

loved thee deeply, richly, tenderly enough. We have not been equal to our work because we have been defective in our love. I think, friends, it must be something more than prohibitions and restraints; it must be the love that lifts us to the positive ministries and sacrifices for which love calls, not merely that the harsh and uncharitable words should not be spoken, but that the word of tender appeal should be spoken and the life of love lived that carry with them out of the heart the love that cannot be resisted or gainsaid. There is a wonderful passage in James Thompson's "City of Dreadful Night," where the soul in its dismal way gropes in the darkness across the desert, rough talons and arms grasping at it from the scraggly bushes on either side as it passes along in the darkness. Presently the soul comes to a high precipice and looks down over a great stretch of white sandy beach on which the surf of the incoming tide is breaking. There, to its horror and consternation, on the beach, nearer to which every instant come the lapping waves, lies the soul's body, to which it cannot go. The soul looks down in horror upon itself, waiting there for the slow engulfing of the approaching tide. Presently, far down the sands a white figure is seen drawing near, as of a woman carrying a red lamp in her hand, and the soul watches with intense eagerness the succor which draws near. The woman walks on, closer and closer still, until the soul sees that it is not a lamp that she carries in her hand, but her own bleeding heart, and the blood-drops trickle step by step apart as she makes her way to where the soul's own self is laid, and stooping over, she gathers up that which she would save. We wait at home, as much at home as anywhere, for a new tide of the same compassion that uttered itself on Calvary and in what lay before Calvary.

And not only must our attitude be one of clear discernment that does not flinch, and of a compassionate yearning love, but it must also be stripped of selfishness, of every type and character of it,—selfishness that can only see from our angle of vision, that can only include our own particular brotherhood, that can only live on the

line of our own tradition and experience. From this selfishness we must be elevated, if we would pass out in the greatness of Christ and be fitted to do his work in all these Latin-American lands. And if He could be patient and endure the degradation of sin against himself, if He who offered men such love as He brought, could still endure its refusal, and even love the men still who rejected His love, who are we that we should be impatient and fretful where He was quiet and calm and where only love filled His heart?

Do we really need any more than this, to know the truth, to feel with Christ's compassion, to be sure that our judgments are just, because we do not seek our own wills, and to be willing to wait as long as He has waited, who has tarried 1900 years to see all the travail of His soul, and has not seen it even yet?

I have not thought of evading the far more difficult question of our attitude and spirit towards what we believe to be error and falsehood. We would not be faithful disciples of Christ, if we did not honestly try to see our whole task and all its difficulties and lean upon His help to enable us to cope with these in their hardest forms. We have that problem. What is our attitude and what is our spirit to be here? Coming down on the boat, I have been reading again the Life and Letters of F. W. Robertson of Brighton, and have marked again the passages that have been the most familiar ones during the years, expressing all the hatred that blazed at times in one of the most charitable and loving spirits of his time. His biographer writes: "In boyhood and youth his religion, before it had consciously taken a distinctively Christian form, manifested itself in two ways—as hatred and resistance of evil and as a reverence and effort for purity." He wrote in after years what was true of his whole life: "There is something of combativeness in me which prevents the whole vigor being drawn out, except when I have an antagonist to deal with, a falsehood to quell or a wrong to avenge. Never till then does my mind feel quite alive." And later on, his biographer speaking again, refers to the indignation with which he

heard of a base act: "The indignation, on the other hand, with which he heard of a base act was so intense that it rendered him sleepless. His wrath was terrible, and it did not evaporate in words. But it was Christ-like indignation. With those who were weak, crushed with remorse, fallen, his compassion, long-suffering and tenderness were as beautiful as they were unflinching. But falsehood, hypocrisy, and the sin of the strong against the weak, stirred him to the very depths of his being. 'I have seen him,' writes one of his friends, 'grit his teeth and clench his fist when passing a man who he knew was bent on destroying an innocent girl.' 'My blood,' he writes himself, after a conversation on the wrongs of women, 'was running liquid fire.'" And later still he writes regarding his feeling on reading "Macbeth": "On reading 'Macbeth,' when Macduff has his foe within striking reach, 'I felt as if to have a firm grip of a sword in a villain's hand were the intensest rapture this world could give.'" Now these were the words, I say, of one of the most loving, tender and charitable spirits of his time. We must interpret them in accordance with the principle which he had in mind when he used them. He saw the limitation and error in other men and sought beneath the limitation and error for the truth which was there, the truth which we can feel ourselves here beneath the words about and from Robertson. Unless we are able to hate the thing that is false how can we love the thing that is true?

And yet I have been wondering whether there is one of us to-day that dare play with this fire, whether there is one of us to-day whose hand is so clean and whose heart is so pure and whose whole life is so fused with love that he dare take up in his hand this sword. Is there one who dare do this to-day in His presence who is perfect truth and love and lowliness? Sometimes, remembering Jesus' judgment on the Pharisees, we think we can. Our Lord did assume a fierce attitude toward the Pharisees, but he also assumed an attitude toward Samaritans, and no one can read through the gospels without seeing what a chasm there is between these two

attitudes of our Lord. Both Pharisee and Samaritan held error, both Pharisee and Samaritan were separated from the vision of Christ, and yet His attitude toward the two was directly opposite. There is never a word regarding the Samaritan that is not a word of charity and good will. Some of His dearest utterances were made to a Samaritan woman beside the well. He made a Samaritan the type of good life. Perhaps we had better walk very tremulously in our feeling of competence to stand with Christ in this attitude towards the Pharisee and remember rather the attitude towards the Samaritan company, to whom His heart was always going out in loving compassion and tenderness and charity.

The word that Mrs. Kingsley writes down in the dedication of her biography of her husband makes clear what I have been trying to say, "To the beloved memory of a righteous man who loved God and truth above all things, a man of untarnished honor, gentle and humble, tender and true, pitiful to the weak, yearning after the erring, stern to all forms of wrong and oppression, yet most stern to himself, who being angry, yet sinned not, and passing through the gate of death, now liveth unto God forever more." Is it too much to expect that the spirit of Christ can bring us to that clear, true light during all the days of this Congress?

We should not adequately have thought of the right attitude and spirit in which we gather here and are to go away, if we did not lay emphasis upon just two other things for a moment. One is the spirit of energy. In our Lord's own words, "I must work the work of him that sent me while it is day, the night cometh when no man can work." The other is the spirit of expectation, that does not limit what God can do through us who have gathered here. It will be, unless we fail Him, more than he has wrought through any other company of men and women who have gathered in the name of Christ in our day. If our faith is equal to it, we shall begin in the days of this Congress a new era for all the nations of North and South America. Dare we limit what God stands ready to do in these days and in the years that

lie ahead? If only as little children we can have faith enough to make room for Him in our lives and lay aside differences with which we come, preconceptions, judgments that are narrowing and hardening weights; if only with absolute openness in the opening days of this Congress we meet here, we can make room for Him and not fix boundaries to what He will do.

And how through these days may we hope to keep this attitude and spirit—how, but by drawing near, very near, to our Lord Jesus Christ? We must acknowledge His ownership of our lives in a new and deeper and more absolutely surrendering spirit than ever before. No outward things need interfere with our hearing His voice. We shall not fail to hear it if we will but listen now, before our afternoon session shall separate. If He be true, and we know that He is truer than our knowledge of his being true, He stands now as He has always stood over against the doors of the hearts of His people; we may be sure He is standing in front of us now. O, if we but be still, we shall hear Him now as then. “I stand at the door and knock; if your Congress will open the door, I will come in,—I *will*.” Shall He not? Shall each of us not say to Him now as one and all of us hear Him knocking, “Lord, I came here to have Thee come into my life in a new and more commanding way than ever. Come in! Come in!”

## THE PREEMINENCE OF CHRIST

BY THE RIGHT REVEREND ARTHUR S. LLOYD, D.D.

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in the United States of America.

Delivered before the Congress on the Morning of Friday,  
February 11, 1916.

Ever since I was told that I might have this privilege, a word that St. John spoke has been in my thought. I question whether I shall be able to make clear what I desire to say, and yet I must try.

The apostle was speaking of his Master's preeminence and he said of Him, "In Him was life and the life was the light of men." These words contain perhaps the most profound of all theological dogmas, but I do not fancy he was conscious of this at the moment, but rather of the changes that had been wrought in himself by contact with his Master. He was thinking back over his life; of the time when as a young man he was fishing with his companions and this man had come to them and said, "Follow me and I will make you fishers of men." And in his thought he had gone again over all the years, until at last he had come to the point where the risen Christ had thrown light on all that is infinite and beyond, and had made him able to understand how this life and the life beyond are one and continuous, even now being eternal because made complete by His power.

What I would emphasize is that he did not begin at the point where this revelation had been made, but with the

days in Galilee when he had first seen and loved Him, whom now he knew to be the Incarnate One. I do this, believing that it will make us able to realize the delight, the reverence and the awe with which he was thinking about the strange and beautiful value that his life had come to hold for Him as a result of that companionship. When he had first known the Christ, life was only the prosaic routine of a fisherman's life, his daily necessities driving him to his task. Now he had come to recognize the task as a means by which his life might be developed into that beautiful reality which his Master had showed. The illumination which had come to him had made him realize the dignity of his manhood and its possibilities, when it is lifted up into the place where a man has become a son of God. A strange and beautiful hope had been awakened in him through understanding that the accidents of his life were but the revelation of the love of his Heavenly Father. If we had time to follow the stages of his development, as this is shown in his gospel, this would be understood; for after all we must realize that his gospel grew out of the experience of a man who had been taught, of a man who had the courage to stand with St. Peter, when all men were confounded by what his Master had said, still clinging to his Master, unable to withdraw himself because he knew that the Christ had words of eternal life; a man who followed his Lord without question and with devotion, even though on the Mount of the Transfiguration he was still unable to understand what his Master was telling.

It seems to me inevitable that it was this process of development, made possible by what his Master had shown him, that made the disciple able to say, as he looked back upon it all, "In Him was life." Having said this nothing could be added. All that could be thought or dreamed of concerning a man created in the likeness of God He had shown and exemplified in his life and words.

What I would have you believe is that the apostle did not reach, by means of theological discussion, the clear understanding that made him able to declare without



reservation that in his Master was life; nor yet did he attain it because he believed any particular thing to be true of Him, but by that process which was eloquently set forth among us yesterday, by the exhibit of the infinite love of the Father which was showed forth in Jesus Christ. The man who had been able to ask his Master, "Lord, wilt thou that we bid fire to come down from heaven and consume them?" had grown up to the ability to declare, "His life is the light of men." The man who had failed his Master in the hour of trial was he who, running to the sepulchre and entering it, found the witness that He had risen again from the dead. The same man now, looking back over the years which had followed the days in which his Master had taught him, was able to say that he had seen His glory as of the only begotten Son of God. Surely it was the infinite love that the Christ had first revealed to him and had later imparted to him, which had developed in him the ability to understand. Presently, as we read in one of his letters, we find this man, as he looks out over the wretchedness and misery of the world he lived in, declaring—and I think we can almost note his agony as he wrote—"The whole world lieth in the evil one, and we know that the Son of God is come." As he spoke this do you suppose that he was thinking from the same point of view that made him want to call down fire from heaven, or was he thinking in the terms of the light that had lightened his life? Was he thinking of the curse that the old prophet called down upon sinful men, or was he thinking about that word which his Master had spoken and which he himself alone had remembered and recorded, "I am the light of the world." He is writing now to those who shall pass on to the ages the wondrous life that had come to himself, and he seems to be telling them, "This is His distinctive mark; this it is that separates Him from all else; this it is that shows Him to be the creator and Lord of the universe; in Him is life and the life is the light of men."

I have brought this to you because I am sure that just in so far as we also have been able to separate ourselves from the things that pass, and have drawn so close to the

Christ that He has illuminated our lives, our experience has been identical with that of His apostle, so that we may confidently say to all men, "In Him is life." Just in proportion as we can help men to comprehend this, shall we be able to help them to see life from the view-point from which St. John saw it. The sufferings of life cannot be eliminated, but they can be illuminated. The temptations that come to one will ever show the same ugliness, but in the light of His life they can be made the means of growing. The sordidness of life will continue to draw men back, but it will cease to dominate them as they are able to contrast it with the glory that shall be revealed. Life will still be full of uncertainty, but the illumination which He has thrown upon all human experience will make men certain as to what the end will be. Those who have come near to Him, as did St. John, will know that the future is as to-day, their life illuminated and interpreted, their hope assured. They will be strengthened, as he was, to declare that it is the Son of God who has shown them themselves; and because this is true for individuals, they know it is true for the race. Just in proportion as men are banded together for the one definite purpose of showing Him to the world, they will be driven by the same compassion that St. John felt, when he wrote, "The world lieth in the evil one and we know the Son of God has come." Does one ask, how can we know that this is true? The answer is that the witness is in oneself. Because He has shown us ourselves as we are, because He is the light that has lightened us, we may be certain that He will do the same for the world, once the world knows Him.

But if this is true, does it not lift up the task which has been committed to us to the place where angels have desired to come? We who are consciously poor and weak and vacillating, almost ready to believe that we can define eternal verities, though we know we are bound and hindered by our own prejudices, almost ready to believe that we know how to express the mind of God in spite of our unworthiness, in spite of our pride; yet permitted to commune together as to how to show Him to our

brethren who is the light of the world. Yet while we are conscious of these limitations, we still have our witness of the sincerity of our purpose as shown in the unity of our intercessions to the Father that the Christ may be interpreted to His redeemed ones. As we contemplate the wretchedness of the world we live in, we know that we are not depending on what we can do, nor yet on the little company of people whom we represent, but on the intercessions and labors of the whole body of Christ throughout the world, every member of that body having in his own measure and according to his own light realized the misery of Christ's redeemed ones, and all alike sharing the consciousness of sin that is to our own shame. To-day the whole world lieth in the clutch of wickedness, while we know that the Son of God has come.

Nor have I any doubt that, driven by this feeling, every one of us will be listening to hear what the Christ has to say: and in our intercessions will be more and more keenly desirous, not so much to see the particular undertaking prosper by which we are striving to help bring civilization to its highest expression, but that the work we do may be used of God to help lighten the world; keeping this in mind, that not what we know nor have learned nor have done, not the means we use, but the light which has lightened our lives and given us our manhood, will lighten all to whom He comes. Because we know that it is not what we do, nor what we believe, nor even our successes, but these as He uses them to enlighten men, these as they are the means of lifting Him up from the earth that He may draw all men unto Him. And we will perform our tasks with all humility and reverence, striving to exhibit His beauty and gentleness and strength, lest we blur the impression that the Christ would make. We do it with dread and apprehension, depending upon Him for grace, lest we who speak in His name should fall into the error of that prophet, who would call down fire from heaven. Christ the life, ourselves the vehicle through which He will show Himself, our organization the mechanism through which He will accomplish

His purpose and cause His voice to be heard, not by ourselves alone, but by all those who love the Lord Jesus Christ in sincerity.

I recall these things in order, if I may, to help us all to realize that we must depend not on what we may conclude in our councils, but on His power to make our work effectual towards helping men to know Him who is life. I do it the more earnestly because it seems to me that in this day God's providence is mightily working, great things remain to be done, and we need to have special care, lest we undertake His work in our own strength.

The Conference at Edinburgh was of real value in helping to solve the problems confronting those who are trying to help the peoples in the East. It was fortunate for us all that when it was over some were moved to arrange for a like Conference with our brethren in Latin America, that we and they might know one another better; and that by considering together the problems which confront us and them, we might know how to render mutual service. Who would have dreamed that even then God in His providence was preparing to bring the two countries very near together, as if to make them realize that their destiny is one?

These continents have been developed in opposite directions. On its face it would seem that nothing could be more difficult than to reconcile the civilization of Latin America brought from Southern Europe, with the civilization of North America, the fruit of the sowing from Northern Europe. Indeed, so unlike have they appeared that they have grown as though having no kinship nor common purpose, until suddenly through the mighty changes that God has brought to pass, they have been made conscious that the destiny of both is tied up in the same bundle of life. The splendid task has thus come to us to devise means by meeting here together in council by which each may lend aid to the other towards helping to the mutual understanding of our ideals, without which there can be no community of feeling or unity in action. And this task is laid upon us, who know that only by constant effort are we saved from believing that our under-

standing of the truth is the only interpretation of it, and who with difficulty resist the temptation to believe that our point of view is the only point of view. Surely we have reason to keep constantly before us that while each must interpret the truth as he receives it, the whole truth cannot be discerned until men are able to make St. John's words their own, and declare, "In Him is life and the life is the light of men."

Our security is that we have come to this Congress confessing ourselves to be as children, depending upon the Spirit of God to show us how the life of the North and the life of the South may so touch one another and be so blended into one, as to make us able as brothers to build His Kingdom. And while we are doing this, God in His providence is weaving other bonds to bind us nearer together. The continents are being brought closer by scientific investigations and in their commercial interests. It is for us to show that in thus working together and striving to make God's earth a fit dwelling place for his children, all men are our brethren. Our assurance that we shall be prospered is that we know that the Son of God is come.

The question for us is, are we able so to speak with His voice and to manifest His life, that all our brothers may know and know assuredly that He alone is the life? We cannot think of the Kingdom of God without the world's development, just because we cannot think of the return of Christ while poverty prevails. All things which make for development, whether physical or mental or spiritual, are ministering to His Kingdom, but the work must all be done over again unless the scientist and the commercial man, as well as God's prophet, each serving God in His place, knows that He is the light which illumines men. It is our privilege to make this assured. Have we the love of God in us to make us stand ready to speak the words that He shall teach us, so that we may bear witness to the truth which we were set to interpret? Have we grace to love men as He loved men when He laid down His life for His friends? Happily, we have not to depend on ourselves alone, since we are but members of

His body and it is in the strength and the faith and the industry of the whole body, that body into which He has breathed His spirit, and to which He gives His power and has intrusted His task, that we will undertake the task committed to us.

## THE MINISTRY OF INTERCESSION

BY THE REVEREND ARCHIBALD MCLEAN, LL.D.

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Society of the Disciples of Christ.

Delivered before the Congress on the Morning  
of Saturday, February 12, 1916.

Intercession is prayer offered for others, and not for ourselves, for cleansing, for guidance, for strength, and for victory. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Our Lord prayed for Himself. He prayed at His baptism, before selecting the Twelve, in the time of His greatest popularity, on the Mount of Transfiguration, in the garden, and on the cross. We read that in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed. We read again that He went out into a mountain to pray, and continued all night in prayer to God. In Gethsemane, being in an agony, He prayed more earnestly, and his sweat became, as it were, great drops of blood falling down upon the ground. In His prayer a little while before His passion He said: "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." He did pray for Himself, and we are to pray for ourselves, that we may stand perfect and fully assured in all the will of God.

But our Lord did not stop with praying for Himself. In His intercessory prayer, referring to His disciples, He

said: "I pray for them; I pray not for the world, but for those whom thou hast given me." He added: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." He did not ask that they might be taken out of the world, but that He should keep them from the evil one. He prayed for them again: "Sanctify them in the truth, Thy word is truth." And again: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." He was profoundly concerned about His own immediate followers, but not about them only. So He said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee; that they also may be in us, that the world may believe that thou didst send me."

You recall that before He told Peter that he would deny Him, that night, before the cock would crow, He said: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren." Our Redeemer and Lord has left us an example in this as in other things, that we should walk in His steps. •

The ministry of intercession had a large place in the early Church. Thus when Peter and John were charged not to speak at all nor teach in the name of Jesus, and were threatened if they disobeyed, the Church lifted up its voice in prayer with one accord and said: "Lord, look upon their threatenings; and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant Jesus." The record states that when they had prayed, the place was shaken wherein they were gathered together, and they spake the word of God with boldness.

An incident in which Peter is the hero is recorded. Herod had killed James, and seeing that this act was pleasing to the Jews, proceeded to take Peter. He ap-



prehended the apostle, put him in prison, delivering him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. While Peter was kept in prison, prayer was made earnestly of the Church to God for him. We are familiar with the account of Peter's deliverance from the hand of Herod and from all the expectation of the Jewish people. At the touch and command of an angel, the sleeping apostle arose, bound on his sandals, cast his garment about him, and followed the angel past the first and second guard and through the iron gate that led into the city. When the angel left him Peter called at the home of Mary, where many were gathered together and were praying. Because of the intercession of the Christians in Jerusalem, Peter was preserved for the great work the Lord had for him to do.

Paul understood the value of intercession, and in his epistles alluded many times to his prayers on behalf of his own children in the faith and on behalf of others. Thus in his epistle to the saints in Rome he wrote: "For God is my witness how unceasingly I make mention of you always in my prayers, making request if by any means now at length I may be prospered by the will of God to come unto you." He longed to see them that he might impart to them some spiritual gift. He wanted to have some fruit among them, even as in the rest of the Gentiles.

To the Ephesians he wrote: "For this cause . . . I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead." In this same epistle he wrote also: "For this cause I bow my knees unto the Father that He would

grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inner man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that passeth knowledge, that ye may be filled to all the fullness of God."

To the Philippians he wrote that he thanked God upon all his remembrance of them, always in every supplication of his on their behalf, making his supplication with joy. He prayed for them that their love might abound yet more and more in knowledge and all discernment, so that they might approve the things that are excellent; that they might be sincere and void of offense until the day of Christ, being filled with all the fruits of righteousness which are through Jesus Christ unto the glory and praise of God.

To the Colossians he wrote: "For this cause we also since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God, strengthened with all power according to the might of His glory unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light."

For the Thessalonians Paul prayed that our God might count them worthy of their calling, and fulfil every desire of goodness and every work of faith with power, that the name of the Lord might be glorified in them, and they in him, according to the grace of our God and the Lord Jesus Christ. It was for these people that he prayed night and day exceedingly that he might see them, and perfect that which was lacking in their faith. He prayed for them that the Lord would make them to increase and abound in love one toward another and toward all men, to the end that He might establish their hearts in holiness

before our God and Father at the coming of the Lord Jesus Christ with all His saints.

He prayed for them that the God of peace would sanctify them wholly, and that their spirit and soul and body might be preserved entire without blame at the coming of the Lord Jesus Christ. He prayed the Lord to comfort their hearts and to establish them in every good word and work. It would not be easy to mention any spiritual blessing for which the apostle did not pray for the believers of that time.

While Paul was praying for his converts and for others night and day exceedingly, and at every remembrance of them, he entreated them to pray for him in turn. The greatest man that ever lived, the greatest missionary, needed from the beginning the prayers of God's people, in order that he might be at his best at all times and be able to do his best at all times. With the aid of their supplications he would accomplish what he could not accomplish without them. So in writing to the saints in Rome, he said: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayer to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest."

To the Corinthians he wrote: "Ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf."

After urging the Ephesians to put on the whole armor of God, he added: "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly as I ought to speak." He asked the prayers of the Ephesian Christians, to the

end that he might not be terrorized by the bonds and afflictions which the Holy Spirit testified awaited him in every city.

His request to the Colossians was this: "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak." There were times when great and effectual doors were opened before him; when he made this request the door was closed. He was not at liberty to go from continent to continent or from city to city, preaching the unsearchable riches of Christ.

To the Thessalonians he wrote: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith." He found false brethren as well as open enemies, and he wanted to be delivered from all such, that the progress of the gospel might not be hindered.

The author of the Epistle to the Hebrews wrote in the same tenor. "Pray for us; for we are persuaded that we have a good conscience, desiring to live honorably in all things. And, I exhort you the more exceedingly to do this, that I may be restored to you the sooner." The writer believed that prayer changes things. Alluding to prayer for others, the great apostle said: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places, that we may lead a tranquil and quiet life in all godliness and gravity." In another place he wrote: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." He referred to the covenant people. He was so anxious for their salvation that he was willing to be anathema from Christ for their sake. This saying is akin to that of Moses, who, when praying for the forgiveness of the people, said: "Forgive them; and if not, blot me from the book which thou hast written."

James asked those to whom he wrote to confess their

sins one to another, and to pray one for another, and added: "The supplication of a righteous man avails much in its working."

Emerson held that every great work is a triumph of enthusiasm. It can be said with equal truth that every forward movement in the work of the Kingdom is a triumph of intercession. Missionary Boards and Bible Societies have been organized; missionaries have been sent into all parts of the world; the funds necessary for the maintenance and enlargement of the work have been provided; doors long closed have been opened; men and women at the front have been cheered and energized and prospered in answer to the believing prayers of God's people. The first missionary Society in America was the outgrowth of a prayer service conducted by a group of students in Williams College. And every missionary Society organized before or since was the result of prayer. The Student Volunteer Movement came into existence because a number of devout Christians were praying for the spread of the gospel in all lands. The Laymen's Missionary Movement had its origin in a prayer-meeting. The Missionary Education Movement was born in an atmosphere of prayer.

In England, when volunteers for the field were few and far between, a day of intercession was appointed. Christians met in private homes, in churches, in cathedrals and spent the whole day in prayer and praise. As a direct result there were more applicants for appointment in the months following than there had been in the same number of years preceding. St. Andrew's Day is observed in the English churches each year as a day of intercession. Other Societies have been greatly helped by the faith-filled petitions of the children of God. The support of the work from year to year, and the growth of the work from year to year are answers to prayer.

A delegate to this Congress who has made a special study of revivals has not discovered a single instance of a revival that was not preceded by much earnest prayer to God for his blessing. Another delegate tells of a marvelous revival in a theological seminary that had its origin

in an all-night prayer service conducted by a few students in one of their rooms. The experiences of Hudson Taylor, George Müller, Dwight L. Moody and others are the commonplaces of the religious history of our day. Hudson Taylor asked for a hundred missionaries within a given period, and \$50,000 to defray the expense of sending them to China. As his bookkeeper was unusually busy, he asked that the money might come in a few large gifts. Before the year closed, 101 missionaries sailed, and \$50,000 was received in handsome gifts. George Müller received \$7,500,000 in answer to prayer. He was able to care for thousands of orphans, to send out and sustain a large number of missionaries, to establish hundreds of Sunday-schools, to distribute hundreds of thousands of copies of the Scriptures, and to preach the gospel in person in all parts of Christendom. The answers to Moody's prayers were almost equally notable.

No other request comes from the missionaries so often as this: "Pray for us." They may need equipment and reinforcements; but more than these they need a volume of prayer on their behalf. They need the wisdom that is profitable to direct, the patient enthusiasm that will keep them from failure or discouragement, the ability to manifest the life of Christ in their own lives and to preach the gospel in such a way that multitudes will believe. They know that in times past they have been graciously and mightily helped through the intercession of God's people near at hand and far away. With them this is a question of fact and not of speculation. Before going on his tour around the world, our chairman of the Continuation Committee of the Edinburgh Conference, Dr. Mott, asked a large number of Christian people to pray for him. The results achieved in the conferences held are a demonstration that God hears and answers the prayer of faith on behalf of his servants. There are members of this Congress who have been brought back from the gates of the grave; men that should have died according to all the teaching of medical science, and who would have died, if it had not been for the supplications of God's people for their recovery. There are others who

have been protected against accident and injury and helped in other ways not less wonderful, and who believe in their souls that they are what they are and have done the work they have achieved because of the prayers offered on their behalf.

Through the ministry of intercession, all can help forward the evangelization of the world. There are many who cannot go to the field; they do not have the health and the training necessary. There are many who cannot give money in any considerable amounts. But all can help with their supplications, and accomplish perhaps as much as those who go and as those who give largely. They can assist the missionaries by praying that the spirit of Jehovah may rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, to guide them and to prosper them increasingly. This being so, it would seem that every Christian who is at all interested in the work, as he thinks of the workers, would be disposed to say, as Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you."

"For what are men better than sheep or goats,  
That nourish a dull life within their hearts,  
If, knowing God, they lift not holy hands in prayer,  
Both for themselves and those they love?  
And so this whole round world is bound  
With golden chains about the feet of God."

One distinguished religious leader of our day has spoken of intercession as a deeply buried talent. It is the conviction of many eminent Christians that the churches are not praying for the workers and the work, as they are authorized to pray by the teaching of Scripture and the example of our Lord. There are those who believe that the mighty works of Elijah and the mightier works of the apostles, and far greater works even, could be performed, if we would ask in faith, nothing doubting. The master has said: "If ye abide in me and my words abide in you, ask what ye will and it shall be done unto you." And again: "If two or three of you shall agree

on earth as touching anything that they shall ask, it shall be done for them by my Father who is in heaven." Another precious promise is this: "Open thy mouth wide, and I will fill it." The resources upon which we can draw are infinite.

"Thou art coming to a King,  
Large petitions with thee bring,  
For his power and love are such,  
Thou canst never ask too much."

God be merciful unto us and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy salvation among all nations.

Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

Now to Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever.

Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto his God and Father, to Him be the glory and dominion forever and ever.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever.

Now the God of Hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.



## HOW TO PRESERVE A REALIZING SENSE OF JESUS

BY THE REVEREND WILLIAM F. OLDHAM, D.D.  
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Episcopal Church.

Delivered before the Congress on the Morning of  
Sunday, February 13, 1916.

I suggest for your thinking this morning that verse in the first chapter of Acts which reads thus: "Ye shall receive power, when the Holy Spirit is come upon you." As we have been listening here and considering all the cross-currents that increase the difficulties of these vast fields, I feel sure that there has been a cry from every heart for power. Behind organization, behind progress, behind everything else, there has been this cry for that which shall increase our energy.

When we listened to Brother Colton as he brought before us in his Commission report the marvelous situation in Latin America, and when we considered, one after another, the difficulties in these widespread fields, we were all on the point of crying out, "Who is sufficient for all these things?" What shall we do? Shall we wait for more mission schools, wait for better literature, wait for this, wait for that or the other thing? What a long, long wait this poor human family of ours has had and is having! Time is, of course, an essential element in all advance, but no doubt we would all say with that little boy who had five small cakes and two little fishes, "Lord, here is all we have up to this time. Canst thou not somehow, by some superhuman element introduced, not let this poor perishing world wait any longer-upon our poor, pitiful performance?"

I remind you of the fact that those to whom Jesus spoke had already received the Holy Spirit in a measure, for you will remember that they were sincere believers, and Paul said in First Corinthians, "No man can say Jesus is Lord but in the Holy Spirit." Still more remarkable I found the following passage in the twentieth chapter of John, the twenty-second verse: "He breathed on them and saith unto them, Receive ye the Holy Spirit." Perhaps this was for spiritual insight, because it is followed by those words: "Whosoever sins ye forgive"—and so on; possibly it was the specific gift of the Holy Ghost, or it meant the discernment of the Spirit to know when men before you are sincerely repenting of sin. But apparently the full measure had not yet been reached; there was yet to be a fulness beyond any the disciples had up to this time experienced. For its attainment Jesus mentioned two conditions. The first was that they were to wait until Jesus was glorified, as you may read in the 39th verse of the 7th chapter of John: "By this spake he of the Spirit which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." The second was that they were to be of one accord in one place. I have sometimes wondered whether it is not easier to be of one accord when you are in different places? But they were to be of one accord in one place. These were the two conditions. Jesus had been glorified, and now meeting in that upper chamber, a little group of believers had come into perfect accord of mind and heart; and therefore the time had come for the promise to be fulfilled, "Ye shall receive power when the Holy Spirit is come upon you." And He came. This was the great birthday of this dispensation.

They were all filled with the Holy Ghost, as you may read in the fourth verse of the second chapter of Acts, and the great enterprise of what we choose to call foreign missions immediately began. ". . . And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from

every nation under heaven. And when this sound was heard the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marveled, saying, Behold, are not all these that speak Galileans? And how hear we every man in our own language, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judaea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speak in our tongues the wonderful works of God." The moment they were filled with the Holy Spirit that great enterprise began which can only be really successfully prosecuted with the power with which they were endowed in that great hour. I heard Bishop Lambuth say on our way to this Congress that the Holy Spirit is peculiarly set forth in the Acts of the Apostles as the efficient energizer of the whole movement; and always the conditions of meeting the fullness of power are available—a glorified Christ and a unified Church.

What is it that the Holy Spirit does for believers that conditions power by his presence? First, he testifies of Christ. To be filled with the Spirit, therefore, is to be very conscious of the presence of our Lord, for Jesus Himself says: "Howbeit when he, the Spirit of Truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." And elsewhere he had said: "The Holy Spirit shall . . . bring to your remembrance all that I said unto you." Our very thoughts of Christ are prompted by the Holy Spirit; our very memory of Christ, his words and wishes, are suggested by him. O lover of Christ, who would fain dwell in his presence and hear his words in the chambers of your soul! These experiences are the fruit received from the Holy Spirit. It is his office to vivify Christ's presence.

Bishop Thoburn, whom some of us remember with

deep affection, was never tired of illustrating this idea with the statement that in an Indian marriage, when the marriage procession goes out onto the street, there is always appointed a torch-bearer who holds a torch so that the face of the bridegroom is lighted up. That is the office of the Holy Spirit, to give us so vivid a sense of Christ's presence that we will never forget Him. "Seeing it is God that said Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." When we see that face illumined, its light immediately lights our darkness. Shall we not ask for the lighting of our souls by the revealed face of the illumined Christ, as the Holy Ghost makes that face vivid and illumined to all of us?

In the second place, the Holy Spirit produces in us the mind of Christ. One of the most beautiful hours we spent on board ship coming down here was when some of our brethren from Mexico and the United States talked to us in regard to the mind of Christ. "Let this mind be in you which was also in Christ Jesus." But whence is this mind to be derived? We read again these words: "Being in the fellowship of the Spirit." That is where the mind of Christ comes from. And what is the mind of Christ, as referred to in that chapter of Philippians? It is the mind of humble, lowly self-sacrifice. I am thinking now distinctly of my fellow missionaries, saying with them, how we need this humble self-sacrificing mind of Christ! Have we not keenly felt the suggestions brought to us by our Latin-American brothers and reinforced by some of our own number, that we are not to assume superiority? Where shall we find a creed for sacrificial devotion? Where shall we find this humility? Where shall we find this positive outpouring of selfhood? "Ye shall receive power after that the Holy Ghost is come upon you."

Then I read a very startling word of Jesus in the 14th chapter of John, 12th verse; God help us that this same spirit may make these words real to us: "Verily, verily I say unto you, he that believeth on me, the works that

I do shall he do also and greater than these shall he do, because I go unto my Father." And in another verse, "Thus saith the Holy Ghost." How profoundly we were moved when Brother Pond of Venezuela told us of long years of toil and of the seeming scantiness of results! How it impressed us when Brother Ewing declared that one could count on the fingers of his two hands the outstanding men of the evangelical faith in any one of those great republics! When we recall the fact that probably, counting with the utmost generosity, less than one-half of the many millions of people scattered throughout this Latin world are thinking in any degree the thoughts of Jesus as they were recorded in the Bible, or are comprehending the life and light through his pathway! With what real dismay that lady from Chile said: "If Chile is the best of Latin America, what about the rest?"

Now I stand here to inquire: Must this go on? Shall not the power of God break through? But even He must do it through some spirit-filled heart. It has pleased Him to confine Himself to that agency; "Ye shall be witnesses." Even God has no other way of witnessing excepting through the power of the Holy Ghost playing on the hearts of men. "Ye shall receive power." Is there a man or woman who does not long for the fulfilment of that promise? I close the suggestions of the morning by saying that the greatest word in religion is "Receive ye, receive ye." I sometimes wonder with all this absorption in our work, with all these strivings of our day, whether we may not be in danger of losing sight of that deeper fight, that larger factor in the whole matter, the power that is imbued through this means. And I call you this morning to that simplest and yet most difficult word, the simplest to the child-hearted, the simplest to the humble, most difficult to those who are at all touched with the thought that the wisdom of this world is somehow the greatest wisdom in which to accomplish things. I call you to the simplest and yet most difficult of all the messages of the New Testament, "Receive ye the Holy Spirit."

## LESSONS FROM THE EARLY CHRISTIANS

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Delivered before the Congress on the Morning of  
Monday, February 14, 1916.

No theme could be more appropriate to the conditions which bring us together than the one on which I wish to speak briefly, for it puts our gathering in its true perspective, as the last wave of a great forward historic movement which has been gathering momentum through the centuries. Coming as many of us do from countries which pride themselves upon the antiquity of their religion, it is fitting that we, too, should remind ourselves of our spiritual ancestry. We, too, look back across the generations and feel ourselves encompassed by a great cloud of witnesses. Conscious as we are of our own shortcomings, imperfectly as we have realized our great ideals, we yet stand in the apostolic succession of faith and hope and love. And there is no sincere spirit of whatever name or race or clime, who has looked up in humble trust into the face of his Lord, or who has thrilled with the joy of sacrificial service, whom we may not claim as comrade and teacher in our quest for God.

What lessons, then, could these predecessors of ours teach us which will be helpful to us in our present task? Of the many that crowd upon us let me mention three. First, that there is no barrier, however ancient and formidable, that can permanently separate those whom

Christ has made one. Secondly, that the way God has appointed for the surmounting of barriers is the sharing of experience. Thirdly, that the experience which God would have us share is the enlargement and enrichment of life which follows the surrender of the will to the mastery of Jesus Christ.

The first lesson that comes to us from these early Christians is this, that there is no barrier, however ancient or formidable, that can permanently separate those whom Christ has made one. How many barriers there are which do separate us today, barriers of language, barriers of race, barriers of history, barriers of social custom and prejudice! We have been hearing about them during this Congress. We have heard of the difficulty with which the Anglo-Saxon finds his way to the heart of the Latin. We have heard of the need of a native ministry that can preach to each people the word of God in its own tongue. No one can deny that the need is real and that the difficulty is great, and yet we need to remind ourselves that this difficulty is not insuperable. God has made us for one another, and the man who has found in Jesus Christ the revelation of his own best self will, in time, find his way to the heart of the brother for whom, like himself, Christ is God.

What proof can we ask greater than is given by this Bible of ours, not merely by its teaching, but by the very fact of its existence? Are we told that we cannot speak to one another? We are doing it every time we read our Bible. Here is a book that was written centuries ago in languages that few of us can now understand, by men of other races and ancestry, living under conditions so different from ours that it would seem hopeless for our spirits to meet. It is a book that needs to be translated not simply into the vernacular of our speech, but, what is far more difficult, into the vernacular of our thought; and yet it is a book so simple, so direct, so satisfying, and so well fitted to the needs of every individual soul, that a child can understand its message, although no scholar can exhaust its meaning. As our thoughts turn back to the centuries when this book was

written, we see that Saint Paul faced every one of the obstacles which confront us to-day. Race prejudice, religious bigotry, social ostracism—he met them all. And yet there was not one that could not be transcended by a Christ-filled life. What an encouragement this is to us who now face these same obstacles. We are not preaching a local or a provincial or a national gospel; but a gospel that is universal, international and, in its great principle, unchanging. It is the message that comes from the heart of our common Father to man, His child.

But we learn from our predecessors not simply that it is possible to overcome barriers, but also how this is to be done. It is by the sharing of experience. If you want to bring a truth home with power to the hearts of men, you must translate it into life. Saint Paul was a theologian, and he knew how to expound and interpret the truth of God with all the resources of the learning of his day, when it was an appropriate time to do so. But when he was to preach at Corinth, that great city of the Greeks, he put all of his learning behind him, and he determined to know nothing but Jesus Christ and Him crucified. He knew that what converts men is not logic, but life, and so he preached to those cultured, sophisticated, skeptical Corinthians in the spirit of the blind man whom Christ had healed, who knew but this one thing, that whereas he had been blind, now he saw. Paul, too, had had experience of the redemptive work of Jesus Christ, and that experience constituted his gospel. He had been a slave of the law, seeking salvation through the righteousness of his own works, and Christ had made him free. He had been weak through the flesh, swept by passion, shaken by doubt. Christ had made him strong. He had been narrow and self-centered, trying to crowd great powers into little tasks, and Christ had led him out into the larger life, inviting him to share with him His great work of universal love. His experience was a thing which every man could understand, because it went down below that which was devious in man to that which gives newness of aspiration and desire, to that which makes us all one.



We, too, must face a skepticism which finds our preaching foolishness and a religion of external authority which tries to find some substitute for the living Spirit which God desires to impart. We know that this is a travesty of religion.

We know that it is possible for a man here and now to live at his best if only he will take Christ for his Master. We believe it is God's will to impart His good gifts to every child of man. How shall we bring this conviction home to those whom we would win—how else than by first realizing it in our own lives, so that those who see us may take knowledge of us that we have been with Jesus, and through the witness of our own transformed lives be led to that Christ to whom we owe all we are and all we shall become. In this we are but following the example of God Himself. What is the incarnation but God teaching by experience, God entering into human life that He may speak to men through human lips all those great realities of love and joy and peace that constitute His own divine life, and that He wishes to share with us?

We learn then from those early Christians not simply that we may share experience, but also what is the nature of this experience which we are to share. It is the transformation and the enlargement of life which follows the surrender of the will to the Master Jesus Christ. An American author, who knows France well, returning after a visit during this war, expressed surprise at the new quality which seemed to dignify the personal appearance of the French people. It was something quite independent of the outward lines of the face, a certain dignity and beauty of expression, the cause of which at first was difficult to understand; but a brief experience soon revealed the secret. It was the inevitable enhancement of personal dignity which comes through the consciousness of serving a common cause. The people of France have been lifted above themselves to a higher loyalty and have been ennobled thereby. It seems to me that one can find no more apt description of an outstanding quality of those early Christians than this; they were

men who had been lifted above themselves to a higher loyalty, and who had been ennobled thereby.

And we are told, too, what is the source of the new power and the new nobility. It is contact with a larger life. It is the life of Jesus Christ who, through love, has driven out the power of selfishness and released the hidden energies that God has provided for His larger and better service. Is there any message that we could bring that would be more timely than this, the message of a religion that releases and sets free energies that have heretofore been confined? We have been hearing during this Congress of the hopefulness of these young nations. There is in them a sense of unbounded possibilities. They have the forward look. No religion that is simply a religion of prohibition and of restriction can satisfy men who feel within themselves the surging of such a spirit.

When we listened to that wonderful address by Bishop McConnell, in which he spoke of the new sense of power which modern science has brought to men, we felt that there is now nothing impossible. Those great tasks of the ages that hitherto have seemed beyond our power, the task of overcoming disease, the task of putting an end to poverty, appeared no longer insuperable. And yet, we must confess that when we consider that which has hitherto been accomplished by our new resources our hearts fail. How incommensurate is that which we have done with that which we might have done! Some years ago Mr. Homer Folks, president of the National Conference of Charities in the United States, expressed the disappointment which had come to the leaders of the social movement, because they had seen so inadequate an outcome of their plans. He believed that the cause lay in this one fact, *a lack of adequate motive*. It is not knowledge or power that we lack, but it is the relation of our power to a higher loyalty which will command its use for the noblest ends.

Last night we followed Dr. Mott with the deepest sympathy as he brought before us the great tragedy that is being enacted across the sea, but of all the parts of that most moving address, surely there was none that moved

us more than the revelation of the loyalty, the courage, the heroism and the sacrifice which is being called forth by this war. Why is it that we had to wait until this crisis came before that courage was revealed? Is it because we who are ministers of Jesus Christ have not yet been able to make men see in Him a leader able to command their highest loyalty, and to deserve their utmost devotion? We are dealing, every one of us, with men and women in whose breasts there lie locked to-day, resources of heroism and sacrifice as splendid as any that are now being shown on the fields across the sea, if only God will give us grace so to interpret our Master that we may command them for His service in the cause of causes.

These, then, are the three lessons that come to us from our predecessors in the past: First, that there is no barrier that can separate those whom Christ has made one; secondly, that God's method for the overcoming of barriers is the sharing of experience; thirdly, that the experience which God would have us share is the enlargement and the enrichment of life which follows the surrender of the will to the mastery of Jesus Christ.

Will you bear with me if I add one more word? We have spoken of the discouragement arising from the inadequate results achieved by some recent efforts toward social betterment; but in a broader survey we find our faith strengthened by the contemplation of that which has already been accomplished. We have been feeling, I am sure, every one of us, the inspiration of this gathering. Our hearts have been warmed by contact with those who, unknown to us before, have been working for the same ends. We realize that what we are trying to accomplish is only a part of the great task on which many laborers are engaged. We feel the remarkable reinforcement to faith which comes from comradeship in service. How much more this is true when we let our thoughts slip back over the days that have passed and remember the conquests of those who have gone before! If it has ever seemed to us to-day that our resources were incommensurate with our work, how much greater must the con-

trast have seemed to them, to that little company who gathered in the upper room before Pentecost to face the task of winning the world for Christ? The Master himself in that hour of His loneliness, when His disciples forsook Him and fled, must have felt this. Yet how wonderfully these centuries have confirmed their faith! From what a vantage ground we may now look forward to our future! We are no longer the apostles of an unproved religion; but of one that has been verified over and over again in thousands of lives.

We have been carried through the Panama Canal, and we have been thinking, many of us, of those early days when the French engineers first began their work, and we have been wondering at the faith which made them believe that the task was possible. But we do not fully learn the lesson of their faith, until we realize that to the resources that were then at their command the task was impossible. And yet the task has been done. It is because God had in His keeping new weapons which they could not command, but which those were to use who came after. And so it is in our task of spiritual reconstruction. We are not shut up to the resources which we now possess, but God has other workers and other powers in store. For we are not serving a dead but a living Christ, a Christ to whom all things are possible, a Christ who has faced in His own experience suffering and sin and yet has overcome them, the Christ who is limited in His power only by men's willingness to be used, only by the completeness of the surrender of our will to His service.

## REALITY IN RELIGION

BY THE REVEREND HENRY CHURCHILL KING,  
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Delivered before the Congress on the Morning of  
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I am certain that this theme was very close to the heart of Christ. He was face to face with a class that prided itself on being the most religious class of the most religious people in the world, and yet he was compelled to believe that there was in them an utter absence of all that he believed was truly religious. There is nothing strange, therefore, about the fact that in the first verse of the twelfth chapter of Luke we find him, as I think it is correctly rendered in the margin, saying unto his disciples, "First of all, beware ye of the leaven of the Pharisees, which is hypocrisy, falseness," and then he proceeds to pack into that small paragraph the motives against falseness of life. It had evidently burned itself into the soul of Jesus, that it was possible for men to have started where the Pharisees started, in a truly genuine movement of a sort of Puritanism, and come to the place where reality had gone out of them, and where they were no longer representing in any true sense in their religious practices either love to God or love to man. He knew that everything was absolutely at stake with his work just at this point, and that if that leaven of the Pharisees got into his disciples, his work was utterly fruitless. So we find him saying elsewhere: "Ye

are the salt of the earth, but if the salt have lost its saltness, wherewith shall it be salted?" That was his method, the contagion of the good life. But the life must be sound; the salt must not have lost its saltness; the light must not have gone out; the seed must not be a dead seed. Every bit of vitality in his kingdom depends upon this utter reality on the part of those who are to be the good seed of the kingdom. Jesus knew that unreality was a root peril, and against that he meant in every conceivable way to guard his disciples.

There are two elements, I suppose, that condition the reality of anything for you. In the first place, if the thing is to be real to you, you must be able to link it up with the rest of the experience of the life you live. That is, it must be *like* enough to the rest of the experience of life, to enable you to believe that it belongs to the same world. In the second place, it must be *different* enough, to seem to have some real contribution to make to life. Now these two emphases represent two different temperaments. Some are inclined to emphasize the likeness of religion to the rest of life, and some are inclined to emphasize the unique contribution of religion to life. But in fact neither can be spared. Both temperaments are needed; both elements are required for reality. We must be able to believe religion is like the realest things in our daily life, but we must be equally certain and able to see that absolutely nothing can take the place of religion, however glorious the other gifts of God.

On the side of likeness, there are three emphases which appeal to our time and must appeal to the Latin Americans, too.

There is a scientific parallel upon which I will not speak further this morning. There is the parallel of aesthetic values, and the parallel of personal relations. Of the second, I may not pause to speak, except simply to say that I am persuaded that the way into all the great values of life is essentially the same way. You can sum it all up in a single sentence, the great law of life: Stay persistently in the presence of the best in the sphere

in which you seek achievement, with honest response. The rest will largely take care of itself.

But this morning I want to dwell on the third analogy, the analogy of personal relations, the thought of religion as a personal relation to men and to God. For through this analogy there comes to us, I believe, the surest sense both of the essential way in which religion is knit up with all the rest of our life, and of religion's indispensable and irreplaceable contribution to life. In this conception of religion as a personal relation, I am trying to share with you a point of view which has been worth more to me perhaps than any other single idea, both in my thinking and in my living. I believe that the central and fundamental thought of Jesus is involved in His great conception of God as Father,—as endless, self-giving love. All else in His teaching can be derived from that. It is in harmony with that dominating thought of God that He elevates to supreme place the command: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thou shalt love thy neighbor as thyself." Jesus had just one name for God, Father; just one conception of God, infinite love forever and forever pouring itself out into the life of His children. He had one conception of life, to learn to love. He had one conception of heaven, a life in which love was utterly dominant. I do not know how one can keep closer to the heart and spirit of Jesus than to make sure that right here is the secret of life; that religion is just such a personal relation of love to God and love to men. For if God is a person and we are persons, then the very essence of our life here is a deepening personal relation with God and with men. All our highest aspirations may then be summed up in this desire for a deepening friendship with God and with men.

If this be true, we need not feel around in the dark for the conditions of a deepening spiritual life; they are the conditions for deepening any true friendship. We can know, therefore, what the conditions are, for they are essentially the same conditions, whether in relation to

God or in relation to men. The relation to God will require essentially the same basis that every true friendship requires. And it will deepen upon the same conditions. Let us see how completely this law holds.

In the first place, beneath every true friendship, human or divine, there must lie the same three-fold foundation: mutual self-revelation and answering trust, mutual self-surrender, and some deep community of interests.

First of all, at the base of every friendship worthy of the name, human or divine, there must be laid *mutual self-revelation and answering trust*. There never was a true friendship that did not have that basis. All deepening of personal relations involves such increasing revelation and answering trust. And the friendship requires a double trust. If the friendship is worth talking about, there must be faith in the character of each other and faith in the love of each other. And this double faith implies continuing mutual self-revelation. It is a trust rationally based upon such revelation. So, too, God does not ask us to trust him without the revealing of his very heart in Christ. It is not a trust without self-revelation which he asks from us, but a trust upon revelation. Are we resting in the comfort of that assured revealing? It is no wonder, then, that Christianity is preeminently a religion of faith. It could not be otherwise, for it has to do with the supreme revelation of the supreme personality. The terms "revelation" and "trust," therefore, are not peculiar to religion at all, though we often so think. And the trust is a mutual trust, it should be remembered, even in relation to God. God does not merely ask us to trust him, he trusts us. More wonderful even than Christ's faith in God is his matchless faith in men. The most priceless interests of this kingdom of His, the things dearest to His heart, God commits in trust to us. He trusts us.

In the second place, at the base of any friendship worth talking about, there must be *mutual self-surrender*. Perhaps the best definition we have of love is the giving of the self, not things or a certain kind of treatment. If in



any personal relation we suspect that our friend is giving himself less and less, and lest we should guess it, is even more punctilious in the bestowal of things and in his outward treatment of us, we are utterly dissatisfied. For what we seek in friendship is not things or a certain kind of treatment, but our friend's self. There is no substitute for this giving of self. And the depth of the friendship depends on the completeness with which the self is given, the significance of the friendship upon the richness of the self given. I owe to my closest friends not only that I should give myself as completely as possible in the friendship, but that I should bring to them also a growing and enriching self: I have no right to bring back to my friend—I have no right to bring back to my God—this year a self no larger, no finer, no richer than last year. I owe in all personal relations the growing self. The demand for a surrender of ourselves is thus no demand peculiar to God, and no demand arbitrary in God. Religion's call for complete self-surrender, for absolute consecration, is of the same kind precisely as that we make in the closest friendships. The selfish man simply cannot get the best out of friendship. If he is not willing to pay the cost of friendship and glory in the cost, it is impossible that the relation should give him its richest reward. It is strange, when one stops to think about it, that this demand for complete self-giving, the necessity of which we recognize so fully in our human relations, should seem to us so cold and chilling in our relation to God. And the demand for complete self-surrender to God is no arbitrary demand either. Because it is only as we give ourselves completely to Him that He can give himself in the measure that He would to us.

There are two opposing instincts in men, neither of which can be satisfied apart from relation to God. One, the instinct for absolute devotion, the other the insatiable thirst for love. It is the inevitable solitariness of the human soul that must drive us all ultimately back to God. What a merest fraction of our inner life even those that stand closest to us ever know or can know! One comes

finally to say, therefore, not with the old sense of dread, but with a new feeling of great thanksgiving, "Oh, Lord, thou hast searched me and known me." And just as any great friendship is not a lessening of life, but a great enlargement of it, so this absolute surrender which a man makes of himself to God, is no "weakening denial of self," as one has said, but a "strengthening affirmation of self."

But mutual self-revelation and answering trust and mutual self-surrender both point forward to a third element in the basis of every true friendship, to some *deep community of interests*. It is not necessary that my friend should agree with me in all my whims or fancies or hobbies or even in my occupations. Perhaps in some respects it is even better that he should have others. But it is essential, in any completely satisfactory friendship, that there should be agreement as to the great abiding aims and purposes and ideals. When Paul wrote to the Corinthians that they were not to be unequally yoked together with unbelievers, he did not think of himself as cutting them off from some great privilege, but as rather virtually saying to them: "I would save you if I might from the most tragic sorrow that can come into the life of a man—finding himself knit up in the closest conceivable relations with another life from which he must nevertheless be shut off in his own highest moments." We cannot be satisfied in a friendship in which the supreme goals are not the same. It is curious that it was a daughter-in-law that gave to a mother-in-law what has seemed through the centuries an ideal expression of this necessity for a deep community of interests: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Something like that there must be in all the highest friendships. I must be able to look into the eyes of my friend and say, "The interests, dear friend, that are supreme for thee shall be supreme

that was to characterize His disciples: "Thy kingdom come, thy will be done," He was asking the disciples once more to look up into the face of the Father and say, the interests, O God, which are supreme for Thee shall be supreme for me.

Upon this three-fold basis of mutual self-revelation and answering trust, mutual self-surrender and some deep community of interests, every true friendship, whether with men or with God, must proceed to build. And our experiences in human relations suggest the plain conditions upon which the friendship with God too may deepen.

In the first place, any high friendship, it is well to remember, is much more an unconscious growth than it is a work of conscious arrangement. One cannot make a great friendship to order. The growth of friendship is a life process; and as in the growth of a plant, so in the growth of the human soul, the fundamental thing is the steadfast fulfilment of the conditions of growth.

In the second place, we are *not to expect continuous emotion*. There are great differences here, no doubt, with different dispositions. But the seeking of a continuous emotional experience as such is quite sure to make abnormal either the human or the divine friendship. No acquaintance will stand constant introspection. Here, too, our main business is to fulfil the conditions upon which a true love may grow, and count confidently upon the results. Healthful emotion in any personal relation comes incidentally. It should not be sought as an end in itself.

In the third place, the main factor in deepening acquaintance is *association*. Acquaintance is not the product of certain rules, but rather the unconscious result of much association. The law is a very plain one: we become like those with whom we constantly are, to whom we look in admiration and love, and who give themselves unstintedly to us. There is no cheaper way than this into the riches of a great friendship, whether with men or with God. We are to abide in Christ. We are

to stay persistently face to face with God's great self-revelation in Christ, until we reflect even unconsciously the divine image.

In the next place, association means practically, of course, *the giving of time*. No acquaintance can become deep without time being given. We have grown away from the friends of our early life, because we have given no time to keep the friendships knit up. We require the continually recurring associations of the home life to make the family relationships what they ought to be. It is simply good sense for two men who have formed a great friendship, and wish it to continue, to cherish it by insuring some regular times and places of meeting, that they may keep their friendship knit up through continued association. Just here lies the special significance, in the religious life, of daily time for Bible study and for prayer. They are to give God opportunity with us; they are to insure that steadiness of association with him that is essential to any deepening of the divine friendship. We may well remember also the significance of the occasional longer times of association. You may have known what it means to have been shut up for several days perhaps in close association with a friend whom you had before known rather casually, and you have realized how much the friendship deepened under this more constant association, even though it continued through no long period. So, too, in our relation to God, the occasional longer time given to putting ourselves really and concretely in the presence of the life of Christ in the Word, may do great things in deepening our life with God.

All friendship requires, too, if it is to grow in significance, in accordance with fundamental psychological principles, that it should be expressed. The psychological law is a very simple one: That which is not expressed dies. And *friendship needs expression* in many ways, for in all our personal relations dumbness of various kinds is likely to grow upon us, especially in the case of Northern peoples.

Any friendship needs, at times at least, expression in *word*. It is said of Nathaniel Bowditch, the great

mathematician and navigator, that he made it a rule of his life never to allow his wife to come into his presence without expressing his pleasure in her being there. And, as some one has remarked, "That was a very good rule of navigation." And in our relation to Christ, we are not to underestimate the value of simple witness. Have we made it clear to any one, just how much Christ really means to us, how surely the very roots of our life are in him?

And a growing friendship requires the expression of *seeking to please in little things*. Perhaps the best test of a true love is to be found just here. We allow little differences to grow up that end in spoiling great friendships. We dwell on little annoyances and permit to ourselves a spirit that complains about trifles. And it is in just these ways perhaps that we may most surely spoil and embitter both the relation to men and the relation to God.

Friendship requires the expression also of *gratitude*. Gratitude expressed has rare power to bring men together, and to bring men near to God. I think there are few things that so draw the souls of men to each other as the expression of gratitude. It means very much to you, when your friend puts his arm through yours to say, "I just wanted to tell you how much it has meant to me through the years that you have stood side by side with me in this life and work." I wonder if children are fulfilling the duty which they here owe to parents, or parents to children? I suspect that there are very few harder moral struggles made than those that are sometimes made by little children; and there is nothing in God's world better worth recognizing than success on the part of a child in such a struggle. Have we made it clear to our children how much we prize their fidelity, their thoughtfulness, their love? And in like manner it behooves one not infrequently, with careful thoughtfulness, to count up before God his abounding mercies, and to find oneself drawn into that closeness of relation to God that can hardly otherwise so come.

And love is to be expressed, too, by *sharing burdens*.

To refuse to let your friend into your inner struggle and burden means often simply keeping him out of the deepest part of your life, treating him like a child. I am sure we often make serious mistakes here in the closest home relations. In our desire to spare anxiety to those we love, we really succeed only in shutting them out from our realest life. Christ did not treat us in that way. "Ye are they which have continued with me in my temptations," he says. We are to share in his cup and in his baptism. It is a part of the glory and honor that Christ conferred upon his followers.

And this means, finally, that love must express itself by *sacrifice*. For love that has cost us nothing is not likely to mean much in the beginning, nor to grow to much in the end. As Matheson said: "If Thou art love, then Thy best gift must be sacrifice. In that light let me search Thy world." In the end we know nothing so precious in life as this sacrificial love. It is God's greatest gift to us, it may be our greatest gift to other men and to God.

## CHRIST'S VISION OF THE UNITY OF ALL BELIEVERS

BY THE REVEREND PAUL DE SCHWEINITZ, D.D.  
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Delivered before the Congress on the Morning of  
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We are all familiar with the classic passage in the "High Priestly prayer" in which our Lord expressed His yearning that all who believed on Him should be one. We have heard that emphasized again and again. Have we ever thought that He did not utter this longing until just on the eve of his sacrificial death? It was when the full meaning for Himself of the redemption He was working out loomed large before Him that His heart yearned for the assurance that all those for whom He was laying down His life would be one.

In the parable of the Good Shepherd the matter is first stated parabolically. "The good shepherd layeth down his life for the sheep." But then He becomes distinctly personal and says: "I lay down my life for the sheep." And then He continues: "Other sheep I have which are not of this fold; they also I must bring, and they shall hear My voice, and they shall become one flock and one shepherd." Please keep now before your mind this passage and in connection therewith the words of the prayer, "that they may all be one, that the world may know that thou didst send Me."

Possibly the interpretation to which I wish to call your attention at this time may not be the one you are accustomed to associate with these words. Far be it from me to presume to limit the divine prevision of our Lord as to what divisions might arise among His followers in the days to come. But do you really imagine when our Lord spoke these words about the one flock and about His earnest desire that all His followers should be one that He could have been thinking of Baptists and Methodists and Presbyterians and Congregationalists, of Romans, Anglicans and Protestants? Can He have been thinking even of Lutheranism, or Calvinism, or Arminianism? Were His thoughts revolving around "*filioque*," and anticipating the great division between the Latin and Greek Churches? Do you believe, when He was asking His Father, our Father, the greatest petition of His life, that He was thinking of "faith and orders"? There was no "faith" and no "orders" in those days. There was but one faith, the one faith in Him who was about to lay down His life for the sheep.

What are the only antitheses mentioned in the New Testament? Jew and Gentile, bond and free, male and female. The unity of all believers which Christ seemed to have had in mind was that unity which would in matters of faith and relationship to God obliterate all differences of social condition, of sex and of race—those were the antagonisms of the New Testament days and of the early centuries.

Christ brought this yearning of His heart into distinct and direct relation with His sacrificial, vicarious and atoning death. It seems to me that He could not imagine—I speak of Him as a man, you understand—that any one whom He had purchased at the price of His own life could be at variance with any one else who had been purchased at the same price, with any one who had had the same experience. The immediate question was not of faith and order, nor of polity and administration, nor of diversities of gifts. The unity desired was too sacred, too holy, to be dependent upon such things. The price paid for it was stupendous, involving as it did the empty-



ing of Himself of His very deity in order that He might make this supreme sacrifice. And it would seem that no one could grasp that and understand it, and yet be at variance on those things which divide modern Christians.

Christ never lost sight of the fact that He was the Savior of the world. Even in the very beginning of the New Testament revelation, any one who came into close enough touch with Him to catch a glimpse of His vision saw the same thing. John the Baptist, the first time he officially met Him, said: "Behold the Lamb of God which beareth, which taketh away the sin of the *world*." When the people of Samaria were no longer dependent upon the testimony of the woman, having come face to face with Him, and having heard Him speak, they said: "Now we know for ourselves that this is indeed the Savior of the *world*." What was His vision of the unity of all believers? He had something in mind far more fundamental than faith and order and polity and administration. It was the overcoming of the fundamental differences of social status, class, sex and race. He voiced this longing, as I have just said, only a few hours before His offering up. Will you mark that in that same night He gave us His last, His great, and His new commandments, all culminating at that one supreme hour.

First of all, was His last great commandment, expressing the yearning of His heart: "This do in remembrance of Me." It is part of the tragedy of the development of Christianity, that the one sacrament that was intended by our Lord to bind us together has been the source of the bitterest of theological controversies. Doubtless even we ourselves, here assembled, differ in the understanding of that sacred rite. But I do believe there is one point on which we can all unite, "This do in remembrance of Me." (We do remember Christ when we eat of this supper.)

Then comes the last great, new commandment. "A new commandment I give unto you that ye love one another even as I also have loved you." The Church has recognized the supreme importance of this commandment. It has named one of its high days after this com-

mandment, Maundy-Thursday. Maundy is an early Anglo-Saxon corruption of the Latin *mandatum* (commandment). That is where the name comes from. We hear it said again and again that the great ethical teaching of our Lord was love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; and thou shalt love thy neighbor as thyself." And yet we all know when we stop to think, that that is not New Testament ethics. It is Old Testament ethics. The one passage is from Deuteronomy, the other from Leviticus. What our Lord did was to expand the meaning of "neighbor" and to define "love." This is His definition, "that ye love one another *even as I have loved you*, that men may know that ye are my disciples." How did He love? "I lay down my life for the sheep." If we believe ourselves to be redeemed at the price of the blood of the Son of God, and love as He loved, can we be divided from brethren who were bought with the same price and who are supposed to be loving as the Lord loved?

And the third, last, great, new petition was founded on the basis of this whole theme, when He prayed "that they may be one even as we are one, Thou in me and I in Thee and we in them, that the world may know that Thou didst send me." I need not develop that further now, because all our present thoughts grow out of that text.

Then He made the great sacrifice, offering up His life on the cross, and completing the work of redemption. Then after His glorious resurrection He gave the fourth, last great commandment, the Great Commission, "Go ye, therefore, into all the world and preach the Gospel to every creature, making disciples of all nations." And do you not see that it is the fulfilment of that last commission that is going to bring about the fulfilment of His last great commandment and of His last great petition? Is it not doing so already? Is it not true that the modern apostles to the Gentiles are the ones who are making the unity of all believers a reality? They are the pioneers in learning to love the brother for whom Christ died, in

such a way that distinctions of social condition, of intellectual development, even of sex and of race are being obliterated. Have we not heard again and again on the floor of this Congress that the very first essential of all missionary work is the casting aside of the assumption of Anglo-Saxon superiority, of which we all become ashamed, when we understand the real situation?

I love to illustrate this wonderful power by two letters from one woman, called to work among the most degraded people, perhaps, to be found on the face of the earth. It was in 1891 that a young married couple went out to minister unto the Papuans of North Queensland in Australia. They landed in a spot where only a few days before there had been a cannibal feast. These Papuans had been hunted and shot down like rabbits, because they were not considered to be real human beings. The woman wrote her first letter home and said, "I cannot stay here. It is too awful, too repulsive." But she stayed, and by and by her husband died, laying down his life in a pestilential fever. The Board wrote to her and bade her come home. And this time she wrote, "I cannot come home, for I love these people." The Lord's words bore their own fruit. He knew that He was providing for the fulfilment of the yearning of His own heart, when He gave us this commandment which must bring about the fulfilment of His desire.

Christ's conception of the unity of all believers involves rising superior to national and racial feelings and working together in harmony because of His indwelling love. Can this be done? May the Moravian Church furnish some illustrations? It is an organic unity throughout the world. Its mission Board is an international Board by constitutional requirement, consisting of one American, one Englishman, one German, and two chosen from the Church at large. Its office is in Herrnhut in Saxony in Germany. Even now, in the midst of this world war, those five men are seated around the green covered table in the conference chamber and are working together in harmony.

In Nicaragua, on the actual mission field, there are

working together in harmony for Christ's sake, in spite of sharp national sympathies widely divergent, German, British and American missionaries. Likewise on the various West Indian islands there are British, German and American citizens working together as Moravian missionaries. On the borders of Tibet, among the Himalayan mountains, in so far as they have not been interned there are Swiss, German and British engaged in the same mission. In South Africa there are Scandinavian, German and Dutch Moravians striving together in a British land to build up the Kingdom of Christ. In Labrador, Germans and British are working together in the Moravian Mission in that bleak land. They have not lost their national sympathies, but they are striving to be one, because Christ has died for them and they are seeking to win others for whom Christ has likewise died. In the home lands the feelings are exceedingly tense, and, as usual, it is the missionaries on the field who must write home and plead for the preservation of the unity.

We speak of international marriages. I too can speak of international marriages where the attraction was not a ducal crown or a titled name. I can name a man born amid the ice-clad crags of inhospitable Labrador and a woman born on the sun and wind-swept veldts of South Africa uniting in marriage to serve the Volhynian immigrant in northwestern Canada. Such are international marriages within the Moravian Church. I could name a German-born Moravian missionary who has married an American wife, whose sons were being educated in England and have now enlisted in the British army, and are, perforce, fighting against the German army, in which are the sons of other Moravian missionaries. Such is the pathos of Moravian international marriages at the present time.

Can the unity of believers be maintained under such conditions? Only the event can prove it, but we hope and pray that the love of Christ constraining and controlling each individual will be sufficient unto the preservation of the Unity.

We now see the possible scope of the prayer of our

Lord that all may be one, how it may overcome differences not only of faith and order, polity and administration and diversities of gifts, but even those inscrutable, deep, almost inexplicable feelings arising out of racial divergences. Will the Christian world prove this true today? Zinzendorf was often asked, and his followers after him, "Why do you send your brethren only to the Negroes, the Hottentots, the Kaffirs, and the Basantus and to the Papuans?" And the answer through all the centuries has been, "Because the joy of Him who yearned to see the travail of his soul could not be complete if there were not the Brown and the Red and the Black and the Yellow brethren there." Christ laid down no different method of their being brought to know their Savior than that used with other nations and races of the world. Must we not believe that if all Christians, including ourselves, could but catch a glimpse of the vision of Christ and realize, each individual one of us, that this salvation which we profess to have, has been purchased by His blood,—that we could no longer defeat the longings of the Savior's heart? Must not all these divisive forces yield and by and by all these different racial streams flow into loving brotherhood?

## THE RECOVERY OF THE APOSTOLIC CONCEPTION OF GOD

BY THE REVEREND LEMUEL CALL BARNES, D.D.  
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The recovery of the apostolic conception of God. Certainly no one of us would have ventured to suggest for himself a theme of such vastness. Perhaps my safest way is to keep rather close to the apostolic record in considering it. Some one has said that no two men pronounce the monosyllable, which is our name for the Deity, in exactly the same way. This may be an exaggeration as far as pronouncing the word is concerned, but it is literally true that no two human beings have the same conception of God. It is utterly impossible that the bush-Negro and the university professor should have the same conception of God in circumference. Their conceptions might have a common center.

We naturally, and I suppose rightly, think that the apostolic conception of God included all the realities in every previous conception of God. It was certainly built on the Old Testament idea and must have contained whatever is scientific and eternal in the early ethnic conceptions of God—that is, it must have contained these elements, if it was supreme and final. Our only pertinent and natural question, therefore, is not what were the features held in common with other conceptions of God, but what was the unique feature in the apostolic

conception of God? In the eighth chapter of Romans, 14-17, we get as good a condensation of this conception as in almost any other place: "For those who are led by God's spirit are all of them God's sons." They have not for the second time acquired the consciousness of being slaves—a consciousness which fills them with terror; but they have acquired a deep inward conviction of having been adopted as sons—a conviction which prompts them to cry aloud, "Abba! our Father!" The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory." Recollect the paean with which this chapter ends and its final declaration that no "created thing will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord." This is the unique element in the apostolic conception of God. If we turn from this great apostle, as we commonly name him, to the other great apostle, who was the most intimate friend of Jesus, our mind inevitably reverts to the first chapter of John's Gospel, summed up in a way in the fourteenth verse: The eternal reason, the Word, the underlying reality of things, "came in human flesh and lived for a time in our midst, so that we saw His glory—the glory as of the Father's only Son, sent from His presence," God in Christ.

Allow me, because it is so much better than anything we can say ourselves, to read again from the record of apostolic thought as found in the seventeenth chapter of Acts. There are doubtless many here who have stood on Mars Hill and in spite of the loathsome sordidness of some of the immediate surroundings, have been able with the Greek Testament to read these words, recalling all that is suggested concerning those Greeks and the sphere of their intellectual life. "A few of the Epicurean and Stoic philosophers also encountered him. Some of them asked, 'What has this beggarly babler to say?' 'His

<sup>1</sup> Weymouth's rendering is used in this and in the New Testament quotations immediately following.

business,' said others, 'seems to be to cry up some foreign gods.' This was because he had been telling the Good News of Jesus and the Resurrection. Then they took him and brought him up to the Areopagus, asking him, 'May we be told what this new teaching of yours is? For the things you are saying sound strange to us. We should therefore like to be told exactly what they mean. (For all the Athenians and their foreign visitors used to devote their whole leisure to telling or hearing about something new.)' You remember the story and most of what he said. Oh, that we could catch the spirit and courtesy with which he spoke, more even than that marvelous Latin-American courtesy which we Anglo-Saxons need to learn! "So Paul, taking his stand in the center of the Areopagus, spoke as follows: 'Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed the thing you worship, I found also an altar bearing the inscription, 'To an Unknown God.' The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you. God who made the universe and everything in it,—He, being Lord of Heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to by human hands, as though He needed anything—but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life and the boundaries of their homes; that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.' Here is the unique apostolic conception of God, that we are His offspring. Paul found a glimmering of it even in the Athenian conception of God, but in the apostolic conception it is the dominant idea. We need not read many single passages, for the whole New Testament is simply a great range of mountain peaks uplifting this



thought. Denver is a mile high, but the Rocky Mountains spring far above Denver. The Old Testament was a lofty plateau and had a lofty conception of God, but the New Testament carries even higher the conception of what God is to all men, in the fact that God is a man. There is an ambassador of the United States at one of the courts of Europe, who is also a preacher. Some years ago he wrote a book, one chapter of which had this title, striking and suggestive, "The Human Life of God." The God-man is the apostolic conception of God.

This apostolic conception of God must mean at least two things. One is this, that God and man are of the same species. The Greeks attempted many combinations in one being; but they were all monstrous. The horse, that companion of man that has given him one of his great uplifts to a higher range of life, so that we say of a man who has reached that altitude, that he is a caballero, is a truly noble animal; but the centaur, that Greek monster, is possible only in the imagination of man. Man and horse are so far apart that it is utterly inconceivable that one being should be both. But Jesus of Nazareth is both God and man, not God in some aspects of His life and man in some aspects of His life, but one personality, so completely one that you can never tell whether it is man or the Infinite God. That is possible only where the beings are the same genus and of the same species; one kind. In the original meaning of the words, a king was the great kinsman, the kin. He and his people were of one tribe, one kind. The kingdom of God is an imperial democracy. We are the kindred of the King of beings. God in Christ is so intimately, inherently our kinsman, as to be one with us even in suffering because of our sins. The at-one-ment is complete.

Another implication in the apostolic conception of God is this: that the unity of God and man is a vital unity, a central, organic, essential unity, and not a formal, outward, mechanical unity. The unity is so close and intimate a unity in the apostolic conception, that most of us have not as yet fully taken it to heart and made it a part of our every-day thinking. The Master puts it this way,

"Just as thou didst send me into the world, I also have sent them; and on their behalf, I consecrate myself, in order that they may become perfectly consecrated in truth. Nor is it for them alone that I make request. It is also for those who trust in me through their teaching; that they may all be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me." This was no chance statement. Jesus repeated it that we might be sure to grasp it,—“That the world may believe that thou didst send me. And the glory which Thou hast given me I have given them, that they may be one, just as we are one: I in them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me.” You and I, one with each other, that is a very simple thing; but you and I one with God as Jesus was one with God! This is what He says to us. Of course, we cannot fathom it, but we do well to think about it and feed our puny spirits upon that strong meat.

The unity to which Jesus referred was no formal, outward unity. Think of Jesus of Nazareth, perhaps six feet high, and then of the infinite spaces. When the Incas were studying the stars before Columbus was born, the starlight that just reached us last evening had already started on its inconceivably swift journey, and the visible constellations are but the beginning of the outreach of God. The outward disparity between the man of Nazareth and the Infinite God is beyond all description. Their unity was far deeper than that of space and form. We live in a mechanical era when the tendency is to think of everything in mechanical terms. Our boast is of the mechanisms of the age. On mechanisms we have come to depend for both the necessities and the superfluities of life. The mental atmosphere of this is so pervasive that it is difficult for most of us to keep it out of our ideals of religious relationships. We crave mechanical articulation, though long centuries proved that to be futile and even fatal in religion. Some of you may have read the tract

of Bergson's recently concerning the significance of the war, in which he calls attention to the proportions to which men have grown. In the last fifty years men have grown remarkably in physical size. During that time man has increased his mechanical range more than during the whole previous history of the race. Not many generations ago a man could throw a stone but a few feet, now he can hurl a heavy ball twenty-four miles. Bergson then goes on to say that the spirits of men have not grown as their bodies have grown. This is his explanation of the cause of the war. The supreme "moral and religious challenge of our time," as we have been well taught by President King in his volume under that title, is to perceive that "the guiding principle in human development is reverence for personality."

Our great danger is that we may conceive unity in mechanical terms instead of in terms of personality, in terms of the spirit. Pan-Americanism is a favored idea, yet it does not mean that all of these twenty-one republics shall become one in outward organism, but only that they shall become one in inward spirit and purpose. The ideal is cooperation, not consolidation. That is the unity that we are to seek in church as well as in state. That unity is not on the circumference in any outward formularies either mental or ecclesiastical, but unity at the very center, identity at the pivotal point. It is unity between us and God, and therefore inevitably between us and one another.

A few years ago I was in a Latin-American country and was introduced to a Roman Catholic bishop there, who had been, by the way, sent down from the United States. The distinguished layman who introduced me to him is here in Panama to-day. The bishop, knowing that I was a Baptist missionary, a man at the other extreme from Romanism, said to me, "You are welcome. This country has never been Christianized. For four hundred years Spain sent priests to this country who were not wanted in Spain. Such men, of course, could never Christianize any country, and this country has never been Christianized. We have the task to do all at once, which

is more than any one group of us can do. There is work enough for us all. I am glad you are here." He went further and said, "Your work here is helping us to do our work better."

Let us imagine a Quaker meeting-house on one side of the street. It is a plain, bleak structure. All the people are dressed alike. They sit there for an hour; there is not a word or sign. All sit in perfect silence. Across the street is a great cathedral with the bishop celebrating high mass, with a splendid organ and large choir with censers and acolytes and brilliant garments and all that. Imagine the bishop and his parishioners coming out of the cathedral, just as people are coming out of the Quaker meeting-house. Right there, in the middle of the street, being acquainted, they shake hands and one says to the other, "Brother, I understand that we have in our town an open sewer here and there; a thing of that sort may not be permitted without deadly results. I wonder if we could not get the sewer underground and in that way get rid of this deadly influence." And then they find a hundred more services of humanity in which they can get together and steadily work together. Now, these two men are one as Christ and God are one. In this unity, which is the only unity that is practicable or desirable, we can all be absolutely one. Our great need is to conceive of unity in terms of the spirit, rather than in terms of mechanism.

Two other reflections are more important even than these. One is as to the inevitable condition of our being one with God in Jesus Christ. I need not dwell upon it, because we are all so keenly aware of it when we stop to think. "Blessed are the pure in heart, for they shall see God." The trouble with me is to keep a clean heart, so that God can move through it and be at home in it. Sometimes, however, with the people whom I love most, for whom I would do anything if need be, I get out of gear. God is not speaking to me then, as He wishes always to speak in every one of us. I see a man who, as it seems to me, is letting go of the great verities, and it is hard to be patient with him, although he is perfectly sincere

and honest. Then, in the other direction, I see men so careful, so narrow, that there is no chance for extension whatever, and it is hard to be patient with them. Oh, that we might become so humble in our own conception of ourselves and our fancies and our speculations and hold them so lightly that we can be generous in our treatment of others! It is the man who is filled with a certain scepticism, who lacks faith in his convictions, who is timid and fussy about the views of others who differ from him. If we are calm and strong in our convictions, we can give way for much liberty in the expression of the different views of other people. Oh, for clean hearts and simple, childlike spirits!

The other reflection that we may well state and bear in mind is this, that God expects us to be reincarnations of the spirit of Christ. Our faith in God is a matter of course, perfectly normal and understandable, if we are rational beings. But God's faith in us is the miracle. The incredible aspect of our faulty Christian lives is that God believes in us, but He does. He took eleven men with fragmentary knowledge about great eternal verities and laid upon them the whole undertaking of the redemption of humanity for which the world had been waiting. The eternal decrees had been issued, and yet the accomplishment of it all was left to them and to their successors. Shall we disappoint God? No; He expects us to be one with Christ and both to be one with Him. We must expect of ourselves what God expects of us. The difficulty is to keep aware of this presence of His. We know that "Closer is He than breathing and nearer than hands and feet." We know that this breath which is going out and coming into our lungs, going out and coming in now, is not as near to us at this minute as is the living God. We know it. Oh, to be aware of it!

Angela Morgan has rare gift in linking common life with cosmic personality. In her "Kinship," the essential element in recovery of the apostolic conception of God has intimate, deep-reaching expressions. Let us make these words our own—

"I am aware,  
 As I go commonly sweeping the stair,  
 Doing my part of the every-day care—  
 Human and simple my lot and my share—  
 I am aware of a marvelous thing:  
 Voices that murmur and ethers that ring  
 In the far stellar spaces where cherubim sing.  
 I am aware of the passion that pours  
 Down the channels of fire through Infinity's doors;  
 Forces terrific, with melody shod,  
 Music that mates with the pulses of God.  
 I am aware of the glory that runs  
 From the core of myself to the core of the suns.  
 Bound to the stars by invisible chains,  
 Blaze of eternity now in my veins,  
 Seeing the rush of ethereal rains  
 Here in the midst of this every-day air—  
 I am aware.

"I am aware,  
 As I sit quietly here in my chair,  
 Sewing or reading or braiding my hair—  
 Human and simple my lot and my share—  
 I am aware of the systems that swing  
 Through the aisles of creation on heavenly wing,  
 I am aware of a marvelous thing:  
 Trail of the comets in furious flight,  
 Thunders of beauty that shatter the night,  
 Terrible triumph of pageants that march  
 To the trumpets of time through Eternity's arch.  
 I am aware of the splendor that ties  
 All the things of the earth with the things of the skies,  
 Here in my body the heavenly heat,  
 Here in my flesh the melodious beat  
 Of the planets that circle Divinity's feet  
 As I sit silently here in my chair,  
 I am aware."

## THE SECRET OF THE MIGHTY WORK OF GOD

BY WALTER R. LAMBUTH, D.D.

Bishop of the Methodist Episcopal Church, South.

Delivered before the Congress on the Morning of  
Friday, February 18, 1916.

Christianity demands a great God. Our task requires a great God. We have a great God. We come to this devotional hour in the name of the mighty God. The Lord of Hosts is His name, great in counsel and mighty in work, whose eyes are open upon all the ways of the sons of men: to give every one according to His ways, and according to the fruit of His doings. To learn the secret of the mighty work of God we must tarry in His presence. To realize His power, we must realize Him.

Faith brings such a sense of God. It is unbelief which obscures vision and pushes God back. It is an insidious materialistic atmosphere which reduces Him to a mere cosmic force—"a stream of tendency not ourselves which makes for righteousness"—to quote Matthew Arnold. It takes more than a stream of tendency to save a sinner, and to redeem a world. Faith is not mere opinion; it is an attitude toward God. Mighty faith is adventure, for God explores the unseen and brings grace and glory down to man.

How pathetic the record of the evangelist, and how poverty-stricken in faith the people of Nazareth, when he speaks of the return of Jesus to his own country! He found them astonished at his teaching and his wisdom, but they were offended. "For was not this Jesus the carpenter?" "And he could do there no mighty work save that he laid his hands on a few sick folk and healed

them. And he marveled because of their unbelief." It is true that even the chill of that atmosphere could not restrain the Master from ministering to the sick, but the deeper and appalling lesson is that man's lack of faith arrests God's mighty work.

Did he not more than once lead his disciples across the threshold of God's wondrous working power when he said, "Have faith in God"? But, alas; they fell back, and he had to upbraid them because of their unbelief. I fear we too have hindered the Kingdom by our feeble desire; that we have actually stripped the Deity of a lurking infidelity. Morality goes with personality. "It may be," says a modern writer, "that physical science has led us to think of God largely, if not altogether, in terms of energy, and that therefore we are surer of God's power than of his holiness, the inevitable result being a relaxation and an enfeeblement of moral sanctions."

Heroic faith in a holy God is needed for holy lives. Shall we regard His universe and His mighty works as a mere piece of "creative prodigality"? If not, there are "capacities within us which require dimensions broader than those of time and place for their proper expansion." Let us proceed upon this basis. The Apostolic Church did it. Marvels were wrought in evangelization during the first century of missionary effort without machinery and without material resources. The secret of it all lay in its faith in God, in its passion and in its divine leadership. Its faith was born in the school of prayer, its passion was fired by the love of Christ, and its leadership was that of the Holy Spirit.

Prayer discovers the secret of the mighty work of God. It releases the forces of the unseen world. The function of prayer is not so much to interpret spiritual life in terms of power as to transmute God's power into terms of Christian experience and life. Paul's conception of God carries with it an assurance that his prayers would be heard. His was a certitude that made Christianity a conquering force. Was God not the Father whose purpose continued unceasingly from the foundation of the



world? We hear the Apostle saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The gift that God made the world, in and through His only begotten Son, encompasses all mankind and is made real through intercessory prayer. As the infinite love of God includes all the finite love of men, so does his infinite gift encompass all lesser gifts, and is a guarantee of his purpose and willingness to bestow all that is needed for life and for service in all time to come. It is for the mighty task committed to us who are in trust with the gospel that the energies of the unseen world are to be called forth in the supreme and final effort to evangelize the world. Those energies are only to be grasped by definite, persistent and faithful intercession.

Obedience accompanies all true prayer. It is not only the test of discipleship, but the divinely appointed channel through which in waiting upon God we are to renew our strength. In the silences of the soul we are helped to realize the power of Him who has said, "I will work and who can hinder it?" Has not Jehovah declared, "Call unto me and I will answer thee"? Has He not promised, "I will show thee great things and difficult"?

True prayer makes God very real and very near. To believe that he is far from us or has forgotten us is to fatally weaken our hold upon the center of all life and the source of all power. As in the realm of nature, so in the kingdom of grace, mysterious and secret forces, locked and hidden, yield themselves only to insistent desire and importunate demand. Prayer subjectively brings openness of soul, a sense of mission and a passion for the kingdom. It was in the tender years of his great life that Count Zinzendorf, that prince in prayer, made his covenant with Christ which led to the founding of Moravian Missions. "Thou hast set us as watchmen upon the walls of Jerusalem. We will not hold our peace day nor night. Thou hast made us thy remembrancers. We will take no rest till thy kingdom come, until thy will be done, and until thou shalt make thy name glorious, and a praise in all the earth."

Love divines the secret of the mighty work of God. It reaches up with adoring gaze for Him whom having not seen we love, and returns reinforced and glorified by the spirit of a Christly ministry. It finds and interprets the motive of infinite compassion for sinful men. Faith may penetrate the remotest regions of His power, and prayer make available the resources of His grace, but love touches the personality of Him who, tender and true, is always seeking men, to save and help them to higher and more enduring service.

The persistence of divine love gives man new hope. "He loved them unto the end." Such love as this lifts man out of himself and gives him a sense of possibilities that can be made vivid and real only by the conscious presence of the everliving Christ who seeks an epiphany in terms of grace and truth. No man-made religion is adequate in conception. It is too low and limited. The God-idea of redemption through sacrificial love must break in upon man's consciousness from above. He may have thought of redemption by sacrifice, but the conception of divine love literally emptying itself in terms of the cross is beyond man's horizon and belongs to another world.

The world is to be won by such love as this. It cannot be subdued by any other power; it cannot be won in any other way. It is by the faithfulness of love that man is rebuked; it is by the confidence in the recoverability of man that a glorious optimism is generated. Its yearnings and its searchings were with a tender solicitude that would not let man go and prompted the oldest and most saintly of all the apostles to exclaim, "He that loveth not, knoweth not God; for God is love."

Love has its conquests. Herein lies the secret of the ultimate victory of the gospel. It is love's purpose running through the eternities; love's labor without stint and without cessation; love's sacrifice to the extent of laying down life itself, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." It is the call of love that says, "Feed my sheep." It is the challenge of love which

commands, "Go ye into all the world and preach the gospel to every creature." It is the triumph of love that makes us more than conquerors through him that loves us. What wonder that Raymond Lull should exclaim, "He who loves not, lives not; he who lives by the life cannot die."

The secret of the mighty work of God lies in the exaltation of Christ—the central force, the driving power and organizing personality of the moral and spiritual universe. It does not lie in the proclamation of a dogma, but in the preaching of the gospel of Jesus Christ; not in the content of a creed, but in the acceptance of the Son of God as the Savior and only hope of the world. He is the ruling, reigning spirit whom God "hath appointed heir of all things, by whom also he made the worlds." We make him preeminent because he is the author and finisher of our faith. He who taught us to pray, "Our Father," lives to make intercession for us. His love generates love, warms the heart, inspires to service, turns sacrifice into a privilege and creates a master passion for winning men. It was with a passion like this that Pastor Gossner "prayed mission stations into being and missionaries into faith. . . . Instead of an elaborate manual of instructions, this was the simple and stirring commission which he put into the hands of his missionaries: 'Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one he will say, "Where hast thou left the souls of these heathen? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."'"

Herein lies the secret of the mighty work that we would do for God and humanity. It must be in honor of the Holy Spirit through the Son, who in the days of His flesh said, "Greater works than these shall ye do because I go unto the Father." The secret of the Lord is with them that fear Him. The secret of the mighty work of God is in Jesus Christ, the Son of the living God, made preëminent by the Holy Spirit, the supreme and final an-

swer to the need of the Church and to the need of our age. All life must be related to His life; all work to His work, and all faith must be centered in Him. His revelation of the Father is the world's most precious truth; His love the world's greatest dynamic.

## JESUS CHRIST, THE SAME YESTERDAY, TO-DAY AND FOREVER

BY THE REVEREND GEORGE ALEXANDER, D.D.  
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Delivered before the Congress on the Morning of Saturday,  
February 19, 1916.

“Jesus Christ is the same yesterday, and to-day, yea and forever.” What hand penned those great words? There are many conjectures, but no one knows. There is an historical background behind them, but we are able to recover it only in barest outline. You will recall the immediate context, “Remember them that had the rule over you, men that spake unto you the word of God, and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday, and to-day, yea and forever.” We learn from a later phrase in this anonymous epistle that Timothy was still alive but the first generation of teachers and leaders was only a memory. The great expectation which had cheered them in the house of their pilgrimage had become a hope deferred that maketh the heart sick. It was a time of transition. The old order was passing. Ancient ideas had lost their power, ancient forms of worship had failed to satisfy religious beliefs and moral convictions. Things in heaven, as well as things in earth, seemed to be in a state of flux. In this time of unsettlement some apostolic man, or possibly some apostolic woman—Harnock believes it was Priscilla—some apostolic person with the

facile command of the language of the Greeks, saturated with the law and the literature of the Hebrews, flaming with love for the exalted Christ, and in deepest sympathy with some little flock of God, thought they were becoming weary because of all that was happening and was moved by the Holy Spirit to convert and sustain them by anchoring them to the eternal Christ,—“the same yesterday, and to-day, and forever.” In the midst of a changing world order, the writer pointed to an unchanging person. Our endeavor at this hour will be to bring our wills under the spell of this great utterance and to carry away with us its power, when we separate from this place of privilege to assume again the tasks of our work-a-day life.

The immutable Christ. In what sense is He immutable? Not in the form of His manifestation as a fact of history. He was in the form of God; He emptied Himself and took the form of a servant. He was rich, yet for our sakes He became poor. In His humiliation He was a child in the manger. He grew in wisdom and stature, until in the strength of His suffering manhood, tempted in all points like we are, there was laid upon him the iniquity of us all. He was crucified in weakness, but in His exaltation He showed Himself alive in His passion, claiming all power in heaven and earth.

He was not unvarying in the form of His message and ministry. To His own He proclaimed the truth plainly, as they were able to bear it. But to those having ears and hearing not, He spoke in parables. When He first sent forth His disciples, He said, “Go ye not into any way of the Gentiles, and enter not into any city of the Samaritans.” But His final message was, “Go ye into all the world and preach the Gospel to every creature.” All mere phenomena of Christianity are changeable as the rounding of the seasons; changeable as the succession of bud and bloom and fruit. Nevertheless, Jesus Christ is the same yesterday, and to-day, and forever.

He is the same as the revealer of God, the Only Begotten Son, who is in the bosom of the Father,—He hath begotten Him. Ours is a speaking God. He spoke in

times past unto the fathers by the prophets, and in later days He spake by His Son; not only at His baptism in the Jordan and later on the Mount of Transfiguration, but all through the ages, the Father has been testifying, "This is my beloved Son, hear ye Him." Into the thought of mankind He introduced a conception of the Father altogether new—as the One who, in His holiness, can look behind the scene, who regards the Chief of Centers with infinite love and compassion.

Jesus Christ revealed the Father not only by what He said, but even more by what He was and is; not in word only is He come from God, but in the whole aspect of His manhood, in the whole ordering of His earthly life He is God manifest in the flesh, and therefore He can say, "He that hath seen Him hath seen the Father." Other prophets have spoken for God, each to his own race or to his own generation. Fragments of their oracles have survived, but Jesus Christ is God's approved prophet to all generations and to all races. His gospel is the everlasting gospel. Even the earth shall pass away, but His words shall not pass away. Why are they perennial? Because they are vital. "The words that I spoke unto you, they are spirit and they are life." They thereby have the vital force of a divine human personality. Here is a marvelous thing, that Christ and His gospel are unchanging, while all things else change. We have become citizens of a roomier universe than our fathers, and the thoughts of men are widened with the processes of the sun. Astronomy has pushed back the heavens that seemed so close to the pillow of Jacob and has revealed infinite space separating us from other worlds a million times greater than ours. Men have pried into the secrets of Nature. They have subdued its forces; they fly on the wings of the wind; they send their messages beneath the ocean, through the dewless air. The young explorer has come back from his widest excursion and brings in a better answer, a clearer answer, to this question of origin and destiny which presses upon every man, and every conscience and every heart,—what am I? and whence came I? and whither am I going? and what is

my best end and aim? at what tribunal must I give account? The mind is absorbed by the clash of modern knowledge. Many tell us that the revelation of Jesus Christ is outworn, that he is a vague person historically, too vague to command homage. But have they not heard God speaking in this changeless Christ? If they have heard not, they hear nothing; if they see not in him the way to the Father, then they stumble benighted and find not the way. Jesus Christ is the power behind the New Testament. He is the source of that stream of life which has gone pouring out through Paul and Augustine and Bernard and Wesley. "For this is life eternal, that they might know the only true God and Jesus Christ whom He has sent." God may have other words for other worlds, but for this world the Word of God is Christ.

"He is the same yesterday, and to-day, and forever," not only as the revealer of the Father, the revealer of the heart of God, but as the healer of the hurt of humanity, as the exponent and inspirer of the sacrificial life, His mission is to the world of sin. The announcement made by the angel at the annunciation was, "Thou shalt call His name Jesus, for He shall save His people from their sins." He was sent not only to those ignored of the Father, to those alienated from the Father by wicked works; His message is a message of reconciliation; His is the task of redemption, and that task was fulfilled by His once offering up of Himself to sacrifice, and by that offering sanctifying forever all His language. The world with all its boasted progress has discovered no other remedy for its immeasurable ills. Education and enlightenment, ethical culture and civilization in these days through which we are living, have proved utterly inadequate to exorcise the demons that lurk in the heart of man. Jesus Christ is the same, the same as when He drew to His feet in penitence the courtesan of Galilee, the same as when He opened the gates of Paradise to the thief on the cross. To-day men are being lifted out of the slime of their iniquity, emancipated by the same energy that brought salvation to the house of Zaccheus, or transformed the persecuting Saul of Tarsus into the



flaming apostle. Jesus Christ is the Savior, and the only Savior. Myriads to-day confess that the Son of Man hath power on earth to forgive sins. And if we are asked for an explanation of that miracle of the Divine Christ, we have but one answer: It is the power of Christ back of it. It is the eloquence of His cross. We may have various phrases by which to describe that redemptive work, but we all acknowledge that it was at the cross that "the burden of our sins rolled away." And it is in contemplation of the de-powering of the whole earth that we are able to say, "He loved me and gave Himself for me."

Jesus Christ is the changeless One, not only as the high priest of our profession, but changeless in His leadership of redeemed humanity, changeless in His spiritual domination, in His empire of conquest. "Ye call me Master and Lord," He said to that little group whose feet He washed on the night of His betrayal; "ye call me Master and Lord, and ye say well, for so I am." "Art thou a king?" asked Pilate. He answered, "Thou sayest it, I am king." And truly, beloved, that is what we crave in the depths of our nature, and we will not be satisfied without it, a sovereign and leader, one to whom we can look up and say, "Captain, my captain, Rabboni, my Master, my Lord and my God." Our race has produced no prouder, more imperious spirit, than Saul of Tarsus, but Saul of Tarsus never felt himself more uplifted and free than when he prayed that his every thought might be brought into captivity and obedience to Christ. He rejoiced to see Him exalted, to see His name above every name, that at the name of Jesus every knee should bow, the things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord. The whole history of Christendom is a vindication of the royalty of Jesus; wherever lords spiritual or lords temporal have usurped His sovereignty or inveighed His crown rights, there has come weakness in the kingdom. Where He has been acknowledged as supreme, there His strength and peace and blessing abound. Wherever He reigns His arm is ex-



the Father." How impressively that saying of the Master has been fulfilled as a factor in the world's history. He simply dropped out. No one of the world saw Him alive after His parting; no one of the world made any record of His deeds and words. That is one of the marvelous mysteries, that the noblest and most influential life ever lived among men has no place in the world's annals, but only in the traditions of His humble followers. Remember that He lived in a literary age. Seneca and Livy were His contemporaries. Josephus, the author of Hebrew histories, was born within five years after the crucifixion, and yet previous history contains not a syllable concerning that unique person who called himself the Son of Man. We have no scrap from His pen. The only writing of which we have any record was inscribed on the sand. He simply dropped out of this world's life, and Renan is right, so far as regards the world history, that the story of Christ closed at the cross. He is no more in the world, has left no trace here, except that which is employed in these words of which I think we see now the fuller significance, "I am no more in the world, Father, but these are in the world." Oh, what an impressive declaration of the great truth that those men whom He had called out of the world, to whom He had manifested the Father's name, were to take the place which He was vacating in the world's life. And therefore He prays His Father, "As Thou hast sent me into the world, even so send I them. And the glory which Thou gavest me I have given them that they may be one, as Thou, Father, art in me; I in Thee and Thou in me, that they may be perfect in one." Thenceforth the conquests of the Christ are the conquests of Christ in them.

We sing, "The light of the world is Jesus." He says, "I am not in the world; I am the light of the world"; but it is in anticipation of his departure that He said, "Ye are the salt of the earth, ye are the light of the world." This explains Pentecost, that is the explanation of the mighty and rapid progress of the Christian faith. It was not Simon Peter who awakened three

thousand souls on the day of Pentecost, but Christ in Peter. It was not Paul who carried salvation to all the great centers of the Roman Empire, but Christ in Paul. He labored more abundantly than ever. But said he, "It is not I, it is Christ in me; I am crucified with Christ. But I live, yet not I but Christ liveth in me; and the life I now live in the flesh I live by faith in the Son of God." "I labor, striving according to his working who worketh in me mightily." It was Christ who conquered the Pagan gods; it was Christ, not St. Augustine, that brought salvation to the Briton; it was Christ, not Wesley, that brought Jesus to the vision of the Cornish miners; it was Christ that sent David Livingstone into the heart of the Dark Continent of Africa. And the mighty force for the redemption of Latin America is to be Christ carried in your hearts and in your lives,—Christ speaking through your lives and Christ's love revealed in your love, Christ's patience in your patience, Christ's life in your life; and He is the same yesterday, to-day and forever. And He is saying to each of us, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him and he with me." "O Thou who changest not, abide in me."

## THE EVENING ADDRESSES



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## THE ADDRESS OF WELCOME

BY HIS EXCELLENCY, DR. ERNEST LEFEVRE  
Minister of Foreign Affairs, Republic of Panamá.

Delivered before the Congress on the Evening of Thursday\*  
February 10, 1916.

Impelled by a deep feeling of cordiality and good-will, I come to welcome you in the name of the Panamanian government at this opening session of the Congress on Christian Work in Latin America.

I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these, which help to bring to my country elements of the highest civilization to which all good citizens aspire.

The constitution of the Republic of Panama gives ample guarantees of liberty of conscience. As a proof of this and because our government fervently desires to create a feeling of tolerance in the Republic, I have not hesitated to accept your kind invitation and to proffer a genuine welcome, although I am a sincere and devout Catholic. Let me impress upon you that although the Panamanians have but recently gained their independence, it does not follow that they do not recognize the benefits brought about by respecting the liberties and rights of others.

You have chosen a most propitious moment for your noble task. While I am speaking, violence and fury are unchained in the Old World, destroying everything which they meet in their pathway. This horrible calamity fills us with terror. It is only natural that, guided by the ideals of righteousness preached by Jesus our Lord, we, the peoples of America, should do all in our power not only to keep away from strife, but also to bring about a lasting peace among those who are at war. We must show, too, that in our American republics, in spite of their faults and deficiencies, pacific ideals flourish better than in monarchical countries. This is due to the efforts they make for the development of civic and moral education. It is my understanding that all religious men everywhere, without distinction of creed or race, should take part in this high and holy mission and that you have come here impelled by this noble purpose. Your purpose is to unify the moral and religious forces of America. For this reason and with great foresight you have selected for this Congress the soil of Panama, as a central point from which its influences will widely radiate.

We appreciate the importance of our location here, and since we desire to meet the demands of every human interest we hold our country open to all men and to all generous ideas. Our motto, "*Pro Mundi Beneficio*," is not an empty phrase but a true sentiment of our people. With all the respect and consideration which is due to such a gathering as this, I take great pleasure in saluting you in the name of the Government of Panama and wish for you all success in your mission.

## RESPONSE TO THE ADDRESS OF WELCOME

BY DR. JOHN R. MOTT

General Secretary, International Committee of the Young Men's Christian Association, and Chairman of the Continuation Committee of the Edinburgh Missionary Conference.

Delivered before the Congress on the Evening of Thursday, February 10, 1916.

I know I speak for all of the delegates of this comprehensive and most representative Congress, when I say that our hearts have been profoundly touched by these most gracious and generous and adequate words of His Excellency the Minister of Foreign Affairs of the Panama Republic. His Excellency is not a stranger to many of us. We have known of his valuable work in his own country, and we have known of his career as a student in the United States. He has exemplified in his person and in his service some of the highest ideals around which this Congress is built. The expression which he has brought us as to the desirability of a gathering like this and as to its possibilities, and as to the hopes that animate us, may well be kept in prominence by us in our thinking and in our striving together during these glorious days of life that we are to spend together.

I am sure that I speak for all when I say that we are likewise most grateful to have with us on the platform to-night not only this distinguished representative of the Republic of Panama but likewise Colonel Jay J. Morrow, Acting Governor of the Canal Zone, who by his presence and by his official and generous cooperation during these days of preparation has shown his own deep interest in the object which has brought us together.

Moreover, I would not be true to the promptings of the heart of each one present, if we were not to express

our deep appreciation of the cordial sympathy and great helpfulness of the Charges des Affaires of the American Embassy, Mr. Willing Spencer, who has already endeared himself to all of us.

There is no way in which by language we can adequately express our appreciation of these sentiments that have been expressed and these kindly acts performed in so many ways by these gentlemen before us. Language fails in the midst of such kindnesses. There is only one way that satisfies men and women of reality like those who have assembled in this Congress, and that is that we shall with great intensity, with great faithfulness, and with that spirit which was characterized this afternoon by Doctor Speer, seek to fulfil the high hopes that have brought us here from the ends of the earth; for I am reminded that it is a most representative gathering. We have delegates from virtually every one of the republics on the Western Hemisphere. We likewise have representatives from Europe and from the distant parts of the world. I fancy that not in the history of the Western Hemisphere has there assembled a gathering so representative of the leaders and the forces of righteousness of this great sphere of the world's activity. There have been notable gatherings representing the political ideals and ambitions and hopes of the Western Hemisphere. There have been most successful gatherings to promote commercial relations between these nations. There have been scientific congresses—notably the one recently held in Washington—that have done much to cement the bonds between these peoples and to prepare for a better day. But not before this time have we had such a representative company of Christian workers, men and women of wide vision who have met together for this altruistic purpose in the realization of great hopes.

I persist in saying great hopes. The world has a right to expect something truly great of this Panama Congress. The world has a right to expect that there shall issue from our coming together here a larger plan for helpfulness for all the nations of this hemisphere, both Latin and Anglo-Saxon. The time has come to take

this whole hemisphere into our view. Believe me, Jesus Christ sees nothing less, as He looks up and down this hemisphere, than all its needs, all its possibilities. Nothing else will satisfy Him than for us to plan for touching most helpfully every nation and every man of these republics and of the other nations of the Western Hemisphere.

Our hopes are not only with reference to larger plans, truly adequate plans for the great age in which we live, adequate for serving our great God, adequate for meeting the great needs, but also that there shall come out of it a finer science of unselfishness. The time has come for us to master our facts as to the social and moral and religious conditions of these nations, as has not heretofore been accomplished. We see large promise that this may be realized. The splendid work done on those eight commission reports, and the debates that are coming in this room morning after morning, will increase this sense of promise that there will issue from the Panama Congress a more scientific dealing with the facts, not theories and visions merely, desirable as these are, on this Western Hemisphere.

And it is not this larger hope alone, not this more scientific dealing with the facts alone, that we feel is coming out of this Congress. There will also come out of this Panama Congress a truer strategy. Any one who has had even a casual touch with the Latin-American countries must have been impressed by the fact that what we want in this day is what the French speak of as "grand strategy," that which takes in the whole map. Now there are individual bodies in this sphere which have commendable strategy, but I think we would have to confess with humiliation that we are painfully lacking in united strategy. I mean the sort of strategy that seeks to make the most of our comparatively weak forces as we face a clamant and urgent need. Truly, the world has a right to expect that we will not spend this time idly, but, as a result of examining our ideas, of comparing our methods, there shall come forth something that shall accomplish larger results.

Something must come forth from this Congress that will make Panama a name with which the world will associate another thing that is truly great—I say “another thing” because there has been a great past—something transcending anything that lies behind. Surely it must be so, and therefore our hope will include a larger unity. There is something strangely moving about a Congress like this, when we all come together out of our comparatively separate compartments and fuse our spirits. There is generated in a place like this an atmosphere which I might characterize in that splendid phrase of the Bishop of Oxford at Edinburgh, where he said, “We come into an atmosphere in which men come to loathe to differ and determine to understand.” That is precisely what will take place here these days. We will come to loathe any misunderstanding of each other, any differing from one another in what is vital. And we will do something more important than that. We will pass out into that clear zone where we are determined to understand one another in order better to cooperate.

Our hopes would be vain to this end if we did not comprehend that this Congress will issue in greater power. We do not need up and down the Western Hemisphere, any more than we do in Europe, new machinery. But what we do need is more driving power, especially of the forces of righteousness and unselfishness,—and that is only tantamount to saying a larger realization of the irresistible energies of the living Christ among us. This is our great need. Beside it everything else seems to be insignificant. And we will not disappoint our Lord, or the deepest hope in every one of us, by not seeking to enter into that heritage.

I love to think that there is around us now, that there will be around us during all these coming sessions, an atmosphere of superhuman resource, that there are powers ready to break out in us, and through us into every nation into which we shall return, that will make the coming age glorious in contrast with what lies behind us. And to this end let the note of reality be struck deep and strong in every session of this Congress. Then the hopes

of the friend who has addressed us, and those who have not addressed us, for the best to issue from this Congress will be realized. We have been reminded by His Excellency that while we meet here in peace and comfort, engaged in a constructive task, other nations, like ourselves bearing the name of Christ, are engaged in works of a destructive character, shaking society to its base. But, say what we may about these nations, not one of us could say a word of depreciation concerning their reality. Whatever else they may be lacking, they are not lacking in earnestness and sincerity. Though some of them may be mistaken—though all of them may be mistaken, God only knows—they are not lacking in sincerity and reality. How incongruous it would be at a solemn and yet strategic moment like this, when whole nations are stretched on the Calvary cross, for us to meet in this peaceful zone of the world, in this friendly republic, in a time of peace, and be characterized by lightness or be lacking in earnestness and reality. Rather may there abide within us to-night, and during every meeting throughout this Congress, the spirit of our Lord Jesus Christ, who said, "I must work the works of him that sent me while it is day; for the night cometh when no man can work."

## THE CONTRIBUTION OF LATIN AMERICA TO THE HIGHER LIFE OF HUMANITY

BY PROFESSOR EDUARDO MONTEVERDE  
The University of Montevideo, Uruguay.

Delivered before the Congress on the Evening of  
Thursday, February 10, 1916.

The recent Latin-American Scientific Congress has been in various respects a revelation. Aside from its effects upon intellectual life and international fraternity, it has shown plainly the perfect harmony of ideals which exists in the numerous groups of prominent men of the three Americas; it has set forth the unity of political ideals that exists among these men. It has demonstrated the possibility of cooperation between the men of North, Central and South America; it has brought into clearer knowledge the respective characteristics of these nations. But one of its principal fruits has been to put aside in great part the veil which concealed, or caused to be ignored by many, some of the essential aspects of the nations of Latin America; we are nearer to each other than we had imagined. South America is no longer the synonym of anarchy, barbarism and backwardness, but it is necessary that this new understanding of Latin America shall be extended through all parts of that great republic which is our friend, which should be our inspiration, which would be for us the best of all models, and which could afford to us such great assistance.

And in order to do this, on all proper occasions, it is necessary to insist on the use of all suitable means in



setting forth the personality of Latin America, not only for the sake of its effects upon commercial, industrial, political and scientific interchange between the two continents, but also and fundamentally for its contribution to the highest success of the noble mission and generous purpose of the several North American institutions to whose initiative in certain cases and cooperation in others has been due the support of institutions of a moral and religious character which exist and exercise their beneficent action in Latin America.

It is in view of these considerations and in accordance with the generous request of the Committee on Arrangements of this Congress that I have the honor to engage your attention for a few moments.

It is my purpose in the first place, to mention the different factors which are in operation in South America and which have been up to the present time, and will in the future be contributing elements in the improvement and progress of human life. I venture the affirmation that, although in a more limited degree, the Central and South American continents are engaged in and are developing—each in its own territory and through the agency of native elements—a large number of the useful activities which are found in general in Europe and North America. I recognize, of course, that in the last mentioned continents those activities had their origin and their inspiration. Let us review rapidly, in proof of the truth of this affirmation, the different activities which, up to the present time, have been manifest in Latin America and which in the future will constitute the influences which will contribute to the improvement and progress of human life.

#### I. THE ECONOMIC CONTRIBUTION

Nature has been so prodigal of her gifts in this part of the world that if man shall know how to avail himself of them, she will become a source of supply, not only for her own territory, but also for other lands. A study of the statistics of exports would give an idea of the millions of dollars which Latin America sends to the

other countries of the world in the form of her native products. To this it should be added that the continual growth and progress of her cities requires a constant importation of various building and other raw materials for her industries and manufactures, machinery, food supplies, textiles and others. Latin America is therefore a productive source of labor and consumption, and her economic contribution to the world's enterprises in various directions is well worthy of being kept in mind.

## 2. THE EDUCATIONAL CONTRIBUTION

In this department Latin America shows splendid development. Science in its various branches, the arts in their multiple manifestations, primary and higher education, all show a degree of development parallel with the greatest modern advancements in knowledge. Her scientists and her specialists in medicine have represented her with the highest distinction in various congresses and have won world-wide reputation. Her medical faculties have at their disposal the most complete laboratories, and her bacteriological and other institutes for research are provided with the most modern appliances, while in her clinical hospitals the most serious illnesses are treated and the most difficult surgical operations are performed. Her schools of engineering and architecture are conducted with the aid of all the means necessary for practical and theoretical instruction. Her engineers have projected and carried out important structural works, railways, bridges and others, and her architects have conceived and executed works whose magnitude and beauty have demonstrated their proficiency. Her lawyers and international jurists have published works of genuine merit, and there is no question, however complicated, in the department of law, which has not been dealt with by Latin-American authors. Her literary men, her poets and her musicians have given abundant fruits of their talent and inspiration, and the reputation of some of them has spread to other continents. Her universities, endowed with buildings especially constructed for them, are provided with the most modern appliances for edu-

cation, such as laboratories and cabinets. Their courses of study are equal or superior to those of other countries. Their professors are specialists in their preparation for their several departments and constitute one of the glories of Latin America. The methods of primary education followed by them are a repetition of the most perfect to be found in the world. Each new advance in pedagogical science is, at least in some of the countries of Latin America, immediately applied to their local methods of primary instruction. Schools of the fine arts and associations of a scientific and cultural character are everywhere found and are developing more or less rapidly. Absolute intellectual liberty obtains in all scientific and literary production, and there has already been manifested in various international congresses, the tendency to unity in all these lines of productiveness.

One of the most significant manifestations of this tendency is the organization of the South-American Federation of University Students, which has already held international congresses and whose permanent central office is established in the capital of the republic Uruguay.

### 3. CONTRIBUTIONS TO INTERNATIONAL LAW

In this department, the action of the continent to which I refer has been highly beneficial and successful, since there have already been held several international congresses with representatives of all the countries of the continent, leading to such practical results as the treaty for arbitration, reciprocal engagements for the reduction of armaments, express declarations of international fraternity practically demonstrated by the reciprocal return of trophies of war and the recognition of maritime zones of influence, the proclamation of justice and mutual respect for the integrity of national territory, together with other resolutions and express declarations which permit us to anticipate the permanent prevalence of peace, of justice and of right in the reciprocal relationships of the countries of Latin America.

## 4. THE RELIGIOUS CONTRIBUTION

In the religious realm, although the action of Latin America has been manifested only through the medium of her churches and Christian institutions in forms limited by various resisting forces, it has nevertheless been marked by the utilization of the great principles of Christianity in their application to social morality and true democracy. Freedom of thought granted by the various national constitutions is a reality in all, or nearly all, the countries of Central and South America. In these countries all forms of worship are tolerated and there have been put in force such laws as are necessary to guarantee liberty of conscience in the widest sense of the word. The underlying principles of Christianity are applied to social life and have inspired the organization of many charitable, educational or philanthropic institutions which everywhere exercise their beneficent influence for the protection of the sick, the abandoned and the suffering.

## 5. THE CONTRIBUTION TO PHYSICAL IMPROVEMENT

Physical education in the modern scientific sense of the term, which, until recently, was very much neglected in the greater part of the countries of Latin America, is now being rapidly developed, and in some of those countries there are in successful operation numerous gymnasiums and athletic fields, and a large proportion of the youth of these countries has felt the stimulus of healthful and honorable sport. Public and private institutions are paying special attention to physical education, and, in general, conform their methods to those which obtain in North America. He who now has the honor to address you has been especially charged by the National Committee on Physical Culture of Uruguay to report to that Committee as to the equipment and administration of playgrounds in the United States. The movement in this direction is of the greatest importance and is worthy of special mention because one of the weak points in the educational systems of South America was the lack of

attention to physical culture and to its importance to the complete and harmonious development of a human being.

Universities, schools and private institutions all begin to understand the true value of physical education as a means to health and as an educative force in the formation of character, understanding that by this means it will be possible gradually to turn aside our youth from those diversions which are unsuitable, and at times immoral, and which so easily attract them. Add to this, hospitals constructed in accordance with the latest and most rigorous hygienic requirements, sanitariums, asylums for contagious diseases, training schools for nurses, institutions for the blind, deaf and dumb, disinfection plants, and measures for the promotion of public hygiene—and you will have before you the fact that in this regard Latin America is making its contribution to human welfare.

It is just to say with reference to these various educational, scientific and other institutions which I have mentioned, that their existence is principally due to the good judgment shown by Latin America in utilizing the knowledge and experience of other continents, recognizing that in this respect she was inferior to others, and to her excellent disposition to adopt for herself that which others have considered desirable. My words, therefore, which may appear to be excessively laudatory, should not be interpreted in any other sense than the statement of facts, and the description of what Latin America has endeavored and still endeavors to learn from her sister nations of Europe and North America. It may, then, be inferred that the circumstances and antecedents which I have now set forth, show that Latin America is the home of a race which is of a vigorous physical and intellectual nature, a race which will finally be the result of the fusion of individuals of different nationalities and races which will in that continent seek a better life, and in whose hospitable soil they will find a permanent home. A virgin soil has received and still welcomes the seed of future generations which will give to her at the last, when time shall have finished her work as nature's great

architect, a personality and character all her own. There will thus come into existence a race which will possess the best qualities of its ancestors, and in which the inferior qualities will have been removed in the process of the melting pot, and will not, therefore, maintain their influence in opposition to those higher qualities whose manifestation will be the result of the meeting and fusion of such various and distinct physical and mental qualities. This will be the work of time, and time alone, with its constant labor, will determine the qualities of this new race.

But it is to those men who hold lofty ideals and who are already in possession of the truth, that it belongs to save other men, to transform the life of the community and to plant in that race of the future the germs of those doctrines which will serve as the impulse to its future activity when its turn shall come to act upon the stage of human life.



