

of a few rare and choice spirits, but rather it is deeply imbedded in the hearts and minds of the rank and file of both peoples. No one can read attentively of those great movements, born of the passionate yearning for liberty and accompanied by heroic deeds that resulted in the independence of the colonies of this new continent, separating themselves from the mother countries, no man can study the movements which they brought about of separation of church and state, no man can read intelligently about the great and sometimes fierce struggles for freedom of thought, for freedom of speech, for freedom of conscience, and not realize that this is one of the most deep-seated among the ideals common to both our peoples.

And again, as a manifestation of that love of liberty and freedom, I take it that there are no other countries in all this world where a man is so free to utter and express the thoughts that are burning in his heart and mind. There is no position of honor or of rank or of power or influence, either in the learned professions or in the church or state, which is not freely accessible to the citizen that has the power to win that position, and there are innumerable examples in South America and Central America and North America, when men without the aid of circumstances of wealth, of birth or of rank, have won and adorned the highest position in church and in state.

The other ideal which I desire to emphasize for a few moments is perhaps a little more difficult of definition, yet I believe it to be a very deep-seated feeling. We find it in writers, and yet we find it again among the common people—an abiding and deepening conviction that on this new continent where a beneficent creator has placed us, a continent so marvelous in its natural resources, furnished with material to exercise to the fullest every faculty and power of body and soul and spirit, that here, untrammled by past precedents, untrammled by existing forms of government in the old world, we have the task set for us of working out in some way our *conceptions of the ideal state. Our old men have*

dreamed dreams and our young men have seen visions of government of the people by the people and for the people, and they are straining forward and longing for the establishment of the ideal state from which wrong and oppression shall be banished, and in which righteousness and justice shall prevail.

And yet it is perfectly evident that we have not yet attained unto these high ideals. Our love of liberty too often degenerates into a love of license. The ideal state which we hold in our minds and hearts has been sadly marred by oppression and wrong and crime, and yet the ideal persists. It has not been extinguished, it can never be extinguished, because it is deep-seated and God-given.

And in thinking of this Congress to which I have been looking forward for many months with earnest prayer, I sometimes feel that as one result of our deliberations, not only will the ideals common to both peoples be brought into prominent view, but we shall all learn to realize that those high and splendid ideals of ours can never be fully realized, can never come to their best fruition, until we as individuals have come and taken our places at the feet of Him who, in the fullness of time, was sent to reveal His Father's will, until in some way we have learned to lay hold of that liberty with which Christ has made us free. Before there is a possibility of there coming into being such an ideal state as I have briefly outlined, we must learn the lesson that life consisteth not in the things a man possesses, that the highest and best expression of life is to be found not in getting but in giving. And I take it, in order to learn that lesson, we must go again to the Master of our lives and hear Him as He laid down the object of His coming in those words which speak to us of service, of doing for others, in which he said, "The Son of man is come not to be ministered unto but to minister, and to give his life a ransom for many."

May that lesson he learned, and as we return to our various homes, may each of us strive to do everything in his power to make these ideals what they ought to be; and then as leaven, as individual to individual, let

this love of freedom, let this love and desire for the ideal state permeate, reach out among our neighbors until the whole lump shall be leavened!

CONTRIBUTIONS OF MODERN SCIENCE TO THE IDEAL INTERESTS

BY PRESIDENT HENRY CHURCHILL KING, D.D.
Oberlin College.

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

Your Committee has been kind enough to ask me to say a few words in introducing the themes for the evening: "The Claims of Christ on Thinking Men," and "The Christian Faith in an Age of Science." Both of these themes suggest that very modern world which has been so strongly affecting the whole of educated Latin America, and it is worth while for all of us probably to make clear to ourselves how modern this modern world is.

Modern science itself, for example, in its evolutionary form is hardly older than Darwin's "Origin of Species" which was issued in 1859. The historic spirit is not much more than a century old, for the eighteenth century scarcely knew it. Modern psychology is a development of very recent date. The first psychological laboratory the world ever saw was opened the year I graduated from college, and, I assure you, I do not regard that as ancient history. Sociology is not older than the earlier writings of Herbert Spencer. And then there is the great significant field of comparative religion, which is also for the most part a product of the last fifty years.

All this great inrush of modern knowledge has to be dealt with. We need not think it strange that men in Latin America, as well as men in North America and

Europe, have all had to feel their way in the presence of this modern knowledge to a new manner of viewing their faith. And yet I suppose we are not to think of any of this new knowledge as an enemy, but rather to see that it is our privilege to make it a great ally of all the ideal interests. I am often reminded, when I think of this relation of modern science to ideal interests, of the story told of some Scotchmen at dinner who had pretty much sung around, but the Chairman discovered that one man had not sung, and he asked him if he would not give them a song. "No," he said, "I can't sing. When I sing, my voice sounds a good deal like the scraping of a brick over a door." But the chairman insisted, and the man attempted a song. At the end there was a deep silence, and then the chairman said, "Mon, your singin' is na up to much, but your veracitee is juist awfu'. You're right about that brick." So some of us, who have to do with the ideal interests, have probably been inclined to say to this modern knowledge, "Your veracity is just awful, but your singing is not up to much." I wonder whether it would not be wise for us to see, as we face these great new facts in the intellectual world, that we have not to do with enemies, but with allies. If we really believe in the providence of God, shall we not believe that He has been in these movements of thought as well as in more external events, and that here too He has not left Himself without witness? Shall not the veracity of modern science prove to have for us a really singing note—a great new note of challenge not only, but also of largest encouragement to faith?

Let me ask you, then, to notice in the briefest possible way five things that may be really said to be contributions of modern science to the ideal interests. First of all, modern science has *enormously increased the resources of power and wealth and knowledge available for the ideal interests*. I cannot dwell upon any one of them, but if you will compare modern man with the primitive man, you will see that the primitive man must have had a keen sense of his own limited power, as being dependent simply upon his own muscle. Modern man has no

such sense of limitation of power, but rather a sense of ability to tap the forces of the universe; and from this tapping of the forces of the universe has followed at once an enormous increase in wealth also.

Now this increase in resources does not necessarily prove a great gain, but it does bring a great challenge to the ideal interests. The attitude of the modern social worker, for example, is very different from that of his predecessor, the charity worker of fifty years ago. The latter had the feeling that he was engaged in a simply hopeless task. The modern social worker has no such feeling. He believes that there is power enough and wealth enough and knowledge enough to make possible a man's life to every man on the globe, if men will but learn how to use these resources. So, in the second place, modern science brings this great contribution to the ideal interests,—a vigorous *challenge to these interests to turn out men and women who shall be worthy of these vastly increased resources and be able to master them*. The European war is a dismal demonstration that men have not yet learned how to use these resources. We have turned them to the most destructive use possible, but there they are. The war is evidence, too, that these resources have been enormously increased. Are we, who are responsible for the ideal interests, doing our share to make sure that there are being sent out into the world men and women with such discernment of the laws of life as will make possible the right use of these resources,—men and women capable of positive self-control, because for them the great thing, the moral thing, is not simply emptying things out or cutting things off, but rather the positive taking on of great new enthusiasms and purposes and devotions? One of my college classmates once wrote an essay on the subject "Is Goodness Interesting?" And when you stop to think of it, that is rather an interesting subject, because if goodness is not interesting, in the long run we shall not have much to do with it. And Goodness knows that goodness is not interesting, if it merely means cutting something off or emptying something out. But if goodness means enter-

ing into the infinite purposes and plans and enterprises of Almighty God, there is nothing on earth so interesting as goodness. When we get a view of goodness like that, we shall get a positive self-control that will enable the race to make the right use of these enormously increased resources. No generation has ever faced such a flood of resources as our generation.

In the third place, modern science has made this great contribution: it has brought to us *a view of the world far larger and more significant than we have heretofore had*, and has thereby forced us to a more adequate and a larger conception of God. Under the pressure of modern science the world has become immensely enlarged for us in space and time. The world is unified for us, too, as it was never unified to the thinking of men before. Our world has become more law-abiding also; and it seems to some of us, when we have discerned some of the laws of the universe, that we have caught sight of some of the secrets of God; for these laws are only His habitual ways of action, and we may learn thus how we may cooperate with Him in the great plans that He is trying to work out.

In the fourth place, *modern science has brought us the scientific method*. We are really trying to apply this method in this Congress. The great reports upon which the Congress is based, coming to us one by one, mean that there has been an attempt carefully to survey the field, to get at the facts, to classify the facts, to see what laws underlie the facts, to discern the conditions involved in the laws, and thus, upon fulfilment of these conditions, to be able to count upon results.

And finally, modern science has given us the great new vision of what we call the *scientific spirit*, which is after all nothing but Jesus' own first condition of entrance into the kingdom of Heaven,—the spirit of the humble, open-minded man. Perhaps the scientific spirit might be defined to be,—the habitual determination to see straight, to report exactly, and to give an absolutely honest reaction on the situation in which one is placed. I do not know any closer historical parallel to that scientific spirit

than Jesus' own constant insistence upon utter inner integrity. "Why even of yourselves," He says, "judge ye not that which is right?" Nine-tenths of Jesus' teaching is just a direct appeal to our own reason and conscience; an appeal to us to see as he sees and share his insight, to get a decision of our own, a choice that belongs to us. So we may have a right to believe that every one of the conquests of modern science is a kind of fresh evidence of the great underlying principles of Christ himself.

When I think, thus, of this fivefold contribution of this great new intellectual world of our time to the ideal interests, I feel no misgiving as to what the final influence of that intellectual world is to be if we can have even reasonable insight into its bearing upon faith.

THE CLAIMS OF CHRIST ON THINKING MEN

BY PROFESSOR ERASMO BRAGA

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Delivered before the Congress on the Evening of
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I would first call attention to the fact that we are living in an intensely practical age and that we are seeking to resolve the problems of life and to grasp the great truths that concern us from this standpoint of the practical. Just now all eyes are being turned to Latin America, and all are anxiously inquiring as to how the Latin Americans are going to approach those problems that are arising in the present day. For the first time in history we are being brought face to face with many of the great truths and great problems of human life, and the people of South America are entering upon this task with hope and aspiration that they may lay hold of the new truths, and like others who have faced them, may resolve them after some fashion that will bring great profit to themselves. Further, I would add that for the help that the people of Latin America need in facing these problems, their eyes are turning more and more to North America for sympathy and leadership.

I would also call attention to the fact that in this process of dealing with the modern problems of life, men are seeking to classify information, to analyze information as it has been gathered, that they may thereby make the largest possible use, when they have really grasped the truth, of those results that are being achieved by this intellectual process. All this has been bringing personal advantage to the individual. He is reaping large benefits

in his own personal development, in the enlargement of his vision and in bringing men into closer fellowship with the thoughtful minds of the world. But the individual has in view also not simply the selfish motive of profit to himself; he also seeks to grasp this knowledge and to solve these problems of life for the good of humanity.

We know that mind has not yet penetrated into the deepest depths of truth and that the South Americans recognize that they are far from having gone to these deep depths, even to depths to which some others have descended. But the process is going on rapidly and is calling daily for greater effort. In this process man is aspiring to know reality, to know the fundamental truths, and these truths are revealed by Jesus Christ. Righteousness, the right ways of living and of facing the problems of life, these are revealed by Jesus Christ, and it is Christ's attitude toward truth that the South Americans need. The intellectual classes are looking outward, and they are in an attitude now to receive this message from their brethren of the North if these will only come and show them how Jesus Christ faced the problems of life. All men need this divine influence, this divine help. The South Americans are beginning to realize this, to realize more and more that not by their own efforts can they resolve these problems, but that they must have the help which comes alone from the All-powerful.

Jesus gives the keynote to all these problems when he says, "I am the way, the truth and the life." Jesus must be the way, the truth and the life for all the awakening intellectuals of South America. His teaching and His doctrine are for man's profit, for his own personal advantage, and then they fit him to render that large contribution, that noblest service to humanity through Christ. It is this that has the largest claims upon the thoughtful minds of South America, upon the awakening hearts and lives of this great continent.

CHRISTIAN FAITH IN AN AGE OF DOUBT

BY THE REVEREND FRANCIS J. McCONNELL, D.D.

Bishop of the Methodist Episcopal Church.

Delivered before the Congress on the Evening of
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The Chairman suggested in his introductory remarks that the spirit of science, the scientific spirit and the spirit of Christian faith, have been in very close interaction. He suggested the time of the publication of the "Origin of Species" by Darwin. It is on the period from the time of the publication of that book to the present that I wish to speak for awhile. Perhaps we might put the matter roughly by saying that science and Christianity have been in close interaction in the period of time between the building of the two great canals, the canal at the Isthmus of Suez and the canal here, and it is entirely possible, if we reflect upon the fact, that the influence of the "Origin of Species" did not come to its greatest effect until about the time of the publication of Herbert Spencer's "First Principles." From the later sixties down to the present day there has been this interaction between the religious spirit and the scientific spirit, both phases of life have been affected, and I wish to speak for awhile on some of the facts of the Christian spirit, and then of some things which we should try to accomplish in the days just ahead of us.

The scientific spirit in the last fifty years has passed through three rather distinct stages. At first, evolution was interpreted almost wholly in materialistic terms. It may not have been so avowedly, but practically that was

the philosophy underlying it. Then after that the evolutionists speak of themselves as agnostics. Then in the more recent times there has been a movement towards faith on the part of scientists themselves. If I were picking out any names by which to characterize these phases, I would say perhaps Tyndall was the most outspoken in his suggestions of the material aspects of science. In that famous Belfast address of his, he said that he saw in matter the promise and prophecy of all things. Well, that seemed rather strange, even for the scientist himself. After that came men who would not make an unqualified statement. Men were inclined to say that they did not know. One man who comes down into our own time, a man of great personal integrity and great public character, a man qualified to speak, Professor Goldwin Smith, puts it this way: that about all we hope for concerning God and freedom and immortality is that science may speak some word that has not yet been spoken, but he believed that there was not then any word from science. That was the spirit of the agnosticism of his day. Then after that came another step, the step at which there was some return to the spirit of faith that is represented in men like Sir Oliver Lodge. Of course, we are not passing any opinion upon the particular worth of his views, except to say that his views seemed to have in them a return to the old faith. He would think of himself as an orthodox Christian. Science has laid hold of certain things in the Christian faith and has tried to explain them and has really left them upon surer foundations than before. Now scientific thought has passed through these stages not because of any inherent logic of its own, but because of the pressure put upon it by the forces of Christian living.

The contributions of the scientific spirit in dealing with religious data have by no means been inconsiderable. The smoke of the battle between the Old Testament and the New Testament has begun to clear away, and what do we see? We can see that we have better than before a sense of perspective of certain spiritual elements that have always been at the heart of our faith. All these

are on firmer foundations than before. Or suppose we look to the results of the critical study of the character of Christ—what do we see? After all the attempts to explain Him away, He comes back more a force than ever. Even if we accept the most radical statements of modern criticism concerning Christ, we should have left a problem on our hands arising from the admitted forcefulness of the personality of Christ so to impress the mind of successive generations as to make men think of Him in the terms in which the multitudes thought concerning Him.

I picked up a book sometime ago that said we could not believe in these extraordinary things said of Christ so far as they reached over into the realm beyond the natural. We cannot believe that there was any sort of revelation to His disciples after death. We cannot believe Him as the Church has believed, but we must believe that there was a life there, a tide of life so great that He struck the minds of His disciples and all His believers so that they have been thinking of Him as they have, and seeing these things that they have been seeing. Letting that stand for the analytic argument, what do we have? One who can strike that hard must strike very hard indeed, and there must be a force of personality back there that is in itself a great mystery. So Christ in His personal force is more of a problem than ever before.

And so with prayer. All these things stand on a firmer foundation than ever before, so that the scientific spirit itself has been modified and has now in it more of the spirit of faith than before.

I have noticed in reading the reports to be submitted to this Conference that in Latin America they are still in the last analytic stages, looking at things from the scientific standpoint. The only thing that will help men out from that is the effect of a living faith in the community. Men will be affected not by logic but by the pressure of the Christian force about them in the world.

Let me say in the next place, there have come certain effects upon the spirit of Christian faith. It, too, has

been influenced by this interaction in many ways. Let me suggest one or two of these. We have appropriated with the spirit of service the best that science has to give for the relief of men, and we have come to see this, that the pursuit of scientific truth, even for truth's own sake, has not as much power in drawing forth all there is in scientific inquiry as the spirit of service, the relief of suffering men. We have taken various theories, theories of scientific procedure, and used them for the advancement of the kingdom of God; we have put a new meaning into them and suffused them all through with the spirit that has lifted them up to a higher plane.

But in this way there has come an education of the Christian mind itself. We have taken hold of these material things, and it has had a reflex influence upon our own spirit. We are told in the schools that the education of the eye and the education of the mind certainly is not complete until there comes the training of the hand. It is not merely sight or hearing, but the sense of touch, of perceiving, that gives steadiness. So with this material life, out of the grasp of these material things, there has come a steadiness of thinking, a soundness of feeling that has been absent in other eras of history. In theological history we have passed away from some discussions, and we do not think of them any more. Why? Because we have been in contact with something material, wrestling with something actual, something concrete, and as we have done that, these other problems have fallen away. How are theological discussions stated to-day? If they get any hearing at all, they are stated in terms of life. Back in the period of warfare between religion and science you remember one of the sermons on one of the themes theologians preached about to establish the divinity of Christ. I heard such a sermon. The man began by saying, "I will divide my discussion into three parts: first, pleromatic humanity; second, pleromatic divinity; and third, hypostatic union." That belongs to another age. That is almost as far behind us as the problem of how many angels could dance on the point of a needle. What has brought about the change? We

have a hold on material things. We have been face to face with something that has given us contact with life. We have brought our spirit down into the actual relationships of things, and it has reflected upon our minds.

And there has been a correction of our feeling also. The old pessimism and despair is passing away and it is a very significant fact that the persons who are most concerned with the final outcome are the persons who have the hardest problems to solve. They are not discouraged. Those who are facing the great problems of the foreign field are not discouraged. The men in India and China are not discouraged. It is easy to become discouraged in the cloister, and it is easy to become discouraged when we are withdrawn from the world, but the men who are taking hold of something very seldom become discouraged, and that actual contact with things is keeping our feeling sane and wholesome. Much of the morbidness which characterized other days and much of that hopelessness and gloom, was the gloom of a mind that was not actually in contact with material things around about, striving to bring relief to men. I remember what Nathaniel Shaler once said of his experience in caring for the wounded on the battle field. When he first went onto the battle field and saw the mangled flesh for the first time, his head became dizzy. He was nauseated, sick. The surgeon came up to him and said, "Here, take hold; don't sit there with your face all white." As soon as he took hold and began to lift up some of the men and to help the surgeon, that feeling passed away and there came almost a certain kind of fascination as he laid hold upon the problem before him.

So it is in these days. We have taken hold of these things to relieve material conditions in the world, and the old sickness of heart, the old spiritual nausea has passed away.

That beloved physician who died some time ago, having given his entire life to those stricken with tuberculosis, was asked once if this constant contact, this constant dealing with disease, did not take away something of the fineness of sympathy, did not take away something of the

feeling of pity. Pity which is just a momentary feeling soon passes away, but if we are going into this great work of relieving human suffering, we must have a motive that remains, and it has been this correction of our feelings by our contact with material things, that has brought us to a saner feeling.

Now back of all these forces stands before us to-day, what? Three great challenges, and of these I wish to speak. The first challenge is that laid on Christianity and science alike, the conquest of the forces of nature, a conquest over the forces of disease, a conquest over the forces of poverty. There we are putting the religious and scientific spirit at work together and they are going to conquer. We believe it, and we are working in that direction. These great curses bear down upon the lives of men. We talk about, "sweet are the uses of adversity." It is easier to see this illustrated in the life of another than in our own. It would be a sad commentary upon human nature if we could not come to something of a realization of life except under adversity. But I am talking about the crushing poverty that crushes down upon the great masses of people, not here and there, but all over our civilized lands. I once heard a social worker, a man who had travelled in India, say: "Think of this, a hundred million men upon the face of the earth have lain down to rest in the last twenty-four hours without having known the satisfaction of enough to eat." I do not know whether it is true, but very likely it is true, and if it is true we can say to-day, the race never has had the satisfaction of enough to eat. They have been crushed under the weight of poverty, and the scientific spirit and the religious spirit, working together, are going to lift this weight of poverty. We intend to do away with it. It may take years and years, but that is the challenge to which we respond to-day.

In the next place there is the challenge that we shall reorganize human society upon such a basis as to place human values in the first place. Take all the theories of the organization of society for the whole world, they ought all to aim to give the man a chance in the work

of the shop, or whatever it is, to put himself into it. We must learn to regard the output of our modern industry, not merely as the output of machinery, but of men, and we must stand ready to reorganize all our institutions to bring that to pass. I do not stand as a propagandist for any particular theory, but the Christian Church and the scientific spirit must solve that problem. We have all of this machinery, all of this control of the forces of nature in the world, but we have not yet devised any form of social organization that we can say will endure. We are at work, and we believe that the problem can be solved only on the basis of the principles laid down by the Lord Jesus Christ, where human values are put above all others.

And then finally, may I dare to say this, and yet it is the heart of Scripture, that the scientific spirit, working together with the religious spirit, dare accept this challenge to change human nature, if you care to put it so—at least to change the conditions of human life, the home life, the conditions of childhood, the conditions of youth, and to transform all those conditions under which human beings live. It is just the message of redemption. In the name of Christ, thinking well of men, and yet seeing what is in men, above all thinking well of God, we are getting away from the belief that all the evils of life must be laying hold of childhood, laying hold of young manhood, laying hold of young womanhood.

Now we must not be outdone as we look at material things. If we dare to believe we can eliminate diseases that have been hanging upon the race so long, shall we not believe that we can get rid of selfishness, that we can train sin out of human lives, that we can bring in such an incoming of the life of God that we shall have a redeemed race? That was the vision that the seer seemed to see. The immortality of a few persons would be almost a contradiction in terms. What we need if we are to have an adequate interpretation of salvation in the Lord Christ is a great gulf stream of human life sweeping on forever and forever to God. "I saw a great number that no man could number, of all nations, and

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes." That is the vision that stands both before the scientific and the religious mind. It means nothing but the reversal of certain processes, but they can be reversed. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow into it." That is to say the processes shall flow into it. We are trying to bring about a condition of things in this world where the religion of the Lord Christ is a natural, easy life for men to live—to take away needless temptations, to take away those things and give men a chance in moral living, as human beings here and now, but as sons of the Most High God.

And this to me is nothing more than giving real meaning to the words of the apostle, for we are to be the body of Christ. We take the words just as a figure of speech, and we who profess His name are to do for Him here upon this earth what His actual body did in the days of His flesh. But can we not take it somewhat literally and can we not believe, if we can get hold of the material processes in this world, that they shall in a sense reveal the mind of God? If we can do all that, may we not lift man up toward the stature of manhood as it was in Jesus Christ? Scientific men can see such a possibility to-day, and the church is coming to see it. All men working together from whatever angle can do something toward bringing about this consummation; that there shall be, even in these material things, in a very real sense such a revelation of God that we can say, we stand in His presence, so that each common bush shall glow with God. We cannot see all His meaning in what happens to us; we cannot discern all His revelations, but can we not so control our own wills as that we shall be enabled in all that is around about us to see God?

THE CARE AND CUSTODY OF THE SCRIPTURES

BY THE REVEREND JOHN FOX, D.D.
Secretary of the American Bible Society.

Delivered before the Congress on the Evening of
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We are thinking in this connection not of individual custody only, but of joint care and joint custody, and must remember that many persons, organizations, and nations share in this custody. For the last few days we have all been thinking about ourselves in North and South America. Let us not forget that we owe the Old Testament to a race who had no such magnificent continental inheritance as ours, and who now have no land that they can call their own. Not only was the Old Testament produced through the Jewish race under the inspiration of Almighty God, but it has been handed down to us by the Jews. If they had not exercised a faithful custody as a nation, we would not have had the Old Testament. St. Paul testified to this in his Epistle to the Romans. "What advantage," he exclaimed, "has the Jew over the Gentile?" that is, what religious advantage does he possess; and he answered his own question by saying, "Much every way, chiefly because that unto them were committed the oracles of God." That was the crowning distinction of the Jew, his chief peculiarity. He had other things committed to his care—the Tabernacle with its sacred furnishings, the Ark of the Covenant, the shrine of all that was holy, "overlaid round about with gold, wherein was the golden pot that had

manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat." These things were seemingly less perishable than the parchments and documents which are the title deeds of our salvation, the Magna Charta of the kingdom of God. They have all perished, but the Old Testament remains and is a mighty power in the world to-day. The original documents may be gone, but the Book, copied and recopied, remains to enlighten the world. It is wonderful how the Jewish race and the Book have survived. Although not a nation in the ordinary sense, with a recognized home, but a people dispersed among all nations, it maintains its identity, just as the Book distributed everywhere has maintained its identity. To that has been added the New Testament, handed down not by one nation, but by elect men out of every nation under heaven.

It is a fair question to raise, With whom is the custody of the Scriptures to-day? Can anybody be said to own the Bible or any version of it? What rights have publishers in it, not merely legal rights, but moral rights? Has any one the right over it that a trustee would have over another book? Who is responsible for its preservation? What guarantees are there that it will be preserved, that the New Testament will continue to be used in its present form a thousand or two thousand years from now? What provision has been made for its care? Such questions are not idle or academic inquiries. If the copyists of the Bible, a thousand or fifteen hundred years ago, had all of them been as careful as a few were, there would not have been so many minor mistakes; and if there had been any way of controlling the production of the books, we would have been saved the necessity for the rather technical science of textual criticism. One thing is worth noticing, that the New Testament makes very little provision for its own preservation by formal enactment; indeed we might say almost none whatever. God entrusted His people with these books, giving them a large discretion as to how they would handle the treasure put into their hands. This could not mean, however,

that He was indifferent or that we have any right to be. "He that hath an ear let him hear what the Spirit saith unto the churches." That is said seven times to the seven churches of Asia at the beginning. And again we read, "What thou seest write in a book and send it to the seven churches." Such sayings have a meaning deeper than the superficial one. They surely mean that we are to guard the precious manuscripts and copies of the Bible with anxious care, and that we all have a certain degree of responsibility for its preservation and transmission. If we have received good from any book, we ought to transmit it, if it is transmissible. The great classics of the world are in a sense common property when they have reached a certain age. There is a charm peculiar to the Bible; everybody feels it, even those who are not very religious. They think of it when they come to die, if not while they live. Much more those who live by it love it in increasing measure; and the love and faith and reverence of the great body of Christian people is the best preservative of the Bible to-day.

It is the feeling of love and veneration which is most important in the preservation of the Scriptures, apart from any more technical sides of the subject. What feeling have we toward the letters of the Apostles? Do we feel toward them that love and delight and veneration that we ought to feel? Do we believe in them with all our hearts? Martin Luther, whose whole ministry was in a sense founded on the Epistle to the Galatians, used to call it his Katherine von Bora. It was like his wife. That is the way we ought to feel toward the Bible.

If we are the children of God by faith and blessed with faithful Abraham, there must be a sense in which the Scriptures are put into our custody, each of us and all of us. I like to preach this doctrine to everybody, even to the children, that a personal responsibility is resting upon us for the safe preservation, the transmission, and the general use of both the Old and the New Testaments. But we need something more than a general individual responsibility. There is such a thing as a corporate responsibility involving more than individual ac-

tion. The Church of Christ is the natural custodian of the Scriptures, not a part of the Church, but the whole Church. The Church and the Bible belong together. But how is that responsibility to be exercised, and under what conditions? This raises a good many questions, some of them difficult. We find ourselves obliged to discuss the vexed question of the relation of the Roman Catholic Church to the Bible. That Communion has always made the claim that the custody of the Bible is with the Church. I think that is perfectly true and sound doctrine and an aspect of the truth which is far too little appreciated. I am thankful to the Roman Catholic Church for emphasizing it. But then the question arises, What is the Church? Is the Roman Catholic Church the proper custodian and the only one, or is it possible that there are other Churches equally entitled to consideration? If the Church is the logical and natural custodian of the Scriptures, we must sooner or later face the question what the Church is, what are the relations of the so-called Churches now existing to each other and to the Scriptures which all hold in common? These questions like many other great questions drive us for their answer to the past, to church history, and to the history of theological thought. A reference to each history shows us that we owe a great debt to the Roman Church for her gift of the Latin Bible, the "Vulgate" made for the common people by that prince of scholars, St. Jerome, and at the request of Pope Damasus at the beginning of the fifth century. Jerome is a good Protestant saint no less than one claimed by Rome. Laying aside, according to the ancient story, his ordinary duties, he went to Bethlehem and according to one account lived in a cave for some twelve years, translating the Bible into Latin. The result was a masterpiece, a translation of which, like Luther's Bible, made the oracles of God accessible to humble folk. It probably has been more widely influential than any other version of the Bible, except the English. To-day, under the authorization of the Roman Catholic Church the Benedictine order of monks has undertaken the restoration of Jerome's exact text of the

Vulgate, a very important undertaking, interrupted by the war, and one in which, as Protestants, we all ought to be deeply interested. Moreover, in the Vatican Library is one of the most priceless manuscripts of the New Testament, known as Codex Vaticanus. In its preservation and reproduction Rome has rendered a great service to the whole Church. The Greek Church has conferred a great boon upon all mankind by the preservation of the Greek Testament, in which she had a natural proprietorship. To her monks we are indebted for Codex Sinaiticus, perhaps the oldest existing manuscript of the New Testament. True, the modern monks had little sense of its real value, so that we also owe much to the learning and skill of the great Constantine Tischendorf and to the action of the Emperor of Russia who finally used his authority to have it brought to the Imperial Library for the free use of scholarship. In these ways the Greek Church and the Latin Church united in handing down the Scriptures.

A distinguished modern scholar, Dr. Warfield of Princeton, speaks thus about the wonderful way in which the Bible was used in Rome itself and in the Roman Empire about that time: "It was the family-book above every other. Husbands and wives read it daily together, and Tertullian knows no stronger argument against mixed marriages than that in their case this cherished pleasure must be foregone. The children were introduced to the Bible from the tenderest age. They learned their letters by picking them out from its pages. They were practiced in putting syllables together on the Bible names, the genealogies in the opening chapters of Matthew and Luke supplying (one would think most unpromising) material for this exercise. They formed their first sentences by combining words into Bible phrases. As they clung about their mothers' necks, we are told, amid the kisses they snatched, they snatched also the music of the Psalms from their lips. Every little girl of seven was expected to have already made a beginning of learning the Psalms by heart; and as she grew to maturity, she should lay up progressively in her

heart the words of the Books of Solomon, the Gospels, the Apostles and the Prophets. Little boys, too, travelling through the years, should travel equally through the Sacred Books. We hear again and again of men who knew the whole Bible by heart."

These historical facts are evidences of God's guidance of His Church in preserving the Scriptures, in spite of the errors of the Churches, which maintained on the whole a right attitude toward the Scriptures. The Roman Church believes in the authority of the Scriptures, not of parts of the Bible, but of the whole Bible; and we ought to stand with Rome against the rationalists on this question. She is a more faithful custodian than they are.

But the time came when Rome put the Latin Bible up as a sort of idol, and would scarcely let any one come near it, except under such restrictions that practically it is an unread book among the majority of the Roman Catholics to-day. The Protestant Reformation was needed because it opened a way of getting back to the Bible, of coming to a renewed and more efficient understanding of its contents, and of making the Scriptures available for everybody. It is true, of course, that the mass of people need well educated and instructed teachers to help them fully to understand it, yet it is also true that the Bible can be read, interpreted and studied by every one for himself, with the guidance of the Holy Spirit. Many a plain, almost illiterate old woman reaches a better spiritual grasp of the essential meaning of some Bible passage than a faculty of learned scholars, though we are not on that account to disparage the value of scholarship. We have not near as much thorough scholarship available to-day as there should be in our pulpits to secure the proper interpretation of the Scriptures, or in the mission field, to carry through the necessary task of Bible translation from the Hebrew and the Greek. The Reformation started us on the right track. It was said that Europe awoke when the New Testament in Greek came anew into the libraries of scholars after Constantinople's fall. Our certitude in

Biblical matters depends upon maintaining and honoring sound textual scholarship.

The genius of the Reformation found a new and fitting expression in the history of the Bible Societies. I need not renew the details of their organization, but they have sprung into being within a little more than a century. Their aim is perfectly simple: to see that the Bible is adequately translated, printed and circulated, without note or comment. The results of their work have been amazing. One hundred years or more ago there were only fifty-four languages in which the Bible or any part of it could be read. The Reformers had done their share of the arduous work of translation, but the conditions surrounding their age made it impossible to cover the world. William Tyndale laboring over the English Bible was pursued as David was hunted by Saul. He had to take his types and manuscript and flee from city to city, while the emissaries of King Henry VIII. sought to catch him and put him to death. He managed to complete the New Testament and to smuggle it into England. You recall his fate at Vilvorde in Belgium, and his dying words, "Oh, God, open the King of England's eyes." That prayer was remarkably answered, for within eighteen months the King was circulating the very book he had murdered Tyndale for circulating. The leaves of that tree were for the healing of the nations, and the circulation of the New Testament and the Bible made a new England and a new world.

The Bible Societies of to-day seek to introduce the creative, renovating power of the Bible into every country in every tongue. Its books were meant to be distributed. The Church itself has now come to understand that even the New Testament, so largely composed of letters and memoranda, was meant for the Church universal. It took a good while to collect the Canon, but the principle on which it was collected is easily recognized and appreciated. Now that it has come down to us, not only in Hebrew and Greek, but in English and in the languages of Europe and of the world, surely we are responsible for its distribution. If the Bible So-

cieties cannot or do not do the work, we must put some better agency in their place.

The influence of the Bible upon a national literature and the reflex value of the literature in extending its influence and preserving its power would be themes of absorbing interest. Both English and German literature owe much to the Bible. Its very critics couch their criticisms oftentimes in pungent Biblical phrases. Would to God the day was at hand when Latin America and Spain itself will see the supreme value of the Bible! Spanish literature has not been Biblicized as English or German or even French has been. The beauty of the Spanish language is so great that even those who can hardly understand it love to listen to its melody and rhythm. My heart goes out in prayer to God that he will raise up a Tyndale or a Luther who can translate the Bible into Castilian so pure and beautiful that the proudest Spaniard will delight in it. I do not wish to disparage the existing translations into Spanish. The versions of Reina and Valera and others, not omitting our Mr. Pratt, are entitled to an honorable place in Spanish literature. But Spanish literature grew out of a Roman Catholic environment, which did not include any general use of the Bible. Mr. Froude quotes some one as saying that "the translated Bible is the stronghold of heresy." If a translation can be made which appeals to the Spanish habit of mind and can be circulated widely enough, we may be sure that it will be given a real place in the character-forming literature of Spain and of Spanish-speaking countries.

There is now going on, unless the war has caused some interruption, an attempt to produce an Italian translation in Italy in which both Protestants and Roman Catholics, even priests, have cooperated. Such a form of cooperation is to be heartily commended.

The existence of the Bible Societies is partly necessitated by the divisions between Protestant Churches. It is easy to say that we should break down these divisions. This is not my view of it. There is nothing necessarily wrong in the existence of Christian Churches in separate organizations. The Bible Societies demonstrate the

fact that without breaking down every wall of partition between denominations, it is possible for them to cooperate harmoniously and effectively in the translation, publication, and circulation of the Scriptures, without note or comment. Comments are barred because doctrinal comments are generally derisive. There are some difficult questions of administration which we have to face in the Bible Societies, but none which prevent real cooperation. It is one of the incidental but beautiful fruits of this spirit of cooperation that the Bible Societies, not only North American and British, but Continental, are happily united to-day in getting the Bible to the soldiers in the trenches, hospitals and camps. The British Society has a German as its agent in Germany, and he has maintained his activity for them thus without interruption throughout the war. Could any other cause overcome the strong passions of the present conflict so as to enable a British Society to maintain a German agent in Berlin?

The American Bible Society has just finished one hundred years of fruitful labor. This year it has put in circulation six and a half millions of Bibles, Testaments and single books of the Holy Scriptures. During the hundred years the circulation will have been over one hundred and fifteen million. The superficial impression left by such figures, almost equalled by our sister Society in Great Britain, is that surely the whole work must be nearly done. On the contrary, it has not much more than well begun. Many a tribe and nation even yet has no knowledge of the Scriptures; many more have but a mere beginning. The translations already made have often been the work of untrained men and need careful revision. There is a large future before this work from another standpoint. It is inconceivable that China or any great nation with a literature of its own, if it becomes Christianized, will be satisfied with a Chinese version of the Bible made by foreigners. The present translations in China, Japan, and other similar countries must be regarded as useful versions to be replaced in time by others which will grow out of the scholarship and

genius of each people. Finally, within nominal Christendom there is many a corner that needs to be "illuminated" by a good vernacular Bible even yet. Until quite recently there was one such corner in Europe. The people who speak what is known as Basque in the Basque provinces of Spain had no Bible and no one concerned to give it to them, until a poor servant maid who lived in the house of a genteel French woman in France made a translation out of the French Bible into her native Basque. She then saved her earnings and published the book herself for her own people. After a while the British Bible Society heard of her translation, took the book, improved the rendering, and published it. There was, a while ago, another such corner in Asia. There was a woman in New York City who had a little mission for Spanish sailors. Some Filipino sailors formed the habit of dropping in, and she, having learned Spanish, made a translation of a few verses of Scripture with their aid into their languages, printing the result on a little press of her own. She brought it to the Bible House. "How do you know it is correct?" we said. "Well," she answered, "I had one of them translate it from the Spanish into his own language, and then another translate it back again so as to verify it." This illustrates the patience which must accompany the impulse to furnish the Bible to all peoples and the unexpected opportunities which are ever arising.

In Latin-American lands, a series of important translations still needs to be made for the first time in order that every tribe and tongue may come to praise His name. May God bless the faithful missionaries and nationals of Latin America, who are doing to-day under difficult conditions their full share of the common corporate responsibility of the Church of God for the preservation and transmission of the Scriptures! May we appreciate the importance of the task and give it our wise and hearty support!

THE PLACE AND POWER OF THE BIBLE IN THE INDIVIDUAL AND NATION

BY THE REVEREND A. R. STARK

British and Foreign Bible Society, Valparaiso, Chile.

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

In a certain sense, every report presented at this Congress is a testimony to the triumphant power of the Bible in the life of the individual, in the Church, and, in a more limited sense, in the nation. The missionary, to whatever Society he may belong, takes with him this Book as the charter of his hope and as his guide in the foundation of his work. In it he finds the very soul of his message; it is the test by which his life work may be tried; and when his voice is silenced forever, it is the best legacy he can leave to the people among whom he has toiled. The great apostle could say at the close of his life, "I have fought a good fight . . . I have kept the faith."

Paul's definition of the gospel is one that is familiar to us all, but very telling. He takes power—the most significant thing in the world—as the best definition of the gospel. We are domed over and girt by all sorts of power—gravitation, life, electricity. But in the moral and spiritual world there is a realm of power as real and legitimate for the heart and mind as these in the material world. We may reverently believe that God is the author of both kinds of power. Gravitation and electricity are omnipresent, so is the power of the gospel. A cry never ascended to God from a soul on the

lofty Andes, in the forests or on the vast pampas that did not reach the throne of mercy and receive the answer "able to save to the utmost."

The reports of the Bible Societies bear witness to the place and power of the Bible in Latin America. It enters the president's palace. It is at work among the students of the universities. It has a place on the editor's table. It touches the heart and interprets the soul of deputy and senator. It finds a ready welcome in the crowded thoroughfares of the great cities of the continent. It is being carried from door to door in town and village, to the humble hut of the Indian or the miner's camp on the lofty Andes. It has travelled to the most distant outposts of the country. By the ministry of the colporteur many simple souls in country villages have received the life-giving message of the New Testament, which has penetrated their souls.

The fruit of this ministry is everywhere noticeable. I would like to indicate the practical results of Bible distribution by citing a variety of illustrations and incidents. Each is out of my experience. Nearly forty years ago a Bible agent sold a copy of a New Testament to a carpenter in Montevideo. That carpenter was soundly converted and in his turn has become one of the most wonderful evangelists in Spanish South America. His name is Francisco Penzotti. While selling Bibles in Peru, he founded the Spanish-speaking Methodist Church in Callao. From the pulpit he was carried to the prison of Casas Matas. I have never visited that prison without feeling it was holy ground.

Passing from Montevideo to the Andes, we find ourselves on the great central railway of Peru, which pierces the mountains at an altitude of sixteen thousand feet above sea level at the Galera tunnel. At Juaja, further down, a colporteur once entered the town with fear and trembling. He found a fanatical community, but moved it by his message of the love of Christ. People besieged him for books even when he sat down to a meal, clamoring for Bibles. They pleaded with him to read the Scriptures to them and expound the words. Before

many days had passed, he had sold one thousand copies of the Scriptures. The day came at last when the man with the Book had to say farewell to his friends and go on. On the way to the station he was stopped by a man who had bought a Bible. "I thank you for all that you have told us about the words of Jesus Christ, and I ask you how was it that I never knew that He spoke these precious words. Will you take this Bible to my home and tell my wife and family what you have told the people of Juaja?"

Still remaining among those wonderful altitudes of the Andes, this time at a little station called Casapalca, the colporteur stepped off the train with his wallet of books. He carried a violin with him and began to play and sing some beautiful hymns. A group of people soon gathered round him. He sang "Jesus, Lover of My Soul," then opened his Bible and read the story of the prodigal son. The people were interested in his message, and before he was through they purchased some sixteen Bibles and a number of Testaments. In the group was a man who came forward and in true South American fashion embraced the colporteur. His heart was filled with happiness because at last he had been able to get a copy of the Bible. He said that he was brought up in a village of the Andes. When a boy, his father had become interested in the Bible and deeply stirred by its visions, precepts and truths. "If ever you get a chance," was his advice to his son, "buy a Bible, it is a wonderful book." Years afterward the son had gone down to Lima, where he hunted through the book stores for a Bible without finding any. Eventually he thought of the great Catholic book store. The clerk looked at him with surprise when he asked for a Bible. "A Bible—nobody asks for that book." But after a while the clerk discovered an edition in four volumes at \$20. Deeply disappointed, the man left the shop and Lima for his mountain home.

Arequipa is one of the most fanatical cities in South America. While selling Bibles on its streets, Sr. Penzotti was arrested and taken to the filthy prison where

he lay nearly three weeks. For several years we found it impossible to maintain steady colportage work in Arequipa, since the prefect, the first political authority of the province, always refused permission to circulate the Bible. Some twelve years ago, I sent two brave colporteurs into this "Sucursal del Vaticano." Their work soon raised a storm of persecution; fanatical mobs attacked them on the streets; they were badly mauled; one Señor Espinozo had his face completely disfigured. In the midst of the trouble another Christian worker appeared for their support, a little group rallied round them, and in the very face of that bitter persecution, a church was formed which to-day is cared for by the Evangelical Union of South America. To-day one of the earliest members of the Arequipa church is a pastor in the field of the Canadian Baptist Mission at Potosí, Bolivia.

My fellow worker in the Bible Society was once in Southern Chile and while staying with a Chilean-pastor was invited to what they called a Spanish service in the forest. They found their way through the woods, some six miles, to the home of the man who was responsible for keeping this little church together. Before the hour for service, lights began to appear here and there, converging on the little building before which they were standing. The country people, oil lamps in hand, were lighting their way through the woods to the prayer-meeting. Some thirty people attended the helpful service, and when it was over, the history of this little church was related. One day Colporteur Diaz came upon some highwaymen on a country road. He was not without apprehension, for the desperado of Chile is a dangerous man to meet unarmed on a lonely path. With confidence, however, in the power of his message, he approached them with the words, "Las Sagradas Escrituras" ("I have here the holy Scriptures"). "Al infierno o al cura con tales libros" ("What do we care for such books?") was the reply. Quickly Colporteur Diaz changed his tactics, saying, "Why, Señores, it is La Vida de Cristo" (the life of Christ). "Ah," said one, "I will buy that book."

Diaz counselled him to read it. A conviction of sin followed the reading, and with it separation from his companions and from their life. The conversion was so evident and his ministry to others so spontaneous, that the people gathered round him with the result of founding that little church in the forest, the fruit of a New Testament.

Evangelical attention is now being directed to the universities, where the future legislators and rulers of the country are to be found. The University of Buenos Aires contains thousands of students from various parts of the republic. Good work among these students is being carried on by the Young Men's Christian Association. Mr. H. E. Ewing, the secretary, writes: "A few faithful friends of the Bible can do much to turn the attention of the students and professors towards it in a serious, fair-minded manner. . . . Those who have been given copies, in several cases, have recommended the Bible to other members of their families, and to friends. I am convinced that although evidence of decisions for the Christian life is as yet unavailable, a very healthy leavening influence is being exerted by the books now in circulation, and the men who have them are ready for leadership in the way of the kingdom of God."

In the University of La Plata, quiet and useful service is being rendered by one of the professors. Testaments have been purchased for the students, and the Bible Society has presented a few copies for the university library and for leading men at the University. The following letter is of interest: "I have received your handsome gift of a New Testament in English and a Greek Testament for the *Facultad de Ciencias Juridicas y Sociales*. The *Decano* was very pleased. He is also president of the Chamber of Buenos Aires. The young law students who are in my class were extremely pleased with the little Testaments, and we are reading them on some days in class."

We are face to face in Latin America with two great classes, the religious and the irreligious. Among the religious element the personal work as carried on by the col-

porteur seems to be most fruitful in spiritual results. Among the irreligious—such as students, the educated or the masses—a thorough understanding of the great questions at issue will go far in solving their doubts and winning their adherence. Let me illustrate this from an experience. Many years ago, I was opening to the Bible the University city of Trujillo. On the one hand, there was in that city a group of zealous Romanists equal to any I have ever met in their determination to make the city untenable through organized persecution. They even tried to bring us before the law on the ground that any Protestant propaganda was contrary to the law. On the other hand, the strongest free-thinking group—lawyers, students and others—that exist in Peru, was in that city. Many of them went about armed, ready to take up our defense. These free-thinkers issued a challenge to the representatives of revealed religion through the editor of their paper, *La Razon*. This was especially, although not exclusively, directed against the clergy of the Roman Catholic Church. For nearly a month this challenge was published in the paper. Then I wrote a courteous letter to the editor informing him that I accepted his challenge. A series of articles was published dealing with the objections of agnostics and positivists, to which the editor made vigorous replies. Ultimately the editor retired from the discussion, and offered to publish what I would write on physical development, temperance, hygiene and social questions. When the day came for me to say good-bye to Trujillo, more than 2,000 people gathered on the athletic field to offer a public demonstration to the missionaries, during which diplomas of "honor y gratitud" were presented. *La Razon*, in advertising this demonstration, said that it was well merited, since the short residence in Trujillo of the missionaries had done more for the moral and social uplifting of the young men of the city than three centuries of Romanism.

On the Potosi train on the tablelands of Bolivia, Colporteur Diaz was travelling. Thinking that the passengers would not object to a short service, he solicited

their permission. He then addressed them on the Possibilities of Grace in the Human Heart. Among the passengers was a priest who was visibly moved by the message. When the sermon was finished Señor Diaz went up to the priest, saying: "Now señor cura, it is your turn to address them." "Ah," replied the cura, his eyes wet with tears, "señor, you have spoken so well that I could not add anything to what you have said. When you cease to be a Protestant and join the Catholic Church, I offer you not only my robes, but my pulpit from which to preach the same message." Thousands to-day in South America owe their salvation to the way-faring man with the Bible.

TRUE LEADERSHIP THE FUNDAMENTAL NEED

BY THE REVEREND EDUARDO CARLOS PEREIRA
Pastor of the Independent Church, São Paulo, Brazil.

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

A leader, as the name itself indicates, is one who conducts, one who guides. He who, having his own heart thrilled with the aspirations common to a body of men, marches at their front and points the way of their destiny, is a leader. His leadership must rest firmly upon the frank and ready acceptance of those he guides.

The English term, which was originally a general one, has come to have a special meaning, and with this special meaning has passed into current use in modern language. The origin and history of the word would suggest that the idea that it expresses is, in its new and characteristic meaning, also of English parentage. And, indeed, it was from the classic liberties of Britain—a domain where reigns a public opinion wise and sane, a domain whence modern society received its ideals of democracy—from these British liberties, I say, was born this modern character that we call a leader, and whose empire rests upon the basis of righteous ideals.

The true leader, like the poet, is born and not made. He gains and holds his place by the spontaneous consent rather than by the formal vote of men. Legitimate child of his environment, he absorbs the noble but as yet uncertain ideas, the confused sentiments, the ill-defined hopes, the vague aspirations that are common to his fel-

lows and then interprets, defines and illustrates them. Stirred by his environment, he in turn reacts upon it. Moral currents are formed and then swell. The struggle begins; men's spirits are aflame. A banner is unfurled to the strong winds of an ideal, and around it are gathered soldiers ready for any sacrifice. In the rude struggle of conflict, the leader becomes a hero or a martyr. Like the Good Shepherd of the parable, he never leaves his flock to the cruel teeth of their vulpine foes.

The leader, however, is not only the commander in the hour of conflict; he should also be the interpreter, the authoritative exponent and organ of those he leads. Such is, in general outline, the function of the leader, especially in the new Ibero-American societies.

The condition of life and permanence in these republics is found in the regime of a wise and well-informed public opinion, and this regime cannot flourish without the influence of wise, patriotic and authoritative leadership.

In liberal democracies, like those of South America, where the solution of social and political problems is sought through the medium of free discussion, the leader becomes of fundamental necessity in the direction of the discussion and the definite solution of the problems.

For the discharge of his duties he must possess certain rare qualities. To understand the situation and solve problems, he needs a clear intuition and lucid and trained intelligence; to carry out a definite program, he needs great firmness and perseverance of will and a spirit eminently practical and conciliatory.

It must be admitted, however, that the general conditions in Latin America, at present are not favorable to true leadership. Three general causes are responsible for this:

First, and the most important, is, without doubt, the moral and social instability of these southern democracies. This restlessness of spirit is due in great part to the conflict of the races, whose fusion has not resulted in the establishment of distinct national types with defi-

nite physical and moral characteristics. The bold and daring Iberian character, the fusing with the nomadic and suspicious genius of the Indian and with the sentimentality of the African, will perhaps give us the key to the solution of the social problems of South America. The conflict of these ethnical currents aggravated now by certain facts occurring in the religious life of the people, then by the complications introduced by the constant streams of immigrants from foreign shores, produces a certain confusion and disturbance of ideas and sentiments; and these must needs greatly increase the difficulties of those who seek to direct public opinion toward the realization of higher ideals.

Second. Alongside of this ethnic factor there appears another that we may characterize as psychological: namely, the absence of great ideals. This would seem to be a universal characteristic of the age in which we live. Commercialism, material prosperity, wealth, and the luxury of modern civilization have aroused a veritable hunger and thirst for pleasure, a truly pagan sensualism in our fallen nature, and have stifled the nobler impulses towards higher ideals. In lives controlled by this mad race for pleasure, there is no place for the nobler crusades in behalf of the welfare of mankind.

Third. Greatly intensifying the effect of the causes already mentioned, we must call attention to a third—the absence, in large measure, of any system of education adequate to the formation of character. Unstable and lacking in coherence, the national systems of education, generally speaking, have failed so far to furnish sufficient means for the perfecting and refining of the noble and priceless qualities with which Nature has endowed the Latin Spirit.

Over against these deleterious elements, however, must be placed the natural plasticity of the Latin race which is assimilating the new elements and adapting itself to the new environment of free America.

It is clear that there must be a religious basis for the future rise and progress of the Latin race in South America; and equally clear it is that only Christianity—

and Christianity in its true and Biblical form—can furnish this adequate basis for national greatness. Romanism with its mixed creed and blighting absolutism will furnish no basis for national growth and power; this basis must be sought in evangelical Protestantism with its pure creed and its democratic spirit and its forms of government.

Little or no help, however, can be given to South American progress by a Protestantism divided, intolerant, weak and torn by the spirit of sectarianism—a perpetual stumbling stone to the Latin peoples. The Saxon race—individualistic, strong, and self-sufficient in its exclusivism—may be able to accommodate itself to the individualism of its historic and religious organization—even when this organization is divided into sectarian groups. But the Latin race—social, genial, with its collective tendencies—will, with difficulty, adapt itself to this sectarian individualism. That which in the divers denominations appears to the analytic Saxon spirit a manifestation of strength and loyalty to principle seems rather to the synthetic Latin Spirit an expression of weakness, of egotism, of inability to rise to the broad understanding of Christian unity.

But while striving for the advent of Christianity—genuine in its creed and in its organization—let us study more closely the necessity and the difficulties of the true religious leader in the present evangelical environment of the Southern republics.

In almost all the countries of South America, multitudes have been gathered into the churches by the preaching of the missionary, who is the first leader of the native churches. After fifty years of evangelization, it were time that the voice of the native leader were heard calling his native brethren around the banner of self-support and of autonomy in government and in the work of the evangelist—which is the great object of missionary enterprise. There is, however, generally speaking, a painful silence in the various denominations. The result of this is that a regime of missionary parasitism is being perpetuated. In the absence of true leaders, the

would-be incompetent leader appears to hinder the work. Energies are dissipated; consciences are weakened; divisions and sects are multiplied; anarchy and discontent prevail; pessimism and discouragement and death threaten us.

To avoid this distressing result in the growing evangelical communion of Central America there is urgent necessity that there should appear within and without the ministry true leaders, wise and able to hold in check the nascent spirit of ecclesiastical demagoguery which is the perversion of that liberty wherewith Christ hath made us free.

In all ages the spirit of the Lord has made use of chosen men to give cohesion and impulse to the liberty of His children and to restrain the sons of Belial.

Little matters it by what name these instruments be called, if their mission be the same. They were called prophets under the old dispensation, apostles in the beginning of the new. Later, they are bishops, doctors, and reformers; in our day, they are called leaders with the passing years. The Spirit changed the manner of His operation, but He preserved the functions of the pastor who guides the flock, of the general who commands the host, and of the leader who assembles, trains and inspires His people to action.

It is necessary, however, in the present condition in Latin America, that the leader should be a man of God, without ambition and without personal vanities and follies—a man not only diligent, active and practical in meeting and solving the difficulties of the moment, but also a man of foresight and of broad vision of the future, and able to keep before the minds of his fellow-Christians, not the narrow view of a combat, but the larger conception of a campaign.

There are, however, in the present conditions of Latin America and in the present regime of evangelical missionary work real and serious difficulties in the way of true Christian leadership,—difficulties which should be clearly explained for our guidance in the future.

In this part of my discussion, I am compelled to draw

lessons from my own experience. I hope, however, that my brethren may see in the exposition given a sincere desire to present with frankness the lessons to be learned, without any element of personal feeling.

We are clearly in a period of transition, and the lessons that we may learn from the *actual* should hasten the advent of the *ideal*, for which we all alike are striving and praying.

Observation would lead me to predict, in the present conditions of Latin America, in all probability, the experience of true leaders who may be raised up will be the following: like Moses and Aaron, they will meet in the churches two currents of strong opposition, the ready murmurings of the multitude from Egypt and the spirit that dominated Korah, Dathan and Abiram.

By reason of these two currents, the man who leads any movement for autonomy, emancipation, and independence will be suspected at once of being a self-seeker, arrogant, the enemy of missionaries, ungrateful, *nativeist*. When the leader is so represented by his countrymen, the missionaries naturally will be inclined to believe that it is a pathological case of nationalism, more especially so, as this is an epidemic of the time, and principally in South America, where the Iberian spirit shows its patriotic enthusiasm against the commercial and industrial invasion of the foreigner. The Boards, likewise, will hardly fail to adopt, as the most plausible, this more charitable view of the native movement, which view will be confirmed by their own representatives who visit and study the field and situation.

Encouraged and strengthened by such worthy helpers, the members of the opposition will redouble their zeal and courage; the relations between the parties will become more tense. Serious estrangements will arise between the parties; and these parties, surrounded by a poisoned atmosphere, will open moral schisms in the bosom of the church. The leader and his party will naturally be broken to pieces in their struggle against the "bloc" of oppositionists, unless the Lord in His providence comes to their aid. This appears to be a

fatal dilemma presented to the South American leadership in the present conditions of our work.

If these are really the conditions at present prevailing, it will be well to suggest certain measures that may open the way for the advent of men of real leadership whom the Lord may be pleased to raise up in the Church, and who may prove to be the humble forerunners of the rise of the Latin race for the fulfilment of its mission in South America.

First of all, the field should be left open for national leadership. Every organism, in order that it may live and flourish, demands room, air, light. Leadership demands nothing more. It will be well, in our present regime of work to emphasize certain truths, in order that we may not hinder the realization of national aspirations that, in the future, may perchance find in chosen leaders their appropriate organs of expression. To this end, the following observations seem to me to be opportune: The large number of mission ministers that are being insufficiently prepared and hurried into the ministry, to be supported by the missions will be a double hindrance to any movement towards financial independence. Such a process means the perpetuation of the regime of parasitism that paralyzes and destroys. Some prudent measure should be adopted for transferring as rapidly as possible to the shoulders of the churches the support of its ministry. Generally speaking, a ministry supported by missionaries will be an element of natural antipathy to any manly movement whatever toward independence—an antipathy that will be stronger in proportion to the number and insufficient preparation of the ministers. So long as there are no strong bonds of mutual dependence between the church and its ministry, national leadership will be a thing most difficult.

It is necessary, again, that missionaries, filled with the spirit of John the Baptist, should watch and labor anxiously for the time when they may occupy a place in the background and consider themselves the friends, counselors and foster-fathers of the nascent church. Although the problem of education may belong primarily

to the native Church, it is evident that the missions, without any serious danger of cultivating the parasitical spirit, may cooperate to great advantage in the education of the children of the Church, whence the leaders should arise. The evangelical school and the theological institute are two important institutions that, being wisely organized and conducted, cannot fail to furnish to civil and religious society efficient men of heroic mold, choice spirits, who will be the hope of our South American peoples. In order that the probabilities of these precious results may be strengthened, it is important that in these two types of educational institutions there should be a hearty cooperation of all the evangelical denominations, not only because of the larger financial resources but still more for the wholesome moral effect thereof. The union of effort will produce union of heart and communion of sentiment and will furthermore give us a lofty type of Latin leadership.

If we thus give to the youth of our churches room for growth, pure air and warm sunlight, we shall see them arise—strong in the Lord, fair in their noble traits of native manhood—to open before the ill-fated race of this new continent the doors of a new and a greater world.

The voice of God, speaking through the experience of fifty years, proclaims to the apostles of all the denominations at work in Latin America that their task will be like that of the daughters of Danaeus, unless they succeed in raising up men of true leadership, men able,—while checking the turbulent spirit of revolt—to gather about themselves the good, the noble and the true, pointing them to the way of the Cross and of service, and leading them to the fulfilment of the noble and divine program of missions.

Fifty years, indeed, stand before us giving their solemn warnings both to missions and to native churches, testifying that we, in the great work of evangelizing this vast continent, shall be forever, like Sisyphus in the fable, rolling the stone to the mountain's top, unless, through our prayers and our efforts, the Spirit of the Lord be pleased to raise up from among His children true leaders for His Church.

THE PRICE OF LEADERSHIP

BY BISHOP HOMER C. STUNTZ, D.D.

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Delivered before the Congress on the Evening of
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The topic which has been assigned me does not permit the discussion of the choice of leaders for God's work in Latin America. And this is well, for God who only knoweth the hearts of the children of men can see an apostle in a persecutor of the Church; and every great war between nations demonstrates the futility of merely human foresight in the choice of its generals. The choice of our leaders is with Him whom we serve.

Nor is it open to discuss the *gifts* of the leaders of this vast enterprise. Rather is it for us to ask what price must be paid for true and fruitful leadership by every soul to whom God has entrusted any portion of the task of bringing the kingdom of God to Latin America.

I. THE PRICE OF DEATH TO SELF

There is no escape. Death to self precedes all successful Christian leadership. "Except a grain of wheat fall into the ground and die it abideth alone." He who "was in the form of God and thought it not a thing to be grasped at to be equal with God, emptied Himself, and took upon him the form of a servant, and, being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross," has laid down this law, and it is inescapable. The first installment of the ultimate price of real spiritual leadership bears the red price-mark of the cross.

Men here and there "climb up some other way" to positions of prominence in churches, in missionary societies and in powerful committees, but, alas, they are not spiritual leaders. So far from being dead to self, they seem to be truly alive at no other point, and they fill an office rather than do a work.

Moses stands out as the greatest leader of the ancient world. But he first died to self. "He chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." Only by dying to the self-life of a prince at the dazzling court of Egypt was he fitted to smite the iniquitous dynasty of the Pharaohs to the dust, and liberate the chosen people from slavery.

Paul rose to the truest spiritual leadership attained by any man since the beginning of Christian history. But how? First, by so dying to his old self that he could truly say, "I am crucified with Christ . . . and the life which I now live, I live by the faith of the Son of God who loved me and gave himself for me."

"A cloud of witnesses around
Hold us in full survey"

when we begin to illustrate this truth from the pages of Christian history. Francis of Assisi is one in experience with John Knox, and John Wesley stands beside David Livingstone, and Allen Gardiner and Dr. Kalley. are in holy fellowship with William Taylor and Andrew Milne and Francisco Penzotti. No leadership for God except by death to self. This is part of the price.

Does anyone say that it is an arbitrary law? Dare anyone claim that our God is a hard master in fixing this price? Search for the reason. Is it not this? The work of God can only be done by the power of God: therefore the man to whom the power of God is to be entrusted must be dead to self lest he consume this gift upon his lusts for notoriety, or upon his thirst for power. God will never lend his power to lift a human life up before the world. It is His power. It must all be used for His purposes. Death to self is only the insulation demanded for all human wires which would carry the

current of God's power to a dying world. The reason for the law is thus imbedded in the nature of the task, and the nature of man as well as in repeated teachings of Christ. It is a part of our "reasonable service."

2. THE PRICE OF SECURING AN ADEQUATE MOTIVE

It is not enough that a motive be pure; it must be strong. It is not enough that a motive be unselfish; it must have driving force. All water is buoyant, whether dew-drop or ocean. But a dew-drop will not avail to float a man-of-war. All electricity is alike; but a current sufficient to drive a printing press would fail to propel the cars of a system of street railways.

Leadership has loads to lift. It calls for the dynamic of a mighty motive. Where shall this be found? Pity, sympathy with unfortunate ones, love of humanity, denominational loyalty, and a score beside offer themselves as motives only to be rejected as shallow and weak. How long would any low motive support a leader in the work of Christ in Latin America to-day? See the task! It depresses us, dismays us, confounds us! Here are 80,000,000 people who have been dominated by a mediæval politico-ecclesiasticism which forgets nothing and learns nothing, a people without the Word of God, honey-combed by atheism, chilled with cold fogs of agnosticism or hardened into religious cynicism, its students unshepherded, its millions of Indians challenging our faith—and who can hold his life up against these facts and keep his enthusiasm running as a fountain? Only they who having discovered one motive of great price, have hastened to sell all lower and lesser motives and buy it.

This motive is the *love of Christ!* Not our love of Christ. Oh, no! That is too feeble, too fitful, too shallow, too unreliable. It is Christ's love for us and for the whole world. It is "the love of Christ which passeth knowledge," "shed abroad in our hearts by the Holy Ghost given unto us."

Love was the motive which moved God to send His only Son for our redemption. It was love that led Christ all the way from Bethlehem to Calvary. And

only His divine love in our hearts will hold us steady under the heavy loads which leadership in any degree will heap upon us.

Paul declared that his course finds explanation only in the love of Christ. Friends and enemies both charged him with being mentally unbalanced. His unheard-of sacrifices, his persecutions, his message of eternal life to be given by a crucified and risen Jew, his unquenchable optimism in the face of every kind of opposition and discouragement—all these things led the sane and sane of his times to say that he was "beside himself." He takes up the charge and says, "For if we be beside ourselves it is unto God. Or whether we be sane it is for your cause. For the love of Christ constraineth us." Not insanity but love—the great new, holy tide of Christ's love flowing out to the race of sinful men. This new motive had gripped him, inspired him, made him laugh at sacrifices, sing in a vile dungeon at midnight, and point a trembling jailer to the saving mercy of Christ amid the crash and dust of the earthquake which set him free.

How can we love the sinful and the fallen? Only by being moved to love them by the love of Christ. How shall we live and work year after year thousands of miles from parents and loved ones? Only by the love of Christ in our hearts. How shall we be kept sweet in spite of the coarse abuse of our enemies, and the ingratitude of many for whom we have done all that lay in our power? Only by the love of Christ teaching us to love our enemies, and to be tireless in our prayers for those who persecute us and spitefully use us.

In the most beautiful parenthesis in the Scriptures Paul tells us that love is the greatest motive in the world, sanctifying and energizing all other and lesser motives. In the twelfth and fourteenth chapters of First Corinthians he deals with spiritual gifts—speaking with tongues, working miracles, and other gifts of the Spirit; but in the thirteenth chapter he turns aside to say that love is the more excellent way. Eloquence like that of men and angels, passion for truth, wearing the flaming

seal of the martyr's death at the stake, philanthropy that could feed all poor and hungry ones—all these are of less value than love.

Love is set forth as the one exhaustless and entirely adequate motive for the service of Christ. In verses seven and eight he is at the height of his claims for this crowning grace of character and motive for service. Here he says, "Love beareth all things," but his swift mental movement doubtless suggested some experience where a limit of bearing was reached, and he hastens to add, "believeth all things," even if it could not see any way to lift the load of ingratitude or suspicion. Even here he seems to see an end of "believing all things." He appears to infer that even faith cannot live in the face of proven facts, and he hastens to add that, even so, love "hopeth all things." But when faith and hope have broken down, then what has love to offer? Endurance, plain unsentimental, disillusioned endurance of what can not be borne, believed or hoped for—a loving, silent uncomplaining endurance even as our Lord endured "the contradiction of sinners against himself."

"See how those Christians love" was the astonished comment of Romans as the early Christians flung themselves into the work of saving and sanctifying the lowly of their day. It was love that drew them to the uttermost parts of the earth, and planted the banners of Christ on all the high places of the world.

Not money, not eloquence, not organization, not influence—none of these can meet our need. We must be able to say from the heart, "The love of Christ constraineth us."

3. THE PRICE OF MASTERING HIS MATERIAL AND HIS TOOLS

How we suffer at this point by comparison with engineers. If an engineer has a bridge to build, with what care does he ascertain the nature of the sand or soil or rock upon which he must place his piers, or into which he must sink his caissons. How minutely he works out the strength of the beams and girders, calculating to a

decimal point what load each will carry, in view of its length, its thickness, and its composition, allowing for expansion, contraction and all other influences due to any cause whatsoever. As leaders of this vast missionary enterprise, how unwilling we often appear to pay the price of effort and time necessary to understand our rich human material and the peculiarities of race, of history and of group tendencies. Physically we may be in Brazil or Mexico, but mentally we are still in Iowa or Virginia or New York. We apply pedagogical and homiletic formulas precisely as though the pupils or hearers before us were of the same race and had been produced by the interplay of the same forces as those among which we learned our first lessons. Provincialism is a blight upon our work, yet we seem unwilling to pay the price of a new orientation.

How many workers in Latin America, for instance, have endeavored to study the effect of Indian paganism upon the moral, mental and social life of such nations as Mexico, Peru, Bolivia or Chile? For untold centuries these Indian ancestors of millions of those among whom we labor have worshipped at altars not our own. Their spiritual and ethical ideas and ideals have been handed on by heredity, by tradition, by impulses beating with their hearts and repeating themselves in every movement of the brain. Sun-worship in Peru, with the cruder idolatries and more savage ceremonials of races and tribes far lower than Aztec or Inca or Araucanian. When we think on their past with its dull monotony, its deep night of an illiteracy unbroken for centuries, its dirt, disease, contempt for suffering, low estimate of the value of human life, and the absence of those tendencies which marked practically all of the races which make up the composite race of Anglo-Saxons, we can come into such a mental attitude toward their weaknesses where a deep yearning pity supplants all feelings of a less worthy nature and we unconsciously, but certainly, adapt our message to our hearers as we shall not do without knowing their past.

And when the streams of European influence which

have played upon this idolatrous mass of Indian life throughout Latin America is carefully considered, it will be seen that these have not been as helpful as they should have been. Seven hundred years of Moorish dominance over parts of Spain left the Spanish people profoundly affected by Moslem ideas. Spanish America might quite fairly be called Moorish America. The religion of the Spanish felt the influence of the Moorish overlord, as did his architecture, his estimate of the place of womanhood in the social order, and his contempt for human life. The deeper roots of Virgin worship and saint worship strike down into the harsh idea of God which Mohammedan influence fastened upon Spanish thought. God is infinite justice and infinite power to the Moors, and no more. They fiercely deny the Sonship of Christ, and all that we most devoutly believe as to his redemptive death and his heavenly mediation. What wonder that sinful, trembling souls seeking God in prayer sought some mediational aid, some screen against the awful glory of the presence of the Almighty!

"Pure faith indeed—you know not what you ask!
Naked belief in God the Omnipotent,
Omniscient, omnipresent, sears too much
The sense of conscjous creatures to be borne,"

and without the open Word of God to tell them of the one loving Mediator between God and man, "who ever liveth to make intercession for us," it is little wonder that Mariolatry grew apace.

Nor would we wonder at the hard intolerance which marked the leaders of Spanish Catholicism if we were fully aware of the bitter schooling in intolerance in which they were forced to learn unpitying cruelty to religious antagonists during bloody centuries. We speak of the Spanish Inquisition, because only Spanish had been taught to stamp out the last ember of religious nonconformity of Mohammedan methods.

With a church led by men in whom these ideas prevailed, and closely knit up with a conquest more cruel

and sordid than any other that Europe has brought to any continent, it is not strange that we face a problem of great complexity and great difficulty when we come with our open Bible, and our doctrine of the universal fatherhood of God, and our plans for individual and social betterment.

When in some such ways we try to pay the price of mastering our material, we cease to criticise and begin to sympathize. We think of the timid beginnings of better things and are comforted. We see in the feeblest desires of a better order an encouragement which we would not recognize if we had not sought to trace influences from out a great dark past through which millions have groped their way to whatever of light they now enjoy. Thus Robert Browning makes Paracelsus say as he lay dying—Paracelsus the prodigy of brain and pathfinder of modern learning:

"It was not strange I saw no good in man
 * * * * *
 In my own heart's love had not been made wise
 To trace love's faint beginnings in mankind,
 . . . to sympathize, be proud
 Of their half reasons, faint aspirings, dim
 Struggles for truth, their poorest fallacies,
 Their prejudices and fears and cares and doubts;
 All with a touch of nobleness, despite
 Their error, upward tending all though weak,
 Like plants in mines which never saw the sun,
 But dream of him, and guess where he may be
 And do their best to climb and get to him."

May God grant to every leader in this great mission field of Latin America the willingness to pay any price which will bring him into this humble, reverent and loving relation to the most unpromising souls among whom he is called to labor.

4. THE PRICE OF A DIVINELY GIVEN PATIENCE

The leaders of this enterprise must be willing to think in terms of decades or generations rather than years. If the history of the Christian enterprise from its beginnings has any lessons for us, we shall develop real

national leaders slowly. Leadership comes from life, and there is a law governing the maturity of every kind of life. Corn matures in about one hundred days and not even a Burbank can greatly reduce the days needed for germination, growth and ripening. It is in the second and third generation of converts from low forms of Christianity that the church has secured the best laborers, and by far the largest numbers of them.

We must be ready to pay the price of a patience which knows no weariness as we select, train and lead the leaders of God's work in Latin America.

With our access to God's Word, with our experience, now ripe from a century of growth in many fields, we should be able to foreshorten the period needed for maturing the hearts and minds of those who are called to direct evangelical work on this side of the Atlantic, but we may not ignore those psychological and social laws which are in full play among the millions whom we desire to aid. Paul prayed for the church at Colosse that they might: (1) "Be filled with the knowledge of His will"; (2) "Walk worthily of the Lord"; (3) "Be strengthened with all power, according to the might of His glory, unto all patience," and on first reading there is a sense of anticlimax. If Paul had asked that power should be given unto all boldness, or all courage in the work of God we would feel that a real climax had been reached. But Paul is right. Patience is sometimes a higher grace than boldness, and to be quietly and holily patient calls for "power according to the might of His glory."

5. THE PRICE OF THE ENDUEMENT OF POWER PROMISED TO ALL GOD'S SERVANTS

Are we not at fault here more than at any other point? Are we not more ready to pay any other price for spiritual leadership than the one demanded by the last words of our Risen Lord? He said, "Go," but at the same time He indicated that without which they would go in vain. It was essential to check their enthusiasm for the conquest until they had paid the price of con-

tinued, united intercession, until they should receive the power of the Holy Spirit coming upon them.

They paid the price. They tarried. In the ten days of scripture study and prayer they found that the price was high. James and John saw that they were to surrender all thought of sitting on Christ's right hand or his left. No one dared ask, in those holy hours of waiting for the promise of the Father, who should be greatest in the kingdom of God. They faced persecutions, and discounted them in advance. They burned all their bridges. No more did any one sigh and say, "I go afishing." All vacillations went into the hot flames of the overmastering desire for the power, the heavenly energizing demanded by the world-task before them. And power came. Peter speaks boldly, and thousands yielded their stubborn wills to the Spirit's power, and received the remission of their sins.

God has given only twenty-eight chapters of inspired church history. He gave us the Acts of the Apostles to show how real spiritual leaders are raised up, and how He would have all church history made and written. And these twenty-eight chapters of inspired church history form the best missionary hand-book ever written. Yet it is, at the same time, the best work on the place and power of the Holy Spirit in the conquest of the world that will ever fall under the eye of any delegate or visitor to this Congress of Christian Work. With this clear teaching before us, shall we fail to pay the price of tarrying for the touch of power which only God can give? It is well that we meet and review these fields, and plan for larger and better work for God in them. But woe be to us if we set up our machinery and fail to connect it with the only Power by which it can do His work! I can well imagine the apostles, fresh from hearing the Great Commission, planning for a survey of the field, and shaping a joint report on message and method, and calculating the immense cost of the world conquest upon which they were sent. But instead of this, their Lord told them to wait for power from on high, and with this power they went forth to take the world!

Are we willing to give all our Reports, or plans or researches into His hands of power, as did the lad with his luncheon in the desert place, that by His power they may be multiplied to meet the sore needs of whole races dying with spiritual hunger?

Are we ready to pay the price of self-crucifixion and of life-dedication, and receive the power of the Holy Ghost?

THE APPROACH TO LATIN-AMERICAN WOMEN IN THE HOME

BY MRS. JOHN HOWLAND
Chihuahua, Mexico.

Delivered before the Congress on the Evening of
Tuesday, February 15, 1916.

There is an expression in the beautiful language of our Latin friends that interprets the thought that is before us. It is "*cultivar relaciones*," that is, to cultivate relations with those whom we wish to know.

Real friendship is a plant of slow growth. To be perfect it must be cultivated, and cultivation means time and thought. In the unholy haste of modern life we may often miss many of the finer joys of human intercourse. The "efficient" woman has her list of calls and plans her "bee line" from door to door, but this does not lead her into her neighbor's garden. If she should pause to talk over the rose bushes, the day's program would be impossible. Some of the wise ones are telling us that even in our spiritual life we have no time to be a "friend of God," and that unless we "take time to be holy" we shall lose our needed poise.

We have much to learn from our Latin friends about the cultivation of relations, from dear old Horace who found time to "dig up his native land with a hoe," and to write graceful verses and take leisurely walks along the Appian Way with his friends, down to the Mexican tortilla woman who sits in the door of her hut while the corn is boiling, and is just in the mood for a chat when the right person passes by. One cannot make a dozen

of this kind of call in a morning. The heart must be at leisure to gain a real entrance to any of these homes.

Experience has taught us that to help others we must be ready to give ourselves in sincere friendship. We have learned that there are certain ways by which a womanly approach to the citadel of home is most naturally and successfully made and we must study how to enter therein.

Let us understand at the outset that entrance to these homes should always be made in the same delicate way that is necessary in all good society. The social climber may be tolerated in the best circles, but is never "received" unless she really belongs there by her own fitness, and the social worker who forces her entrance into homes of privacy will touch only the outside fringe of the life within. There are unnumbered opportunities for making friends, however, and if we begin where we happen to be, with love in our hearts and a real desire to give our best sympathy and help, we may be sure that all the paths we can enter are open to us.

There can be no sharp dividing line between the methods of meeting the educated or uneducated woman. The same qualities of heart and mind that will enable one to be a friend to a woman of culture will serve her equally well with the humblest Indian she meets. Of what use is it to us to have specialized in history or psychology or the humanities if it is not that from the thoughts of the ages we may find, at the right moment, the word that will meet the need of one of these, our sister? In the practical application of this principle, delicacy of perception and knowledge of human nature will show us how to adapt the message we carry to the individual heart.

The approach to the home through the children of our schools has been a long recognized means of entrance, giving most wonderful results. Our teachers have experience along this line and we leave to them this phase of the discussion.

Another practical entrance of which we may speak in passing is that of the lady physician or visiting nurse.

The need for more of these workers is exceedingly great, and the opportunity to minister in sickness by those whose training has fitted them for emergencies is one of the choicest of opportunities. It is not unworthy of note in this connection that in an experience of more than thirty years, I have never seen such a rapid breaking down of prejudice or such a free entrance into homes of wealth and culture as that made by a thoroughly educated physician who was also an earnest Christian and a woman of very winning personality. Her term of service was only a year or two, but her name is lovingly spoken after nearly twenty years.

It is a pleasant thing that the common household interests are a bond between women of all classes. In our friendly calls we all enjoy asking how to make the *sabrosas* viands we enjoy so well, and we in turn may give our recipe for the biscuits or cakes which they can easily make as an addition to a somewhat monotonous menu. In the talk of flour and yeast and proportions what is more natural than to look back from the loaf to the sowing of the grain, to "the wind and the Father's will"?

How many ways can the heart be touched and the life changed by the thought of Christ as the bread of life! It is so simple when illumined by human experience, but such a tragical mystery to the one who is forever trying to make a "worthy communion."

Women are sometimes made to feel that the matter of dress and of household decoration are unworthy subjects of conversation. The typical "sewing society" is supposed to be merely a school for scandal, whereas we know that it may be made the most helpful of church activities.

In the Book we all love best, the embroidered garment for the King's Palace, the warm scarlet robes for the household in winter, the changes of raiment for fitting occasions show that these things occupy a necessary place in a well ordered life. The education of convent or secluded home has given unusually dextrous fingers to the women of Latin America and their aptitude for what we

now call "arts and crafts" is remarkable. We, too, love the hemming and the knitting and we are glad to see their beautiful needlework and learn stitches while we can in turn lend our own patterns or show a new way of cutting or fitting.

Here come in some of the most beautiful and tender ways of approach. From the highest rank of mother whose baby is laid in a nest of choice laces, to the Indian mother who makes a little *camisa* from the top of her own skirt, there is not one who does not love to put a bit of her own needlework upon tiny sleeve or diminutive cap. When can there ever be a more sympathetic understanding between the missionary and the other mothers than when they bend over the cradle together, and what more fitting time to speak of the mother of Jesus whom we know to have been the most blessed among women, whom we love and honor but do not worship as God?

And on the days when the shadow of the dark valley lies over the home, we can understand and sympathize because we too have sorrowed, but, thank God, it was not without comfort because of the "immortal hope" which they also may have, "without money and without price." This is always the hour when hearts are open to hear of the Master who called the little ones to Him.

So the opportunities come as we mingle with our friends in the varied events of the daily round. How thankful we are for light and color, for flower and music, for art, for poetry, yea for the philosophy of life, all of which give us an approach to the heart! In all of these most natural appealing interests by which our companionship with our home friends is made more perfect, we may form the same bonds in a new land if we seek to "cultivate relations," and we always find that we may say the "good word for Jesus Christ."

But these simple and natural points of contact, met in the home and developed later in club and class and church work are most valuable in their appeal to the younger women.

A still more serious problem for an experienced mis-

sionary is that of reaching the needs of the aged mothers of the old regime.

La anciana, who often holds in her hands the reins of the household, ruling over her children and grandchildren with a firm hand, is still left to her beads and relics and her blind prayers to the inexorable saints.

"For the innumerable dead
Is [her] soul disquieted."

The new ideas and aspirations of her sons fill her with terror and apprehension; she sees them losing their immortal souls through contact with what she believes to be damnable heresy. For her own sake we must reach her and open to her the joy of the Father's tender compassion, the comfort of the rod and staff through the dark Valley of the Shadow.

But the problem involves far more when we realize what a unique position the aged Latin-American woman enjoys in her home. The young lawyer, fresh from the university or from foreign travel across the seas, returns to do quietly the bidding of his mother. The diplomat and the statesman will often make an intellectual or religious sacrifice to spare the feelings of his mother, the nature of which can hardly be comprehended by our American children who glory in the expression of their dominant personality. The failure to bring forward the educated middle-aged men of our time to a position of positive acceptance of Christ and an open alignment in the evangelical ranks may, in many cases, be directly traced to this source.

"While my mother lives I can make no change" is the excuse of many an intellectually convinced man who is urged to take an open stand. With the tender consideration of a Judah he is ready to exclaim, "Let thy servant abide a bondsman lest I see the evil that shall come upon my"—mother.

It is true that the Master calls for a renunciation of father and mother if the claims of the Kingdom demand, but cannot much sorrow and conflict be avoided by touching the springs of action in the home? The

approach there is not difficult, for the Latin-American mother is at her best as a hostess. Whether it be the lady of birth and training who will devote herself to you with every possible attention, or the old Indian woman in her hut who plucks a blossom from the cactus hedge or gives you the newly-laid egg of her one "little red hen," if you approach worthily you will receive the most adequate expression of high hospitality, the fine flower of a race of gentle people.

You must remember, however, that though your first entrance to the home may be easy, whether you will become a friend of the little old mother will depend upon your use of your opportunities. She is not modern, this dear little lady. Her daughters wear their skirts as tight or as loose as *La Moda* says, whether the material be silk or *manta*, but she is Early Montezuman in her hanging braids and loose sack and skirt. She cannot argue, maybe she cannot even read, she only works and prays and loves her children with passionate intensity.

Because she longs first of all for the eternal welfare of her sons she cares most that they be kept from what she supposes to be a blasphemous new religion. Can we not understand her heart, we mothers who long most of all "to see our children walking in the Truth"?

To find that her sons are immoral, even criminals or assassins, will not grieve her half as much as to know they have become heretics. It is easy to see the reason.

She can do penance and pour out her soul in prayers and sacrifice herself to pay for masses and thus relieve her aching heart by feeling that she may be able to release them from the devouring flames of purgatory, but for the Protestant she believes that there is no salvation. Think of her agony of spirit if her dear ones die without the pale of Holy Mother Church! There is no human sorrow like this sorrow.

Thank God for the blessed experience of life—of motherhood, of womanly interests, to make a basis of friendship with these dear women. In every throb of joy or sorrow, in every sacrifice for love's sake, in every aspiration of the longing soul towards a higher life. we

may find a medium for opening up new vistas of hope. When real confidence is gained we may follow the leading of a loving heart under the guidance of the Spirit who will teach us in that very hour to say the fitting word.

Into what beauty does the living gospel transform the life of the woman who opens her heart to the love of Christ! What a crowd of dear old faces come before me as memory summons them once more. There is Cuca who passed through a gate of fire to save the fair-haired baby entrusted to her care, and faithful Doña Jacinta dragging her weary feet to Sunday school followed by a crowd of grandchildren, and Doña Jesus bringing her offering to the church before she buys a bit of bread for herself. There is Doña Sixta of the house of Abencerraje, who can never move from her bed, but whose face is beaming with joy when the "Culto" goes to her room, and there is where Doña Marta tells of winning many souls to the Master, and Doña Anastacia's prayers bring us into the very presence of God.

These are they who have come out of tribulation into the light and joy of the Truth and there are many more whose names are written in Heaven.

Shall we not strive to hasten with the glad tidings into the many homes where they are waiting for us still?

"O God of the Latin nation,
Give us the strength of ten
As we carry this high salvation
To the waiting mothers of men!"

SOCIAL WORK FOR THE WOMEN OF URUGUAY

SEÑORA ANITA DE MONTEVERDE.
Montevideo, Uruguay.

Delivered before the Congress on the Evening of
Tuesday, February 15, 1916.

I wish very briefly to give you an idea of the social work done by the women of my country for the benefit of other women there. They have accomplished a great deal in fighting tuberculosis. They raised a hundred thousand pesos for this work which they used to help to give sufficient food and clothing to the sick people in the first stages of consumption. Then they organized day-schools for the little children of the people who were sick, holding these schools in the open air. They teach the children there in the day time, then feed them and send them home at night, hoping by such thoughtful care to prevent the outbreak of consumption in the children.

Again, a home is being maintained for little newsboys who have nowhere to sleep. They go to this home and get a good bed and a cup of milk. The women have a special day in the year when the necessary money is collected to do this sort of work among the poor. Of course, there are in existence the various charitable societies, such as generally fostered by the Roman Catholic Church.

One of the most important enterprises fostered by the women is in the cause of temperance. This has been brought about by the influence of Miss Norville. I do not know any work in my country that has been sur-

rounded with so many difficulties and yet that has accomplished such splendid results as the work which Miss Norville carries on.

There is a great need for the work of the Young Women's Christian Association. Many girls who are working in the different shops and earning their living in different ways, need an opportunity to come together for a bit of sociability or for the purpose of learning many things so necessary for them. This work is only just beginning to realize its opportunities for usefulness.

The Protestant young women have shown much readiness to take their share of helpful activity. I am sure they will welcome any new and useful work. Uruguay is quite ready to take its full share in the redemptive work of which Latin America stands in sore need.

PROBLEMS OF LATIN-AMERICAN WOMANHOOD IN THE HOME

BY MISS FLORENCE E. SMITH

Valparaiso, Chile.

Delivered before the Congress on the Evening of
Tuesday, February 15, 1916.

The Latin-American woman is preeminently domestic. This is true in all countries and among all classes. "Mi casa" is at once the centre of her affections, the summit of her aspirations, and the measure of her generosity. Latin-American women, whether of high or lowly birth, dispense an exquisite hospitality, entirely independent of material resources. "Está en su casa" is the graceful introduction to the best and all the house affords. Family life is often patriarchal. I shall never forget a home I visited last year of a family holding high official position in an inland city, where husband and wife, married son, wife and baby, invalid daughter, three other children, two mothers-in-law, and numerous relatives and friends gathered daily about that hospitable board. Differing nationalities, religions and temperaments were all harmonized by the wonderful tact and self-abnegation of the wife and mother. In rural communities three and even four generations, where girls marry at thirteen, are often found under the common roof-tree, and stalwart sons of thirty-five and forty are referred to as "los niños," and if unruly, even at that age are reduced to obedience by the rod which Solomon recommended. No home is too poor, no board too narrow, no family too numerous to refuse shelter to the wayfarer, hospitality

to the guest, or refuge to the orphaned or abandoned. There is no fear, as yet, of suffragettes in Latin America. I have no words in which to express my appreciation of the sweetness of Latin-American womanhood—too often exploited, wronged, degraded, but ever patient, gentle, affectionate and womanly. Latin-American women court motherhood. The childless home is the exception and the childless woman is deeply pitied. Fifteen and sixteen children of one mother are not at all uncommon, but how often one hears the said corollary—"they are all dead but one"!

It is a curious condition which exists all through Latin America—a woman, adorned, adored and exalted even to deification, but little homage or chivalry toward womanhood. Mary, Immaculate Virgin, Queen of Heaven; Mary, mother of James, Joseph, Simon and Judas—perish the thought! There is a latent and subtle degradation of wifehood and motherhood in the teachings of the dominant Church, and to it perhaps more than to any other one thing is due the position of woman to-day throughout Latin America. There is little, if any, recognition of equality of the sexes as yet. From the cradle to the grave, the life of the average Latin-American woman is dominated by male influence: in childhood and girlhood by paternal authority, or failing that, under elder brother or nearest male relative; as a wife, entirely subservient to her husband; in old age, if widowed, to her sons. If she belongs to a conservative family all these influences are secondary to that of the priest. What wonder is it that these women have seldom learned to think for themselves?

There are no quicker, finer intelligences in the world than in Latin America. Educators and business men agree that beside the Latin-American, the Anglo-Saxon intelligence is slow. Students of social problems find that the keen edge of this intelligence is dulled in male adolescents by a too early acquaintance with vice. Doubtless also a too early maternity often stunts the development of the finer, more protected life of many women, but on the whole, women of the middle and

But there is an ampler spirit abroad in the world. Daughters are no longer content to learn only the catechism and embroidery; they can no longer "Just rock." The lure of freedom must be reckoned with. They are beginning to rebel against the sway of the priest, the marriage of convenience, mental and physical slavery. They are stretching out eager hands toward they know not what—new freedom, new ideals, new aspirations, new activities. How important it is that at this critical point of the whole Woman Movement in Latin America there shall be wise leadership! To fail Latin-American womanhood now would be fatal. Shall these women be left to grope blindly, left to solve these new and perplexing problems alone, left to become the victims of false philosophies, of empty fads, of deceiving "isms"? Let us consider a little more closely a few of these problems which confront our sisters in these lands of the Southern Cross.

I. THE PROBLEM OF WISE MOTHERHOOD

There are no more loving and self-effacing mothers in the whole world than in Latin America, but there are comparatively few wise mothers to be found in any class. In the homes of affluence the children are practically brought up by their nurses—the "mamitas" or little mothers, as they are familiarly called—until it is time for the foreign governess to be brought in as another member of the family. There is great love of children, but almost no wise training of the child. His characteristics good or bad, his faults, his tempers, are all considered as unchangeable concomitants of his nature. He is carressed, indulged, shouted at, and when he becomes intolerable, punished in a whirlwind of passion, but he is not trained. I have seen many mothers contemplate with great and sincere perplexity their unruly offspring as they have said with a sigh, "Porqué me habrá salido tan malo?" "I won't" from the child is usually the end of the discussion. In homes where the economic problem weighs heavily there is nevertheless no sense of proportion between income and the number of mouths to be

fed. The father may be an alcoholic and the family income reduced to the pittance which the mother can earn by washing, where the washboard is almost unknown, but she brings her eighth or tenth child into the world quite cheerfully, with no sense of incongruity. There is no sense of responsibility for the physical well-being of the little life. She will gladly give it all she has, but if that "all" be nothing, a shrug of the shoulders and "Qué se puede hacer?" is the all-sufficient answer. The infant mortality throughout Latin America is appalling, even in those sections whose climate is the most beautiful and salubrious in the world. Alcoholism and vice are responsible, no doubt, for much of this, but all Latin-American students of social conditions agree that it is more generally due to the entire lack of preparation for motherhood, and ignorance of the most rudimentary facts concerning the care and nourishment of children.

Another problem of motherhood has a direct relation to the increased emphasis on education, especially among the middle classes. There is a most encouraging desire everywhere manifested that the children shall have opportunities which their parents never knew, and it is at once beautiful and pathetic to see the sacrifices which many parents make joyfully in order that Maria, Juan and Eduardo may have at least a little schooling. But how often it happens that this very opportunity so precious to the children if rightly directed, becomes a stumbling-block in the home! Maria, Juan and Eduardo learn many things and among them the fact that they know more than mother. Mother is a hard-working, toil-stained family drudge, not by any means so attractive as teacher, who wears pretty clothes and does her hair in the latest fashion. Wherefore Maria scorns to wash dishes, and assumes an air of infinite superiority in the home, which the mother knows not how to cope with except by the patient plaint, "Maria me ha salido muy floja." My heart goes out to these women in infinite longing as I see them struggling with these problems of the home with which they are so ill-prepared to cope.

2. THE PROBLEM OF HOME-KEEPING

The average Latin-American woman is not lazy but she loathes work. She loathes it because she has been taught for generations that work is degrading, that it belongs to underlings and dependents, and is unworthy of a lady. Therefore the rank and file of Latin-American women are not efficient home keepers, although there are many and notable exceptions to this rule. The wise expenditure of time, the relation of income to expenditure, the balanced ration, the hygiene and sanitation of the home—all these phases of domestic science which have worked such revolutions in Anglo-Saxon homes during the last decade and which give zest to life and have elevated home-keeping to a science and a profession of dignity—are only beginning to be considered. What empty minds will be occupied, what cheerless homes will be transformed, yea what degraded lives will be redeemed when once the dignity and beauty of home-making and home-keeping shall once occupy the attention of that keen intelligence which is only waiting to be introduced to it!

3. THE PROBLEM OF CIVIC BETTERMENT

The Latin-American woman is beginning in some spheres to realize that she can "do things," but this realization is as yet by no means general. In some of our large cities there are groups of upper-class women who are beginning to do philanthropic work on quite a large scale. "La Gota de Leche," for the poor and sickly babies, the "Cunas" or day-nurseries, children's hospitals and Red Cross work are beginning to have considerable vogue. It is a step in the right direction, but it is capable of infinite development. With the right leadership and direction there is no reason why the women of large means and social prestige in Latin America should not set in motion large movements such as have transformed the cities and ameliorated the conditions of labor in North America.

It is easy to point out the problems. The question is, "How may we help our Latin-American friends to solve

them?" In so far as help is proffered graciously and tactfully, I am sure that it will be welcomed. Last year I had the privilege of traveling throughout the length of Chile, experiencing the always generous hospitality of many and varied homes, and the eagerness with which the women, the wives and mothers and girls courted suggestions, sought help and drank in everything resembling instruction, revealed how wide and deep is the need in their hearts and lives. I wish that I might go back thirty years and prepare myself more adequately to serve them. There is a great work in Latin America which only women can do. But more than anything which we can do is the thing which we must *be*.

The entire inadequacy of the present force of women on the field in Latin America is patent to even the most superficial observer. Like Paul, we can be all things to all men, but not even Paul could be all things to all men *at the same time*. It is useless to expect one woman to devote herself to women of high social circles and at the same time to carry the burden of the slums. It is unjust to expect that women of large educational responsibilities can also do extensive evangelistic work. The temptation is great to so submerge one's self in the maelstrom of demands and opportunities that the best work in any department becomes well-nigh impossible. There is an immense opportunity throughout all Latin America for women of large calibre, of thorough preparation, good breeding and social graces, who are, first of all and last of all and all the time, willing to lay their whole personality close to the heart of Latin-American womanhood, with deep sympathy and true affection helping them to solve the problems and to meet the changing conditions which confront them.

The problem of the Latin-American home is largely an educational problem. To meet it I should like to suggest the establishment:

(1) Of more schools for girls of the exclusive class, adequately equipped, with a teaching force of high grade and in sufficient numbers to permit an extensive social work. Such schools should be definitely if not aggres-

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sively Christian, with no temptation, through financial stress, to put considerations of income before results in character. By social work in this connection is meant the cultivation of social relations with the homes which these girls represent. Just here is where so much of our educational effort breaks down. Little attempt is made to knit up the home and the school.

(2) Of a Young Women's Christian Association in two or three of the largest cities in each country, with secretaries for English and Spanish work, hostels, cafeterias, educational and cultural classes, and all the admirable organization which is so well-calculated to enlist the adherence and arouse the enthusiasm of girls of all nationalities and carrying social position.

(3) Of popular lectures in connection with schools or churches on themes related to the home, sanitation, health, education, etc. So far as possible Latin-American physicians, educators and public men should be enlisted. Small beginnings along this line have been made in Chile with very satisfactory results.

(4) Of a corps of Latin-American deaconesses, or church visitors, trained in an interdenominational Bible School in each country, and prepared to go into the homes represented by our churches, chapels and day-schools, not only with the gospel message, but also with practical suggestions, as opportunity offers, concerning home problems.

Surely these are very real needs throughout all Latin America. They are neither visionary nor incapable of realization. Let us as women representing large interests, lay large plans; as facing great issues, make great demands. If we are united in a common purpose, inspired by a common zeal, and thrilled by a common hope, surely we may hear the Master saying to us, as to that woman of old, "Oh, woman, great is thy faith; be it unto thee even as thou wilt."

THE WOMEN OF BRAZIL

BY THE RIGHT REVEREND LUCIEN LEE KINSOLVING, D.D.
Missionary Bishop of Southern Brazil, Rio Grande, Brazil.

Delivered before the Congress on the Evening of Tuesday,
February 15, 1916.

The position of woman in Brazil is remarkable. It is unique. It almost defies analysis. I do not know how to represent it in any stronger and better way than has Mrs. Howland in her paper just read. Woman in Brazil does not assert herself and she has not known any great emancipation. She is not athletic. She is not particularly advanced in educational development and acquirement. She knows nothing of commercialism. If in Brazil you see a woman in a shop you may know almost surely that she has come from the Old World and is not native to Brazil, and while, as I say, she has not as much emancipation as woman has in North America, either educationally or socially, at the same time there is that subtle woman's influence, the influence of the Brazilian mother. "My mother," is a charmed word everywhere throughout the Brazilian Republic and it appeals, I believe, to the highest and best and noblest in men. I have seen many men of the world, men of intellectual acquirement, men with three or four degrees, men with literary ability, whose wives could scarcely do more than read or write. They had no literary fervor or acquirement. In some cases, they are poorly educated in writing, and in reading very little more. Of course they have the elements of arithmetic and grammar. And yet these women exercise an influence that I cannot portray. It

defies analysis. It is one of the most difficult things to express adequately because we are accustomed to putting woman on a pedestal and there she stands and oftentimes we find her taking her place beside her husband, sharing her husband's thoughts, his deepest thoughts in his business, in his intellectual investigations and in the deeper things of life. Everywhere we find woman taking her place by the side of her husband. Often she is his best counselor. But in Brazil there is that subtle influence of another kind, an influence that makes itself felt, that makes itself felt for good. I believe, if you touch the women of Brazil, if you get the hearts of the women touched with the glorious gospel, if you get them to rise and stand free with that liberty wherewith Christ has made them free, you will have taken a long step towards the evangelization of that colossal republic to the south.

They are not priest ridden. There may be a few in every city who are too much under the thumb of the priest, but the women that I have in mind are for the most part free-born women. The woman that I have in mind loves her freedom, she loves her home, she loves her family, she loves her flag, and she loves the truth as it is in Jesus when it is brought to her. I could tell you many a story of the faithful women in my own humble work down there, how the Bible comes and fills a place in their lives that has hitherto been empty. I remember a poor widow who for a year, without my knowledge, came to my little chapel and Sunday after Sunday brought flowers and placed them there in the chancel, and I never knew whence they came. But she did it because she had learned to love God's house, and she wanted to do something to adorn it. The women down there in South Brazil have taken the deepest interest in religious work. They are especially interested in our liturgical church services, and enjoy taking part in them. I recall the case of an old woman who began to learn her A, B, C's when she was nearly sixty, because she wanted to sing the hymns and to read for herself God's word. She wanted to enjoy that great democracy which comes out of the Bible, which is not meant for the priest-

hood alone but for all. If you take high inspirations to the women of Latin America, believe me, your sisters in Latin America will respond. Send out your best, your most cultured, your most faithful, your most consecrated daughters to Latin America and you will find that the culture of Latin-American women and their grace and their refinement will meet yours. There is no gift too high for this splendid service on behalf of the emancipation, the uplift and the spiritual culture of the splendid women of Latin America.

THE PRINCIPLES AND SPIRIT OF JESUS
ESSENTIAL TO MEET THE SOCIAL
NEEDS OF OUR TIMES

BY THE HONORABLE EMILIO DEL TORO
Associate Justice of the Supreme Court of Porto Rico,
San Juan, Porto Rico.

Delivered before the Congress on the Evening of Wednesday,
February 16, 1916.

Before beginning to read my discourse, I desire to say a few words of introduction. I come from a Catholic family, but for many years I have not been and am not now an active member of any church. With the passing of the years my faith in the beneficent influence of Christian principles grows, as also my love and respect for all churches that fulfil the high mission entrusted to them.

In my judgment every Christian church that is established, whether Catholic or Protestant, and all social work that is carried on under its auspices, are forces destined to work for the improvement of mankind. Furthermore, I firmly believe that to spread the Reformation intelligently and vigorously in the Latin-American world is to awaken struggles of conscience in which there will be forged and tempered those great characters so necessary for the uplifting and salvation of these republics, and there will be carried to them the quickening breath of the liberties thus conquered by the peoples of the North.

And now, with your permission, I shall proceed with the reading of my discourse.

In addressing you on this solemn and highly important occasion, I pray that God will illumine my mind, inspire my words and grant that the attitude which I have taken may result only in good to my fellowmen. "With malice toward none, with charity for all," I have come to this Congress with the firm conviction that there must issue from it great good to my race, a new light which shall be the inspiration of an exalted civilization in all departments of life.

It was natural and fitting, in these days when the statesmen of North and South America are, by all the means at their command, endeavoring to strengthen more and more the bonds between their respective countries, that the men who dedicate their lives to the practise and propagation of the Gospel should show forth the greatness of their souls by taking an active part in this movement, thus assuring its success, for that which is accomplished will endure only as it is inspired and based primarily upon Christian principles.

I have been asked to state this evening what are the principles and the spirit of Christianity essential to meet the needs of Latin America in our time, and I reply: The divine teachings of the Sermon on the Mount, conveyed in the same spirit of love and truth in which they fell from the lips of the Master.

As I think upon the future of America, I see it always as an immense democracy. And when I consider the means necessary for arriving at this high goal, Christianity furnished me with them all.

Ahrens said with profound truthfulness: "The mission of regenerating man and society was reserved for Christianity. Embracing man in the depths and completeness of his being, and relating him in this way to God, the Source and Sustainer of all life, Christianity sanctified human personality and spread abroad the religious and moral ideas which were to give to liberty its surest foundation and its widest sweep. Christianity is the creative and transforming principle of all modern liberty. Therefore, Christian peoples are the ones which reached, through liberty, the highest degree of culture;

messengers of an eternal principle of truth, they cannot perish as the nations of antiquity have perished; they possess through liberty the power of ceaselessly rejuvenating themselves and of founding social institutions ever more adequate to the rights and duties of all the members of the human family. Christianity has not declared explicitly all the forms of liberty which history has produced, but it has laid their foundations, teaching man his true dignity and recognizing in him a divine principle, destined to triumph, by means of reason and with the help of liberty, over all error and all evil." (See: Ahrens' Philosophy of Law, Spanish version by Flamant, Second Edition, page 236.)

The success of the United States of America has been due in large measure, in my opinion, to the deeply religious training of the Puritans. "When they landed on these shores, their moral revolution," as a Porta Rican thinker, Roman Baldorioty Castro, has said, "had been finished, and on being transplanted to the wide field of a new world it was to bear all its fruits: full personal guarantees; deep roots for individual religious feeling and ample field for all its forms, that is, for all forms of worship; absolute respect of property and in consequence elective governments; taxes foreseen and discussed and expenditures known and efficient for the welfare of the governed; the right of assembly, of thought, of speech and of the press, and absolute liberty of labor in all its forms"; privileges which leave deep in the soul of the peoples which exercise them "an ardent desire and an active hope of unlimited improvement." (See: América, by Román Baldorioty Castro, in Antología Puertorriqueña by Manuel Fernandez Juncos, page 11.)

The Constitution of the United States, that supreme work of the human mind, could not have been conceived nor have lived had not the spirit which created it and that which through so many years has been applying and extending it been inspired by the rules of life which Christianity prescribes. Never would there have appeared in the supreme crisis of the Nation's history the

figure of Lincoln in all his greatness, had not the Bible enlightened and fortified his pure soul.

Latin America is coming out into the life of civilization with a different lot. The seeds of Christianity sown since the times of the Colonizers have produced their fruits, and wherever there has been the most liberty, there its mission has become the noblest in practice. On the boundaries between Chile and Argentine, two of those American nations of Spanish origin which have attained the highest civilization, the Christ of the Andes, with his open arms, a symbol of peace and love, shows to the world how Christians settle their disputes. But the religious life of the Spanish-American countries has been characterized by the almost absolute predominance of the Catholic Church; and in my judgment the beneficent influence which Catholicism has exercised in the development of its civilization would have been greater had it been obliged to contend face to face from the earliest times with a vigorous Protestant movement.

Until a few years ago, the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuries of abundant opportunities? A people for the most part indifferent or unbelieving.

There took place a change of regime. The church was separated from the state. A struggle began. Under the protection of the free institutions of North America established in the island, Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. Faint-hearted Catholic priests accustomed to the enjoyment of special privileges desecrated the ruin of their church. But it was not so. The spirit of the North entered into her and men accustomed to a life of freedom gave her a new impetus. And to-day, separated from the state, sustained by herself, she is realizing a nobler and more Christian mission than in the times when her power was absolute.

Those who love the progress of the nations, those who

study history dispassionately, those who have faith in the improvement of mankind, cannot but see with deep sympathy that the Reformation is spreading, that free investigation opens broader horizons to the human spirit, that Christianity preached and interpreted by all disseminates its beneficent influence and raises the level of society.

Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied. There is something which lives in us which is part of our very being and it is the heritage received from our ancestors. And wherever the Reformation goes, wherever the Protestant minister accomplishes his mission, there it will go, there that heritage of so many generations of the peoples of the north who strove for the freedom of man will act and react. In his relations with the community, in his judgments on public affairs, in the direction of his own institutions, in his administration of charity, in his schools and hospitals, in his ideas of the uplift of the masses and of the dignity of labor, in his spirit of tolerance, the minister, if he is a legitimate representative of Christian civilization, will be an inspiration to the people.

This being true, I have great faith that this movement now to receive a new impulse in Latin America, will carry with it the great blessing of the free institutions of North America and of Great Britain. In my opinion, the cause of popular education and of the dignity of labor will find in it its strongest support.

In my judgment that which has most hindered the formation of true democracies in Spanish-America has been the lack on the part of its leaders of a sincere desire and of a high and sustained effort toward the elevation of

the common people. Of course, there are exceptions. Sarmiento in Argentine is one of them. But it cannot be denied that what I have stated is the rule. They feared the overturning of the existing social order, the loss of special privileges acquired through generations and the loss of their unlimited power. This was an unchristian fear. How little is the man who doubts the possibility of improvement in his brother! Certainly with the general popular enlightenment the existing social order would be changed and many would lose their special privileges and the exercise of power would be subject to certain limitations. But, on the other hand, how much civilization, how much Christianity would gain thereby! The humble people would gain because they would be lifted up. Those who to-day are called powerful would gain, for if there is any light in their minds and any strength in their characters they would go on accomplishing great works, they would still be leaders, without bitter and deep social injustice weighing down their consciences. Our own good is not contrary to the good of our fellow men. In laboring for the uplift of others we really work for our own. That is a poor conception of life which allows the existence of so much crime and social injustice.

But let us return to the real theme of my discourse. I have listened during these days to the voice of America expressed in three languages. Its vast territory, its many races, its complicated problems, have passed through my imagination and my conscience many times, and always at the close of my meditations there shone with brighter light the words of Jesus' Sermon on the Mount: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies and pray for them that persecute you, that ye may be sons of your father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? Do not

even the Gentiles the same? Ye therefore shall be perfect, as your heavenly father is perfect."

If the seed contained in these words sinks into our hearts what more do we need?

Nevertheless, experience demonstrates the imperfection of human nature. If in this very Congress composed of eminent men there arise different opinions, will there not also arise different tendencies and interpretations in those poor souls who have not had the benefit of your education and your struggles?

It is not enough in every case to enlighten the mind; it is necessary constantly to blow the fire. It is not enough to preach Christianity. Christianity must be lived. It is not enough to say to the poor descendant of the Incas of Peru, "Love and respect all men as your brothers," and then to treat him as a slave. If we put in his hand the Bible, we must put with it our love and our sympathy. If we invite him to live the Christian life, we must show him by our example what that life is.

The campaign in Latin America, then, requires in addition to missionaries and churches, schools where the child may be taught in a Christian atmosphere, hospitals and other institutions of charity where one in his time of misfortune may be loved and helped in a Christian way by his brother; universities wherein those who have been privileged to scale the heights of science, art and letters may preserve the humility of Christians and go forth, disposed to use their privileges for the good of their brothers; and if it is not possible to create those universities now, then in close proximity to the great centers of learning already existing, to sustain institutions where the students can live a Christian life, whose happiness once that it has been enjoyed can never be forgotten; also first-class seminaries where those pure and brave souls whose spirit of love and of sacrifice leads them to consecrate their lives entirely to Christ, can perfect themselves and acquire the necessary knowledge to make their mission fruitful; and finally, a rich literature in Spanish and Portuguese, beginning with the simple story that impresses the child's open mind and passing through all the

stages of its experience until it arrives at that profound study which moves the most cultured spirits. Christianity ought to fill the whole life, and in its light all social problems should be studied and solved.

The labor is complex. The different delegations sent from the Latin-American republics to this Congress show that it commenced some time ago, and that it goes forward in some nations as in Brazil with notable success, but to carry it out in its widest sweep requires enormous effort, inexhaustible material resources, a far-sightedness almost superhuman on the part of the leaders, and a devotion and complete consecration to their duty on the part of the laborers,—and before all and above all it requires that the spirit of love, which in my judgment is the essence of Christianity, should inspire both the laborers and the leaders. Only love, without which charity, faith and religion are as bodies unsouled, will be able to impress Latin America. And when it is so impressed by love, when it is profoundly convinced of the spirit of sympathy of the missionaries, then and only then will be the propitious moment to sow and cultivate in it all the Christian virtues. May God illumine your hearts and minds.

THE PRINCIPLES AND SPIRIT OF JESUS
ESSENTIAL TO MEET THE SOCIAL
NEEDS OF OUR TIME

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“The social needs of our time”—that is an opportune and arresting phrase, attracting emphasis to the word “our.” For there never was a time when the complex fabric of human delinquency, disorder and distress, which we call the social problem, hung with such apprehended weight on the heart of Christendom as it hangs to-day. If five years ago a North American scholar in his prophetic document, “Christianity and the Social Crisis,” was justified in exposing it as “the overshadowing problem of our generation,” with how much greater magnitude and menace does it seem to lower upon us now! The struggle into which the nations of Europe are plunged has pushed to the surface for rehearing and readjustment the whole question of how men and nations should live together, of how they should share the goods of life, of what are their fundamental rights and duties.

What has happened in Europe to cause a lull in the epic of social redemption, and to well-nigh silence the rhapsodists of our boasted civilization? Simply this: the problems of home and community, of town and country, of commerce and industry, of capital and labor, of politics and diplomacy, of morals and religion, about which for the past twenty-five years European econo-

mists, sociologists and reformers have been lifting their warning voices, have leaped into startling combination and synthesis in the most gigantic and destructive war the world has known. Not philosophy with its insight and reason, nor science with its discoveries and inventions, nor art with its beauty, nor law with its restraints, nor diplomacy with its treaties, nor literature with its inspirations, nor estheticism with its refinements, nor even the Church with its institutions and activities—not all of these together availed to prevent the humiliating collapse which Señor Andreve, the Panamanian minister of public instruction, referred to in his address the other evening at the Instituto Nacional, as “a capital sin and

Few Christians would follow the eminent Spanish publicist, Baldomero Argente, in the declaration that the war is “the downfall of a civilization founded wholly on injustice and benumbed with lies”; but there is one un-gainsayable fact which is stinging the Christian consciousness to the quick, namely, that European civilization, with all the Christian elements it embraces, and taking into grateful account the moral heroism and spiritual fervor which are shining through the conflict, has broken at the vital point. It exhibits the supreme social failure in that it was not strong enough to hold the nations in the bonds of brotherhood, but let millions of strong twentieth-century men—the flower of their fatherlands—slip back into the jungle to kill and to destroy.

The war has been mentioned not for special discussion but simply to indicate how far in advance of the world's present status is the Christian goal, to illustrate the truth so vividly set forth by the brilliant Uruguayan *littérateur*, Dr. Alberto Nin Frias, in the statement that “there are still clouds of darkness in the loftiest centers of civilization.” The explanation of the war as well as a new challenge to the church is the fact that Christianity has never been adequately applied to national and international affairs, that vast zones and strata of our organized life have not yet been brought under the influence and control of the principles and spirit of Jesus, that the

very texture and tendency of the modern social order, of even the most advanced nations, is shot through with danger, discord and wrong.

At this Congress we are gathered as Christian representatives of the Americas, not to celebrate our triumphs, but to face our tasks. That America, North, Central and South, insular and continental, having close historical affinities with Europe, teems with social problems which, though they may differ in form from those of Europe, are quite as alarming, is the common confession of all students of our respective countries. But it can be said that evangelical Christianity, conceiving these problems as needs to be met, confronts them with the assurance that in the gospel of Jesus it possesses the all-sufficient dynamic for their solution.

Among the great modern discoveries, that of the social significance and power of the gospel must not be forgotten. When the early Latin mariners stood on the rocks of Gibraltar and looked out over the Atlantic stretching away into the dim vista, they cried "Ne plus ultra,"—"no farther." That watchword fixed the western limit of maritime enterprise for a thousand years. But in the fifteenth century Christopher Columbus, spurning the ancient dictum, though it was confirmed by the science of his day, swept out in his caravels of faith and ventured over the untried expanse, to be himself rewarded and to bless all future generations by the discovery of the new world. When on that memorable September morning twenty-one years after Columbus sighted San Salvador, Vasco Nuñez de Balboa, silent with his men on a peak in Darien, not far from where we are now assembled, caught his first glimpse of the gleaming Pacific, it was seen that there was a further "beyond" to be charted and possessed. So in the social conception of Christianity and the application of its principles and spirit to social needs the modern Church is moving out from the traditional limits of individualism and sectarianism, into what has been called "the unexplored remainder of the gospel," the corporate commu-

nication of Christian truth and power to all phases of man's associated life.

Jesus was neither a scientific sociologist nor a framer of systematic social programs. He was not a political reformer. He was preëminently a religious teacher, a revealer of spiritual truth, a redeemer of men from ignorance and sin. In form and manner his teaching was given under conditions remote from our own. Some of the most flagrant ills of his day, as, for example, slavery, are not mentioned in the gospels. Yet this and seven others of the eleven social evils which Gibbon mentions as destroying the Roman Empire, have been banished from occidental civilization by Jesus' influence. Jesus made no attempt to anticipate by formal regulations the social situations which subsequently would arise. We shall look in vain in his teaching for explicit reference to many of the crucial questions for our own time. But we find something of more value than the mention of the questions—and that is illumination of the way in which they are to be met. The perennial wonder and power of the gospel is the solving and saving applicability of Jesus' principles and spirit to all the phases of social maladjustment which history has revealed or which can be conceived.

What are some of the fundamental principles of Jesus' teaching in their bearing on the social needs of our time? Both statement and application must necessarily be brief.

1. First of all may be mentioned the *principle of individual worth*. That principle is rooted in his supreme conception of himself as the son of God, which he made universally valid by declaring himself the son of man. Jesus was the discoverer of that man who, in the empires of antiquity, was largely lost of view, namely, the individual. In Jesus' thought it was infinitely significant to be a human being. Through all rank and title and circumstance, in Pharisee and publican, in aristocrat and beggar, in rabbi and Magdalene, in employer and laborer, in man, woman and child, in Jew and gentile, he saw and cherished a fundamental value. Many of his noblest

utterances were given to individuals. His whole ministry was based on his recognition of the preciousness of personality. He began to build a new society in the earth by calling from the Galilean shore four humble fishermen by name—Andrew, Simon, James and John, honoring the individuality each had acquired in his experience as fisherman, by declaring to all that he would turn that experience to higher account by making them fishers of men. Jesus treated people as persons. In all with whom he came into contact he sought to awaken realization of the inherent value and the possibilities of personality. No soul was ever more alive than his to the beauty and grandeur of the cosmos, yet he said that one man's life was worth more than the whole world. His was the Gospel of the Good Shepherd who left the ninety and nine safe in the fold, to go out in quest of the *one*.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night which the Lord passed through,
Ere he found his sheep that was lost."

And there at the zenith of his thought about man was the creational and potential sonship of man toward God—that even democracy may degenerate into a soulless tyranny for God and made each the object of redemptive love.

This principle of individual worth needs fresh emphasis in North America. There is manifest danger that in enthusiasm for democracy as a system the sense of the value of the unit may melt away. History has shown that even democracy may degenerate into a soulless tyranny submerging the individual and even grinding him up in its mechanism. The vast development of manufactures in the United States with its attendant greed for wealth has bred an alarming callousness toward human life. Thousands are annually killed in preventable "accidents" on railroads, in factories and in mines. Multitudes of boys and girls are drawn into the smut and dust and grind of commercialism, with a good chance to be worn away, but with little chance to make them-

selves. Industrial competition, when individual values are ignored, is apt to regard the persons of its workmen as mere raw material for the production of commodities and dollars. Much of our Northern industry merits the yearning rebuke of John Ruskin, uttered in his day for British industry, and through which breathes Christ's enthusiasm for man: "The cry that rises from our manufacturing cities, louder than their furnace blast, is that we manufacture everything there except men. We blanch cotton and strengthen steel, and refine sugar and shape pottery, but to brighten, to strengthen, to refine, or to form a single living spirit never enters into our estimation of advantage."

One may rejoice in the growing number of plants and firms seeking to conduct business on Christian principles. It may be noted with satisfaction that many of North America's most earnest and distinguished Christian leaders are business men: yet the kingdom of American commerce remains largely to be won for Christ. The United States has still her "trusts." Many of these have been purged of their grosser iniquities; but on the whole they have not reached the point when they can be trusted with the true interests and values of man.

Jesus' principle of individual worth goes to the root of a large list of modern-day problems. Its application would abolish war; for how could men kill one another if they truly valued each other's personality? It would cleanse away "the social evil," for how could men defile the sanctuary of their own being or violate the virtue of others, if they regarded human life with the eyes of Jesus? If the Latin-American countries are to experience any vital social improvement, it is with this principle they must begin. National regeneration and advance is a worthy and attainable end, only because of the possibilities of the national unit. What will touch and uplift the neglected classes—the peons, cholos and inquilinos of Mexico and the Andean republics, the millions of Indians and mestizos from La Plata to the Rio Grande; the vast unprivileged masses of the illiterate, the unfortunate, the morally submerged? Nothing but

the Christian approach which, beneath the mass, seeks to find and develop the elemental and eternal value of every man, woman and child.

2. A second principle in Jesus' teaching immediately complementary to the first, is the *principle of cooperative solidarity*. Though the worth of the individual is infinite—priceless beyond all worlds—it is, as conceived by Jesus, neither a separate nor a solitary value. It has its meaning and is to be realized not in isolation, but in social relations. In this way Jesus realized his own personality. Only perversion of facts and negation of the Gospels can make an ascetic of Jesus. He was no monk retiring from the world. He dwelt and wrought not in the desert, but in the ways of men. If he had lived his life alone on some mount of contemplation, in the enjoyment of his sublime and superior consciousness; if he had never offered himself in sacrificial service to the world's needs, he never could have had either the experience, or the character, or the authority which constitute his claim to be the world's Redeemer. Only in social relations could he manifest the highest that he was.

Jesus' view of the individual must not be confused with the modern biological or industrial individualism whose maxims are "self preservation at all costs," "the survival of the fittest," "every man for himself." Such individualism scarcely rises above animal egoism. Uncontrolled and unsupplemented, it is the root of oppression, injustice, merciless competition, the crushing of the weak by the strong. In Jesus' thought the law of self-preservation is complemented by the law of self-dedication to the welfare of other selves, through which, and without seeking it, one achieves a higher and a nobler self. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it"—the words fall as a shimmering yet unbroken lance on all our modern egotisms and materialisms. It is in the socialized personality, then, that the individual finds at once the impulse and opportunity to serve his fellow man, and in that very service, and only therein, to exercise and bring to realization the inherent powers of his own life.

While Jesus, on the one hand, conceives society to be the developing complement of personality, his teaching is free, on the other hand, from any support to those forms of socialism which would reduce all personalities to a level, making the state or group everything and the individual nothing. That is unsocial because it subordinates man to mere aggregation or to a composite abstraction. Jesus' conception is neither the organic theory of Plato and Aristotle, which regards the state as a sort of magnified human being such as built Athens but slew Socrates; nor the social contract theory with its insistence on natural rights and utilitarian agreements based on mutually selfish advantage, but a cooperative solidarity of free and interacting individualities, each seeking by some service to contribute to the good of the whole.

This correlation of the principles of individual worth and cooperative solidarity affords the basis of perfect balance between the ideals of egoism and altruism, which as frequently set forth offer an irreconcilable antithesis. There are those who tell us that the *summum bonum* is the culture of the self as an end. There are others who exhort us to forget the self completely in devotion to others. In Jesus' thought each of these extremes is freed from its overemphasis, and both are adjusted and combined in a rational and feasible relationship. "Thou shalt love thy neighbor as thyself"—that is the social law of the Christian brotherhood, the regulative ideal of that spiritual order which Jesus called the kingdom of God.

History has abundantly shown the political result of the failure to adjust the two principles here presented. In the Latin-American republics, for instance, we have a long story of insurgent commonwealths rising in protest against the oppressive individualism of the colonial period; to be followed by equally oppressive oligarchies and dictatorships rising to exploit democracy. In many of the southern republics there has survived an aristocracy which despises labor and enslaves the workman. The great fundamental principle of true democ-

racy according to which no individual or class seeks self-aggrandizement to the detriment of others, and in which all cooperate to "the end of organized welfare," still waits for realization.

The cooperative solidarity of Jesus would break down all estrangement and antagonism between the classes, would secure all rightful privileges for those who are deprived of them, would dignify all labor and engender respect for each man's contribution to the common weal.

3. A third principle in the teaching of Jesus is the *affirmation of the spiritual*. His view of the individual and of society is illumined by his central purpose, namely the exposition, culture and communication of a quality of life—a supplementing and regenerating dynamic whose source lies beyond the sphere of time and sense. Jesus was not content with mere external adjustment. He aimed at inner renewal. The supreme word in his vocabulary was life. He was, as Phillips Brooks said, "not primarily the Deed-Doer or the Word-Sayer; he was the Life-Giver." The life which he offered was a power over the world, a power in the world, and a power of world-denial in so far as the world-order is opposed to man's higher welfare. "Man shall not," he declared, "live by bread alone, but by every word that proceedeth out of the mouth of God." He constantly emphasized the truth that to realize his true self man must seek relations with that spiritual order from which the mind and heart may be enlightened, enriched and energized by the realized presence of the Divine. No truth needs stronger emphasis to-day in the face of the lure of wealth, the incrustations of ease, the pull of material interests, the wear and tear of multitudinous activities—the many forces which threaten to creep over and close the wells of spiritual life. One of the keenest religious leaders of England, when recently asked his impression of the United States, replied that he feared the commercial prosperity of that country was "blotting out the sense of God."

Jesus affirmed the spiritual conception of life because it alone is the true basis of character. If certain social-

istic utopias were launched to-morrow we should at once be confronted with the character of the average citizen. Before we can have "better times" we must have better men. The supreme problem in every nation is the problem of character. F. García Calderón, the Peruvian diplomat and historian, has frankly stated that in the neo-Latin democracies, "the character of the average citizen is weak, inferior to his imagination and intelligence." He laments that the leaders, for the most part "men dominated by the solicitations of the outer world and the tumults of politics, have no inner life."¹ Latin America as well as North America needs Christ's lesson that character and culture to be dependable and enduring must rest on spiritual foundations. Paulsen defined culture as "the perfect development of the spiritual life." Herbert Spencer declared "there is no political alchemy by which you can get golden conduct out of leaden instincts." Inner improvement is the indispensable accompaniment of any external moral and social advance. It is by spiritual means alone that social transformation can be brought.

Our imagination has been stirred by statistical estimates of the immense populations which during the present century may be domiciled in South America. It has been calculated that Brazil alone is capable of maintaining as many people as now inhabit the entire globe. But a vastly more important question than the number which may be added to the 40,000,000 now living between Patagonia and Panama is this: What is to be the character of the average South American citizen? On that the future of the continent depends. Can South America reject the spiritual ideal which shines in the character of Jesus?

4. A fourth principle in the teaching of Jesus is the principle of *optimism, or faith in men*. Who ever saw so deeply into the human heart as did Jesus? Who ever suffered more from human perversity? Yet none ever cherished such high hopes for mankind; none ever so

¹F. García Calderón: "Latin America: Its Rise and Progress," 288.

depended on human possibilities, or committed to human instrumentality such magnificent enterprises as did Jesus. He believed in the people. Amid all the debasement and depravities of society he saw capacities for good. Though misunderstood and opposed by his own generation, he never doubted that his kingdom would be established. The correlative of his faith in God was his faith in man.

The founders and prophets of the Latin-American republics were characterized by great expectations. Their politic idealism was derived from the New Testament, or from Lamartine who spoke of democracy as "the direct reign of God, the application of Christian ideas to the world of politics." Montalvo of Ecuador declared that democracy would be the law of the nations, "if some day the spirit of the gospel were to prevail." His prophetic enthusiasm inspired of faith in the perfectibility of men was expressed in exalted conceptions of the destiny of the future inhabitants of South America, "who," he said, "will be our descendants when the traveler shall sadly seat himself to meditate upon the ruins of the Louvre, the Vatican or St. Paul's." Simón Bolívar, liberator of five republics, dreamed of a state with a tribunal of moral authority to banish vice and reward virtue. To the early reformers and emancipators everything seemed possible when once the power of the Spanish dominion was broken. Their minds were luminous with visions of ideal commonwealths based on justice, righteousness and peace. This sublimated idealism found its most ardent and vibrant expression in the poets who, in the decades following emancipation from 1810 onwards, rose to sing the hopes of the new-born nations. Their verses throb and glow with soaring optimism, with exalted evaluation of life, with doubtless confidence in the potencies of society waiting to be revealed. Joaquín Castellanos hymned "the new garden of the Hesperides,"

¹ Parnaso Argentino, 89.

"!Es nuestra hermosa América un oasis
A donde en pos de las jornadas rudas
Por áridos desiertos,
La peregrina humanidad acampa."

"the new Eden"—"our fair America, the oasis where after rough journeys over arid wastes pilgrim humanity may pitch its tent." Olegario Andrada, the laureate of the Argentine, in his noble epic, "Atlántida," which has been called the poem of the Latin hope, celebrated Latin America as "the golden promise of humanity's future," calling the world to behold "the fairest of visions" and to hear "in the colossal hymn of the deserts, the eternal communion of nations."² He salutes Colombia, "the opulent bearing in its bosom the inexhaustible youth of the world." Venezuela is hailed as a "vast hearth of life and animation, cradle of the great Bolivar and everything great beside." Bolivia is the land of restless genius and constant valor, "dreaming of wide horizons." Peru is the seat of "a virile people astir with the seed of redemption." Chile is "more valorous in industry than in war." Brazil receiving the surging kiss of the Atlantic "will realize increasing greatness with enlarging freedom." Uruguay "yields her bosom to the caress of progress," and the Argentine "forever in quest of sublime ideals, a young nation lulled in its very cradle by immortal songs, calls to the feast of its wealth all who worship at freedom's sacred shrine."³

But it cannot be said that this note of buoyant confidences and hope is the dominant strain of Latin-American literature to-day—of either its poetry or the deliberate prose of its social and political aspirations. Indeed the high expectations accompanying the rise of the democracies suffered eclipse in the minds of many of the emancipators, before they passed from the scene of action. For example Bolivar looking backward upon his

² Ibid. 23.

"Atlántida encantada . . .
 . . . promesa de oro
 Del porvenir humano . . .
 ¡La más bella vision de las visiones
 Al hymno colosal de los desiertos
 La eterna comunión de las naciones!"

³ "Atlántida."

great work of political deliverance, and outward on the social conditions which followed it, wrote: "Those who have served the cause of the revolution have ploughed the sand." Reflecting on the moral poverty of his people, he said, "if it were possible that a portion of the world should return to its primitive chaos, such would be the last phase of America."⁴ Shortly before his death in 1830 he had reached the state of pessimism indicated in his memorable words: "There is no faith in America, neither among men nor among nations. Treaties are scraps of paper (papeles), constitutions are mere books, elections are combats, liberty is anarchy and life is a torment."

It is a conservative statement of fact to say that the pages of the most brilliant of contemporary Latin American authors, with few exceptions, bear in a conspicuous degree the blight of pessimism. There is the frankest avowal of the loss of social hope, of depreciation of the value of human life, of the worthlessness of all struggle or effort for improvement. And the concomitant of such avowal is usually a loss of belief in God and the soul.

Let us take, for example, Manuel González Prada, Peru's most eminent critic and *littérateur*, and present director of the National Library at Lima. No foreigner has ever ventured such searching analysis and such scathing exposure of conditions in Peru as that which Señor Prada has presented in a recently published work.⁵ With an invective beside which the Old Testament prophets were mild he declaims against "la mentira social," "the social lie." Everywhere he sees weakness, falseness, corruption. The government is "imbecility in action." "Littleness abounds in everything, littleness in characters, littleness in hearts." "What publicist," he cries, "will break the muzzle of gold?" "What poet will thunder with anger engendered by wrong?" "Peru is a sick organism; wherever the finger is applied to her she exudes pus." But González Prada has no remedy for the

⁴ Quoted by F. García Calderón: "Latin America," 74.

⁵ Manuel G. Prada; Páginas Libres, Madrid, 1916. Introd., pp. vii-lxxix, 166-182.

disease; he has no faith in the state or in man. Seriously he raises the question as to whether man is worth little or nothing. He exults in debasement, "Why deny human perversity? There are men who kill by their very shadow, like the manchineel of Cuba or the upas-tree of Java." He laughs at friendship; "our friends are accursed plots where we sow wheat and reap weeds." What motive can there be for social effort when life itself is regarded as a bane? Here is the fundamental proposition which underlies the writer's despair: "Why desire to live? If life were a blessing the surety we have of losing it would of itself suffice to turn it into an evil." "We should all believe it (life) a dream if sorrow did not prove to us the reality of things." "Existence and sorrow are synonymous. The most worthy work of a God would be to reduce the universe to nothing." González Padra, brilliant essayist, master of a faultless Castilian style, the acknowledged leader of a whole coterie of young disciples, stands towards the close of his career with a wail of despair upon his lips, with no constructive or saving message for his needy country.

In recent years a new group of poets has arisen called the modernists, whose avowed mission is to sing again of the America of Columbus and Bolívar—"the vast province of utopian dreams."* The group includes among many others such writers as Amadeo Nervo of Mexico, Julian del Casal of Cuba, Rufino Blanco-Fombona of Venezuela, José Asunción Silva of Colombia, Gallegos del Campo of Ecuador, José Santos Chocano of Peru, Jaimes Freyre of Bolivia, Julio Herrera Reissig of Uruguay, Diego Duble Urrutia of Chile, Enrique Banchs of Argentine, and Rubén Darío of Nicaragua. These modernists profess to give us the last and highest word of the present Latin-American ideal and aspiration. The dean and outstanding genius of them all is Rubén Darío of Nicaragua, who has written with such beauty of form and sentiment that he is regarded by many as the great-

* Ventura García Calderón. *Del Romanticismo al Modernismo*, 5.

est of modern lyrists.' And it is in Darío that the undertone of despair which characterizes this entire school finds its saddest and most arresting voice. Even through his most exalted verse, in the words of Spain's most penetrating critic, Juan Valera, runs "the negation and contempt of God;" and, as to man, "a pessimism which disturbs with its dissonances now with a shriek of pain, now with an outburst of laughing scorn."¹

Even when one turns to Darío's "Songs of Life and Hope," expecting some strong positive note of optimism and confidence, one is disappointed. In one lyric entitled "Melancholy" he speaks of going blind and distracted through a bitter world, bleeding drops of melancholy, breathing agony and bearing a burden of woes he can scarcely endure. And in another he sings the proposition that life's great fatality is life itself.

"For there is no greater sorrow than the sorrow of being alive,
Nor greater burden than that of conscious existence."²

In history he sees that goodness and honesty are but as "the foam on the sea," while evil is triumphant.

"Together we have seen the wrong,
And how in the turmoil of the world
A triumphal arch for every vice is reared."³

Among the latest compositions of the Peruvian Chocano are two pieces entitled "The Useless Struggle" and "Nocturn." In the first he says: "In this futile war against chance I see only the mouth of the opening grave," and in the second he confesses himself crushed by the thought of useless striving, of building on the air,

¹ Deceased, March, 1916.

² Rubén Darío, *Obras Escogidas*, Vol. II. Madrid, 1910. Appendix: Juicio de Juan Valera, 283-285. "Cada composición parece un himno sagrado á Eros, himno que á veces, en la mayor explosión de entusiasmo el pesimismo viene a turbar con la disonancia, ya de un ay de dolor ya de una carcajada sarcástica." 285.

³ Pues no hay dolor mas grande que el dolor de ser vivo; Ni mayor pesadumbre que la vida consciente. "Lo Fatal." *Obras Escogidas*, vol. II.

⁴ "Juntos hemos visto el mal y en el mundano bullicio
Como para todo vicio, se eleva un arco triunfal." *Ob. Escog.* 25.

of ploughing in the foam, of living an entire life without a why or a when."

Another typical utterance is that of Julio de Rivalta of Guatemala, who, confronted by human need and sorrow, seeks only a sentimental escape.

"So fierce the struggle, so intense
The weariness of life I feel,
Why speeds not my departure hence?
In sleepless nights is my appeal."

And he prays that some invincible power would snatch from him the image of suffering and put it into some unfeeling heart.

Perez Flores of Ecuador echoes a Buddhist lament in his verse of "gloomy desolation and hollow pain," realized in man's existence which is "illusion deceptively sustained like the sad symphony of the sea."¹¹

Only one more quotation is given of hundreds which might be offered to illustrate the negative message of Latin-American letters—the loss of the zest of life, of confidence in man, of social sympathy and hope. It is from the "Nihilismo" of the Cuban lyricist, Julian del Casal,

"To every groan now I am deaf,
Now I am dead to every smile.
Nought in the future stirs my soul,
Nought in the present I deem good;
If I look to the horizon, all is dark;
If I bend to the earth, all is mud."¹²

¹¹ Parnaso Peruano, 229, 237.

"En esta guerra inútil contra la desventura,
Solo veo la boca que abre la sepultura.
No es el combate sórdido el que por sí abruma,
Sino el pensar lo inútil que es el estar luchando:
Edificar al aire, labrar sobre la espuma,
Vivir toda la vida sin un porqué ni un cuándo . . ."

¹² A Mi Ester: Almanaque Hispano-Americano, 1916, 74.

"Es tan grande la lucha tan intenso,
El cansancio que siento de la vida,
Que en las vigilas de mis noches pienso:
¿Porqué no se acelera la partida?"

¹³ Ibid. 92. "Motivos Nocturnales."

Over against this philosophy of materialism and despair so largely held by the intellectual classes of the southern republics, how opportune the message of Christ with His gift of new life, His revelation of God, His sublime faith in the redemptibility of men, His vision of a coming kingdom of brotherhood! How can there be moral, social and religious progress in Latin America unless the intellectual leaders are themselves inspired with some dynamic of hope? Thousands of brilliant men in these countries sincerely believe that Christianity is a dead issue. The answer of a buoyant evangelicalism, conscious of its abounding life and longing to share with all men who have it not what it believes they need, is this: Dogmatism may be dead, mediævalism may be dead, ecclesiastical forms and institutions may be but empty shells from which life has departed, but Jesus Christ lives to reinspire and to save Latin America, to more than fulfil the dreams of her greatest seers. Latin America waits for the manifestation of Christ's love and power in the devoted service of his true disciples, seeking to interpret and apply his principles and spirit to all phases of personal and national life.

Christ Himself surely expects that, issuing from this Congress, his messengers will go forth to their task with renewed assurance that in His principles and spirit they have the bread and water of life to refresh the millions hungering and thirsting after the righteousness which He alone can give. And He expects that, rising from the national churches of Mexico, the Antilles, Central and South America, and from the home churches in North America and Europe, hosts of new messengers and workers will speedily go forth to be His instruments in

"C. S. Gonzales: *Antología de Poetas Modernistas Americanas*. "Nihilismo." 67.

"Para todo gemido estoy ya sordo,
Para todo sonrisa ya estoy muerto:
* * * *

Nada en el porvenir á mi alma asombra
Y nada del presente juzgo bueno;
Si miro al horizonte, todo es sombra,
Si me inclina á la tierra, todo es cieno."

the social and spiritual uplift of the Latin-American world. Behind the call and opportunity of long neglected fields is the promise and the unfelt floodtide of Christ's own regenerating power.

"Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth
And as things have been, they remain.

"For while the tired waves, vainly breaking,
Seem scarcely one painful inch to gain,
For back, through creeks and inlets making,
Comes silent, flooding in, the main."

THE TRIUMPH OF CHRISTIANITY

BY THE REVEREND JOHN F. GOUCHER, LL.D.

Board of Foreign Missions, Methodist Episcopal Church.

Delivered before the Congress on the Evening of Thursday,
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Christianity is that which Christ embodied, that which He revealed, that which He came in the flesh to establish in the hearts of men. Jesus is the express image of God revealed through the limitations and activities of the human life; and that which Jesus came in the flesh to establish was replicas of himself. Christ-likeness is Christianity, and in that sense we shall use the term this evening.

Christianity is larger than any organization, broader than any formula, richer than any experience, more comprehensive than any sacrifice or ceremony, more inclusive than its interpretation in any land, by any race, or in any age. These may assist in revealing or emphasizing some of its characteristics, but "by the grace of God, Jesus Christ tasted death for every man," that every human attribute and every human aptitude might be vitalized, developed, and find fullest expression in and through Him. "All things are yours, and ye are Christ's, and Christ is God's." It will require the universal church and ultimate humanity to fully interpret Jesus Christ in whom "dwelleth all the fullness of the Godhead bodily."

Personal conformity to this ideal as embodied and revealed in Christ Jesus is so essential that divine provision has been made for the continuance of this exact pattern, unchanged among men for all time, and for secur-

ing personal conformity to the same. When Christ closed His ministry in the flesh, He promised He would send the Holy Spirit, whose office it is to take of the things of Christ and show them to His followers, to bring all things to their remembrance, to guide them into all truth, to witness to their personal recreation in the Divine image, and to their personal adoption into the family of God. So jealous is the Holy Spirit of His office, He will not entrust its administration to any other. Neither ceremonial enactment nor priestly pronouncement can come between Him and the redeemed soul, but "the Spirit Himself beareth witness with our spirits, that we are children of God." The genuineness of Christianity is tested by the Christ-likeness.

To my mind, one of our chief obligations for carrying the Gospel into all the world is that we may not be limited to a provincial, national or ethnical Christ as interpreted by any age or people or land, but worship the universal Christ as interpreted by ultimate humanity and the Church Universal.

This morning we heard some things spoken of as the triumphs of Christianity. I do not propose to catalogue the victories or the achievements of Christianity. Christianity is qualitative and not quantitative, and Christianity as yet has not triumphed on this earth in a single particular.

But the kingdom of God *has come* and the kingdom of God *is coming*.

When after weary centuries of human groping for its lost ideal, Jesus assumed our humanity, accomplished the will of God in every particular, made the consummate, unapproachable manifestation of love, proclaimed "it is finished" and yielded up His spirit a sacrifice upon the cross, the kingdom of God *had come* in a human life.

Since the embodiment of the ideal and establishment of the kingdom of God in that human sector, the kingdom of God has been in process of unfolding throughout the world. This is the teaching of Christ and emphasized by the apostles.

Three parables concerning the kingdom of God in the 13th chapter of Matthew set forth different phases of this process.

The good seed among which tares were sowed, presents the divided occupancy of the field, but the quality of the seed was not affected, and its growth progressed to the assured harvest.

The mustard seed, very small but vital, developed to full maturity.

The leaven, self-propagating and pervasive, leavened the whole lump. The process persisted in adverse conditions, from smallest beginnings, till the whole was transformed.

The extension of Christianity is the motive of our Lord's Prayer. It contains one inclusive, dominating petition and six specifications. The one general inclusive petition is, "Hallowed be Thy name," that is, honored, exalted be Thy name.

The first particular petition is a prayer for the supreme sovereignty of God within the petitioner, that he may become a replica of Jesus Christ. The petition, "Thy Kingdom come," is intensely personal. It asks that the sinless obedience of Christ, through which He manifested that the kingdom of God had come and was triumphantly established in His soul, may be realized at the source from which the prayer emanates, that is, in the soul of him who prays.

As under the Levitical law the officiating priest was required to offer sacrifice for his personal preparation before he might officiate for the people, so the followers of Christ are required to offer this intensive prayer of absolute consecration to God before they may properly or consistently intercede for the world, or offer the extensive prayer, "Thy will be done on earth as it is done in heaven." For a person to harbor disloyalty toward God in his own heart and yet to pray that the will of God be done elsewhere is to repeat the sin of Achan.

The Triumph of Christianity is essentially related to the nature of God and to the fundamental nature of man.

God is Love. Love is a social thing and must have ex-

pression. Love is inseparable from personality, and personality demands fellowship.

Therefore, God created man potentially in His own image, as the antithesis of Himself, with almost limitless capacity for blessedness, but dependent, and dependent upon Himself that His love might find expression by ministering out of its overflowing fullness to man's almost boundless needs, and that He might have the reciprocal response of fellowship with man, which personality alone can render. Neither without the other can be satisfied. Therefore—

The ideal and objective of humanity is personality, personality like God, the embodiment of Love, manifested through ministry and gauged by sacrifice.

In the exercise of free-will, which is inseparable from personality, humanity, in its progenitors, foreswore loyalty to God, and enthroned unregulated desire. Instead of remaining God-centered, man chose to become self-centered. Thus he lost the image of God, and found himself out of adjustment, antagonistic to the order of things, facing the hitherto harmonious world with a spirit of selfishness, greed, strife, hate, murder. As the universe came from the creative hand of God, it was a transcript of His love and a demonstration of His purpose to bless. The exactness of this adjustment to love measures the world's antagonism to selfishness, everything is vicarious.

The bestowment upon man of free-will implied the possibility of such an issue. God had provided for its correction, and promptly promised recovery through the seed of the woman, not as an after thought, but "according to the eternal purpose which He purposed in Christ Jesus our Lord." By the enthronement of selfishness, which is the essence of sin, man had clouded his vision of God, and lost his true ideal of personality, but his inherent, subconscious nature was insatiably assertive, and he never lost his desire for order and blessedness.

Running through humanity of every degree of development, from the lowest to the most advanced, there is a structural principle seeking to complete the unit, and

to organize the most complex and inclusive combinations. But the universal standard, which requires unselfishness, viz., the supreme good of the people, is written indelibly in the consciousness of the people. This may be submerged for a time, but it cannot be destroyed, for it is the only objective which can stand the test. This asserts itself in all unrest, change, and effort.

"In the fullness of time" Christ was sent to restore to humanity the ideal of personality which he had lost. God who is Love, and loves man with an everlasting love, had no need in Himself, either for preparation or the time element. But preparation on the human side of the problem was essential. This required the awakening of responsiveness, and depended upon three elements, to each of which the time element was a necessary factor.

(a) Not until selfishness, which is the essence of sin, and the spirit of hate, cruelty, and murder had demonstrated its nature in its inevitable fruitage of inadequacy, insatiable hunger, tantalizing desire, persistent heart ache and spiritual death would man be approachable by the remedy.

(b) Not till man had experimented with free-will in all possible lines, both individual and organized, of unregulated expression for his selfishness and had demonstrated its inability to satisfy could he be interested in the true ideal.

(c) Not until the tableau, picturesque, spectacular form of illustrative teaching spiritual truth through elaborate rituals, gorgeous ceremonials and exactly ordered temple service, had communicated its suggestions of fundamental spiritual truths to the stunted and sluggish spiritual consciousness, and the prophetic office had proclaimed the necessary formulas for enlightenment and verification, and there had been awakened at least a dull heart hunger for the unknown God, was there an appeal for the spiritual message of Christ. Then Christ came to embody, reveal, and restore the true human ideal, that is, the life of God in the soul of man.

Selfishness had reached its culmination in the reign of luxury and lust, of ennui and subservience, of personal

degradation and despair. The vagueness, hopelessness, dissipation of that age has never been exceeded.

Selfishness had attained its consummate organized interpretation, when the Roman Empire, by the enforced peace of military occupation, held the world still while it registered the vagaries and cruelties of the distorted civilization. Intellectual freedom registered its highest attainment in the exactness of Grecian culture. But in Greece, as throughout the Roman Empire, wherever humanity was found, the individual was submerged. The ideal of personality had been lost, or was persistently and systematically disregarded. Slaves were cruelly held, and the slave was legally a thing, not a person. The wife or the daughter was the property of father, husband, or brother, held as he pleased and disposed of as he determined. The child also was a form of property under the control of his father.

Slaves, children, and women were doomed alike to live dependent on the whims of others, regarded by society as mere machinery to minister to its convenience, held to be property, and absolutely at the disposal of the master, father, or husband, who might kill, barter, use or abuse as he willed. Greed determined relations, and might interpreted the standard of right. Never in the world's history were human conditions at greater variance with the Divine Purpose.

The ethical consciousness of the Hebrews, to which the revelation might appeal; the exact, discriminative Grecian language through which His teachings might be transmitted with crystalline exactness; and the Roman supremacy over world government and conditions combined to constitute the "fullness of time" when the true ideal of manhood might be recommunicated. Then Christ came, the embodiment and revealer of personality, and interpreted the life of God in terms of human living to make its realization possible in the souls of men.

Christianity is essentially democratic. "Its proclamation liberates the deeper sympathies, which war with inherited indifference and vulgar callousness." The office of the Holy Spirit is to release personality.

Jesus taught the infinite value of a human soul; that the gain of the whole world cannot compensate for the forfeit of one's self, and that no one can offer a sufficient ransom for himself. The value at which Christ appraised the individual has modified all social relations and political systems, and is destined to do so more and more. Since the incarnation of Jesus Christ the development of personality is the theme of all history and the gauge of all progress. Every movement is toward personal liberty, even-handed justice, family purity, national loyalty, international confidence.

In the seclusion of the Sinaitic range, God, through Moses, gave to an unorganized crowd, debased by serfdom, fleeing from slavery but seeking an independent life, the abstract law of righteousness written in tablets of stone. Gradually that law has permeated all social relations, and has been written into the jurisprudence of every nation which has advanced beyond barbarism. On Calvary, in the sacrificial death of Jesus, God gave the concrete embodiment of the universal law of love, written in blood, and this is slowly but surely drawing all men to its embodiment, and will eventually be realized in the exaltation of personality, wherever man is found.

Men differ as the square of their ideals and the cubes of their personality; but personality can only be realized in and through social relationships. Therefore, salvation must include these relationships. God proposes to correct human conditions by reconstructing the prime factor and readjusting man to Christ. Personal regeneration is relied upon to correct all social conditions. No question, personal, social, economic, or national, is permanently settled till it embodies and interprets the life of Christ.

Faithful and holy men of all ages and races, unconsciously to themselves it may be, are engaged in the common task, working together with God, through His Son, in building up a new humanity, where the supreme force of divine love will interpret itself in a consistent personality, embodying the higher loyalty to God and the super-nationalism of His Kingdom.

We rejoice in the fact that the power of Christ has wrought mightily in individual lives, but we are required to say "there is none good, no, not one." The power of Christ has been transforming society, but society is not so transformed that His will is "done on earth as it is in heaven." But Christianity includes transformation and recreation of all conditions, individualistic and communistic, so that the will of God shall be expressed in every human relation and desire.

When the world came from the creative hand of God, it interpreted His life and manifested His purpose of blessing, so it is to be when Christianity has triumphed—old things will have passed away, and behold, all things shall be a new creation, and that is what we are thinking of here and now. Christianity is progressing toward this absolute and inevitable consummation, The Kingdom of God is coming.

The triumph of Christianity is assured because—

The whole is necessarily greater than any of its parts, so God must reign.

We cannot think of God as God, if He sent forth 'or liberated any force or forces which could escape His control; "all things work together for good."

God has promised the triumph of Christianity. His wisdom and truth are involved in its realization.

It must triumph, otherwise His love faileth, for God has made the triumph of Christianity the object of His followers' daily prayer.

This is the purpose of God Almighty, the Everlasting Father, and God will never be satisfied as He looks into the face of His human children, with all His eagerness, and desire, and limitless capacity for ministry, until humanity has given Him its love and, without restraint, gladly responds to His sovereignty. Man is so created that nothing but the love of God can satisfy him. It is written in the very nature of God Himself and written in the essential nature of man, who was created in the image of God. Neither can be satisfied without the other. The triumph of Christianity, the reproduction of the image of God in humanity, is as certain as the existence of God.

The kingdom of God is coming, and all real human development is progressing towards this absolute and inevitable consummation. There is a steady under-current in this direction, moving like the gulf stream in mid-ocean, through all the nations of earth.

Every movement must be adjudged by its trend, and progress is determined by distance from the starting point, not simply by the position already attained. History, sociology, jurisprudence, every science and every art demonstrates that since the incarnation of Jesus Christ, "bringing life and immortality to light," thus revealing the lost ideal and the motive for attaining it, the trend of human development has been towards the safeguarding and emergence of personality, not as the prerogative of the exceptional and favored few, but as the right of each; the liberation and exaltation of woman; the conservation and education of childhood; national solidarity; and international confidence and cooperation. These are but steps toward or elements of this progress and point to that higher loyalty to Jesus Christ and the super-nationalism of His Kingdom toward which humanity is moving.

Let us study very briefly a few outstanding facts in continental areas and note the trend and progress they manifest.

As we scan the daily papers or listen to the conversation of our fellow men we are continually reminded of the war in Europe. The unprecedented slaughter with its entailment of widowhood and orphanage, the enormous exposure and suffering, shattered health, devastated homes, blasted hopes, wrecked possibilities, and wasted resources, cast their shadow like a suffocating pall.

But the war in Europe is not an evidence of the failure of Christianity, as some assert. Which of the belligerents was in fact a Christian nation? In what particular was the proclamation of war specifically intended to further the spiritual life, or did it embody the spirit of Christ? Which principle of Christianity has been responsible for its prosecution? The war in Europe is not an

evidence of the failure of Christianity, but it gives evidence of great progress toward and is working mightily toward the triumph of Christianity.

Man needs objectives outside of himself through which to realize, develop and interpret unselfishness. "It is not good for man to be alone." Speaking in general terms, man will find these objectives in the claims of five progressive relationships. (1) Family. (2) Tribal (clan, community, or state). (3) National. (4) International. (5) Super-nationalism.

It has come to pass that any person who does not recognize that loyalty to his family has claims upon him superior to his own personal convenience or desires is considered a derelict, despised and ostracised by the social code of ordinary society.

It has come to pass that any person who does not sacrifice his family interests and personal desires to the demands of his community or state, when necessity requires, is considered a coward and is compelled to cooperate.

The war in Europe is the greatest demonstration the world has ever seen of national devotion. Personal convenience, family claims, community and state demands all have been subordinated with unprecedented obedience and abandon to national loyalty. The supreme test of sacrifice, suffering and endurance has been met with devotion equal to the demand.

Whatever may be the outcome of the war, the talk from every quarter and all indications point directly toward an internationalism which will mediate between the nations of the world as the courts of every civilized nation do between individuals and corporations. There is a higher law and a finer justice than brute force and physical prowess. This law and this justice are fundamentally related to the universe, essentially related to the Creator and the creature.

The next step will be a natural one, namely, towards the higher loyalty to God and the super-nationalism of His Kingdom. The democratizing of the nations, the general distribution of the New Testament to the sol-

diers of the various armies, their appreciation and study of the same, the sobering of thought and deepening of spiritual hunger in the trenches and in the homes, the broadening, uplifting influence of study and occupation brought through Christian ministries to the many millions of prisoners in the detention camps, the mobilization of thought and the modification of ideals are all prophetic of larger personality, broader relations and higher loyalty.

But further, the most obdurate organized resistance to the development of personality after the pattern shown in Christ Jesus is losing coherence.

The claims of the Roman Catholic Church to spiritual authority, infallibility, temporal power and the like have been badly shaken by the exigencies of the war. They have been demonstrated to be absurd assumptions surviving from an ignorant, intolerant and superstitious age. With large numbers called to the colors on both sides, forced to serve shoulder to shoulder with evangelical men of all beliefs and of no beliefs, to share in mutual hardships, depend upon mutual support and realize mutual results, these Roman Catholics have developed a deepening sympathy and heightened respect for their comrades in arms.

The inability of the Roman Catholic Church to advise, counsel or command wisely has been manifest. Its high officials have contradicted and accused each other. Its suggestions of truce and its offer to arbitrate or mediate have been treated slightly or disregarded. It is coming to a new appraisalment in the light of its illiteracy, partisan spirit, perversion of education, paralysis of initiative, antagonism to science, resistance to national development and repression of personality.

Mahomedanism with its fanatical solidarity, obeying with frenzy, seeking death as a release from restraint in a "holy war" (so called), no longer yields to dictation nor discredits new ideas or ideals. They, too, are engaged on both sides of nearly every battle, found in every detention camp, are amenable to the same environment as the Roman Catholics and are making similar

response. God "makes the wrath of man to praise Him." An educated citizenship and an absolute monarchy cannot exist together. Christianity invariably works toward personality and constitutional liberty. The new wine of the larger life cannot be contained in the old bottles of monastic or monarchic domination.

The irrepressible conflict is personality versus despotism, and it has come to pass that the last absolute monarchy on earth has given way to constitutional government and it is almost universally recognized that every national government is justified only in so far as it safeguards the rights of the individual to life, liberty and the pursuit of happiness.

The most outstanding fact in the world's history of the past five years is not the destructive war in Europe, which is revealing the death throes of national selfishness, organized greed, destructive competition, and is the natural consummation of the commercial spirit which holds that "business is war," and that might dictates the standards of right. Whatever the outcome of the war, it will make for righteousness.

Neither are the governmental transformations in China the most important events in the last half decade. They are evidences of the leavening of Christian doctrine, which—communicated through Christian teachers and so-called Christian nations, embodying somewhat of its power, but greatly adulterated, and oftentimes perverted—has permeated their thinking, modified their ideals, challenged them with new standards, disintegrated their stability, broken their anchorage to the past; and is working toward a virile, constructive, consequential, national relation to world problems.

There need be no solicitude concerning the reversion of China to a monarchial form of government. Its progress may be temporarily retarded, but it cannot be permanently prevented. There are deeper counter movements, which will control the outcome.

The new nationalism and the new patriotism, which have been spreading, deepening, and strengthening during the past months, is unprecedented in the history of

China, and possibly in the history of the world, and is registering itself in a fundamental solidarity of desire and effort for three things in particular:

1. An efficient army and adequate navy.
2. The development of their national resources and industries.
3. Universal education, and it is proposed to make this compulsory.

Farther reaching, more constructive, and more potential than either the war in Europe or the governmental changes in China, is the vitalizing influence of the Word of God, and the changing interpretation of Christian ministries in the Far East.

The missionary no longer rates himself to be an exclusive agent of the particular board which selected him, sent him to the foreign field, and maintains him. He has a fuller vision, and considers himself a citizen of the Kingdom of God, his board and his denomination to be under like commission—all servants of the Kingdom of Heaven, all laborers together with God. Formerly he too often labored to extend and increase the work of his particular society, by unconsciously or perhaps consciously at times engaging in predatory campaigns upon the work and converts of other societies, by unnecessary duplication, by harmful competition, or by other aggressive methods which dissipated effort, wasted resources, misinterpreted the spirit of Christ, and by gathering not with Him, he registered himself against Him.

The new emphasis appeals for service through sacrifice to the courageous and innate spirit of ministry. It quadrates the individual with an enlarged and enlarging horizon. The outstanding objective of missionary activity as stressed today is communistic, and looks toward China's transformation into a Christian nation. It is the exaltation of loyalty to the Kingdom of God rather than slavery to a form of doctrine or method of interpretation.

This enthronement of the spirit of Christ cooperates

as a loving response to His prayer for the unity of believers, and finds striking expression in many ways:

In the delimitation of territory, or spheres of influence.

The "open door" at strategic centers for administrative, institutional and interpretative activities.

In the interdenominational organizations for conference, direction and supervision.

The forces which make for righteousness are more united, more recognized, and more regnant than ever before.

On the continent of America, the trend is steadily toward the development of personality and internationalism. The Pan-American Conferences, this Latin-American Congress, the Monroe Doctrine as recently interpreted by President Wilson—all evidence that purpose and movement.

But time fails me, and I must close this inadequate, free-hand sketch, so hastily and imperfectly presented. These arguments and illustrations are evidences that human personality, in its two interpretations, individualistic and communistic, is unfolding in many ways like Christ, its model, and illustrate the trend and progress toward the final triumph of Christianity, when Jesus Christ, whose right it is, shall reign King of Kings and Lord of Lords.

BISHOP KINSOLVING: Ladies and Gentlemen, I am going to disobey orders. I was sent here to preside first and then to say something about the needs of Latin America afterwards, but I think the hour is somewhat advanced, and I think that in view of that fact and the fact that Latin America is so well known to all of you, it is far better to have a hymn and then dismissal. I will ask Bishop Lambuth to give us his blessing.

MR. MOTT: I think it will be a bitter disappointment not only to the Committee on Arrangements, but to the Congress as well, if we do not yield to the desire that you speak at least a part of the time allotted to you tonight.

BISHOP KINSOLVING: Ladies and Gentlemen: That inexorable tyrant, Mr. John R. Mott, reminds me of a