

WESLEY AND HIS WORK

OR

METHODISM AND MISSIONS

A VOLUME OF ADDRESSES

BY

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"I consider him [John Wesley] the most influential mind of the last century; the man who will have produced the greatest effects centuries or perhaps millenniums hence, if the present race of men should continue so long." (Robert Southey.)

"The Methodist movement is the starting point of our modern religious polity, and the field preaching of Wesley and Whitefield is the event whence the religious epoch now current must date its commencement." (Isaac Taylor.)

"The Methodist movement has molded the spiritual character of the English-speaking Protestantism of the world." (Dean Stanley.)

NASHVILLE, TENN.; DALLAS, TEX.
PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH
SMITH & LAMAR, AGENTS

1912

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PREFACE.

THE addresses contained in this volume were delivered at various times and places, but between them there is a bond of connection in the life and work of Wesley and the missionary work of Methodism which took its rise from his labors. There is, therefore, a unity of thought in them which justifies their publication together in a single volume bearing the title "Wesley and His Work; or, Methodism and Missions."

In this form they are sent forth with the hope that they will promote in our times the revival of the evangelical religion which John Wesley and his associates sought to propagate in their day, and contribute to the spread of it throughout the world. It is hoped also that they will bring to the attention of those who read them the fact that Methodism is one of the strongest and most vital bonds by which the English-speaking nations—the preaching and missionary nations of the present era—are bound together.

The author dares not hope that his contribution to these great ends can be very great; but he desires to make such contribution as he may be able, whether great or small. The object he desires to accomplish is worthy, however insignificant may be the effort he makes to achieve it. His attempt may lead others to the same studies who will be able to treat the noble theme of "Wesley and His Work" in a manner more worthy of it.

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WESLEY AND HIS WORK; OR, METHODISM AND MISSIONS.

I.

THE MISSION OF METHODISM TO AND THROUGH THE ENGLISH-SPEAKING NATIONS.

[Fraternal address before the British Wesleyan Conference assembled at York, England, July 17, 1908.]

Mr. President and Brethren: As is certified by the credentials to the reading of which you have just listened, I am commissioned to bear to you the cordial fraternal salutations of the Methodist Episcopal Church, South. On behalf of more than 1,700,000 Methodists, in the main residing in the southern part of the United States of America, I salute you in the name of our common Lord. God be merciful unto you, and bless you, and cause his face to shine upon you. For my brethren and companions' sake, I will now say: "Peace be with you. Peace be within your walls, and prosperity within your palaces."

It is not less a pleasure than an honor to me to be sent upon the mission which brings me to you. From my youth I have desired to visit England, the land of my forefathers; and ever since I began to know anything of Wesley and Wesleyanism I have wished to see the country in which that prophet of the eighteenth century was born, and to know more of the people for the blessing of whom he gave the abounding labors of his extraordinary life. I have been particularly desirous of seeing something of York Methodism; for

the first Wesleyan missionaries to America, Richard Boardman and Joseph Pilmore, went out from the York Round.

I come to you from the State of Georgia, the only American State in which John Wesley ever lived and where, he said, "Methodism had its second rise." When he left Georgia, he wrote in his Journal as he sailed away to England January 22, 1738: "I took my leave of America, though, if it please God, not forever." He never returned in person, but he came again in a mighty religious movement which now encompasses more than six times as many souls in the United States as His Majesty King George II. had subjects in all North America when Wesley returned to his native land. In the State of Georgia alone the Methodist Episcopal Church, South, has 185,000 members. If to this number is added the membership of the other Methodist bodies in the State, including the Methodists of all races, the aggregate exceeds 350,000, or nearly half the adult population of the commonwealth. In Georgia we have a county named for James Oglethorpe, and another named for George Whitefield, and another called Chatham; but we have no Wesley County. This, perhaps, is as it should be. No provincial area, limited by narrow bounds, would be a suitable memorial of John Wesley, who lives and moves in all the counties, and who in three thousand Methodist houses of worship has a shining monument in every valley and on every hilltop of the State in which he labored so earnestly during his residence in America.

And there are in Georgia many other memorials to his honor which show how deeply his influence pene-

trates the life of the people and how profoundly his name is venerated by them. In the city of Savannah the traditions of his ministry are reverently preserved, and all the localities associated with his life and labors there have been appropriately marked. Where the Federal customhouse for that port now stands he preached his first sermon in America ; and on the occasion of the bicentenary celebration of his birth, June 28, 1903, there was affixed to the building by authority of the government of the United States a bronze tablet bearing this inscription: "On this spot, where stood the first public building erected in Georgia, John Wesley preached his first sermon in America March 7, 1736." His name thus stands connected with the building in which lawful customs are collected ; and so it may be conceived that he continues now, as he did in life, to protest against "the buying or selling of goods that have not paid the duty "

His regular preaching place in Savannah was the courthouse, and upon that structure is a tablet which informs the passer-by that "John Wesley preached in the courthouse erected by Oglethorpe from May 9, 1736, to November 27, 1737." Thus in our "city by the sea" his name is still linked inseparably with the administration of justice and the enforcement of law. Another tablet marks the place of his residence, "on the spot set apart by Oglethorpe for a parsonage." In Savannah has been erected also the Wesley Monumental Church, and in that noble structure was held in June, 1903, the bicentenary celebration of his birth. That bicentenary was celebrated throughout our entire connection, and the Georgians signalized it espe-

cially by projecting in the city of Atlanta, the capital of the State, a large church to be known as the Wesley Memorial Church. It is planned somewhat after the pattern of your great evangelistic halls, and it has connected with it a hospital and other humane enterprises designed for the alleviation of suffering, the healing of disease, and the enlightenment of mind. Above all other ends, it is to be dedicated to the saving of the souls of men. About a year ago the bishops of the Church visited Atlanta, and in simultaneous meetings held in all the Methodist churches of the city they secured in one day \$200,000 to carry the Wesley Memorial enterprise to completion. Since that day many other generous contributions have been added to the fund, and within the next year this splendid house of worship will be finished. When the entire group of buildings shall have been erected, they will constitute a monument to Wesley's honor as beautiful and appropriate as any upon the face of the earth.

I may remind you that in Georgia we have also the Wesleyan College, a great school for the education of girls, which was the first college in the world authorized by law to confer academic degrees upon women. The edifice in which the religious exercises of the institution are held is called very properly the Susanna Wesley Memorial Chapel.

Wesley did not tarry long in Georgia; but he left his mark upon its history, and his name is writ large on all its pages. The lines of the commonwealth inclose the solidest block of Methodism in the world. Not alone in Georgia, but throughout all that portion of the United States occupied by the Methodist Episco-

pal Church, South, the faith of Wesley is the dominant religious force. For many reasons Methodism has drawn into its fellowship a larger proportion of the population of the South than it has won of the population of any other part of the United States of America. Upon its introduction into the New World a vigorous and intolerant Calvinism withstood its progress in the States which are north of Maryland, especially in the New England States; but in the South, meeting no such opposition, it had free course and ran and was glorified in many far-reaching victories. Moreover, the population of the South is more homogeneous than that of any other section of the Union, five-sixths of its white people having descended directly from British sires. Both by nature and grace, therefore, the hearts of the Southern people were inclined to Methodism from the first. Its Arminian theology and its English origin alike commended it to their favor. It has been more influential in shaping the life of the Southern people than Puritanism has been in forming the type of life now prevalent in New England.

When Mr. Wesley took leave of America, most certainly it was "not forever." He is still very much abroad in the land, especially in the South. The tokens of his presence, indeed, are found now in all lands of both the New World and the Old far more abundantly than when he walked and worked in the flesh. In this historic city of York he and his followers, I am glad to see, have now a standing which they did not enjoy in the days of John Nelson, the sturdy Yorkshire stonemason and courageous Wesleyan preacher. I am delighted to meet the British Wesleyan Conference

and to observe its proceedings in this famous city, where some say Constantine was born, where Hadrian lived and Severus died, and where John Nelson, a braver man than any of them, fought victoriously a fight of faith when he was pressed unwillingly and unjustly into military service. You will remember what Nelson says of his reception in York: "We were guarded through the city, but it was as if hell were moved from beneath to meet me at my coming. The streets and windows were filled with people who shouted and huzzaed as if I had been one that had laid waste the nation; but the Lord made my brow like brass, so that I could look on them as grasshoppers and pass through the city as if there had been none in it but God and myself." This was certainly a warmer, but a far less kindly, reception than that which has been accorded us on coming here at this time. We have not needed for our coming that the Lord grant us in such a measure as he gave to John Nelson the grace of Christian intrepidity, but rather that he give us the grace of humility that we be not exalted overmuch.

Since Nelson was here the triumphs of Methodism have been recorded in all lands, persecution has given way to honor, and opposition has succumbed to the power of its fervent faith. In my country, as in yours, Methodism is ranked among the foremost forces which make for righteousness and peace. It binds together the English-speaking people more strongly than do all the bonds, political and commercial, by which they are held to a concert of effort and to a common destiny. The unity of spirit which prevails among the followers of Wesley in Great Britain and in the United

States penetrates to the very center of national life on both sides of the sea. Our nations have a oneness in Christ Jesus which Methodism has done most to create and maintain. Because of this spirit of unity between English and American Methodists they triumph and rejoice, suffer and sorrow together.

You have had sore bereavements, and we have mourned with you in your griefs. You could not lose such men as the saintly James Robertson, the lovable Albert Clayton, and the poetic William Gorman, and we feel no sense of loss. The encompassing seas are not wide enough nor deep enough to confine within the limits of the United Kingdom the hallowed influence of their redolent lives of faith.

We, too, have had our deep sorrows. Some of our most beloved comrades have passed away. Since our last General Conference four of our bishops have entered into rest. The masterful and scholarly John J. Tigert, the gentle and devout John C. Granbery, the genial and eloquent A. Coke Smith, and the brave and unselfish William Wallace Duncan have been removed from the Church militant to the Church triumphant.

“God buries his workmen, but carries on his work.” His servants conquer though they die, and their inspiring example quickens the zeal of those who remain as the bones of the prophet revived the dead who touched them when let down into his grave. The mute eloquence of their speechless lips, appealing to us by the memory of their blameless lives, constrains us to a loftier courage and a nobler consecration. Sorrow thus sanctifies and grief thus unites the Wesleyan household of faith.

You have honored and blessed us by the fraternal messengers whom you have sent to our General Conferences. They have been cordially welcomed among us, and we have heard them with the greatest delight. The eloquent and edifying messages brought to us by Dr. David J. Waller, Dr. W. T. Davison, and Rev. F. L. Wiseman gave us both pleasure and profit. The visit of your honored messenger to our last General Conference, held in May, 1906, Rev. Dinsdale T. Young, was not less pleasing to us. His words were like the honey of the wood in which Jonathan's spear was dipped—agreeable to the taste, enlightening to the eyes, and invigorating to the spirit. We could scarcely get enough of him, and he was as generous with his services as he is genial in his spirit. He gave us lectures of the most entertaining and instructive character; and his sermons, preached in demonstration of the Spirit and of power, caused our hearts to burn within us as he talked to us of the things pertaining to the kingdom of Christ. We rejoiced in what he told us in his fraternal address concerning the great work of English Methodism as that work is manifested in your ecclesiastical system, your doctrinal soundness, your organized activities, and your evangelistic victories. As he set forth these high matters—matters of deep interest to us as well as of great honor to you—we felt as never before that we were one with you in the Lord, brothers and companions “in the kingdom and patience of Jesus Christ.”

We trust that he was able to give you a good account of us when he returned to you; but as some things have been achieved by us since he took his de-

parture from us, it will not be amiss for me to inform you of our present state and to tell you how we do. During the two years which have elapsed since he was with us our membership has been increased by 81,000 souls, and now numbers, according to the last annual reports, 1,705,635. Our people show also an increasing zeal and an augmenting benevolence with every added year. We build upon an average five churches for every week in the year, and the value of our houses of worship advances by something like \$4,000,000 annually. Our foreign missions in China, Japan, Korea, Mexico, Brazil, and Cuba are very prosperous. You will be especially interested in the work in Cuba, our youngest mission, the island to which Thomas Coke went at an earlier day and in which we have had an organized mission since the autumn of 1898. It has been my honor to have episcopal supervision of that field from the opening of the work until now, and I am glad to tell you that we have strong and growing Churches in the chief city of every province of the island and in many towns and cities of smaller size. Our Cuban members number above three thousand, and the tenets of Wesley are taught throughout that fair field so long closed to evangelical Christianity. In the soft accents of the Castilian tongue the sentiments of Charles Wesley's hymns are sung with the same fervor with which they are poured forth in their own island home. Indeed, I may tell you that our Publishing House is just now issuing from its presses a Wesleyan Hymnal in Spanish, which will be used by all the Methodist people of Spanish America.

Closely connected with our work of foreign mis-

sions is the Laymen's Missionary Movement, which has recently enlisted to an unwonted degree the efforts of the laymen of our Church as well as the energies of the laymen of all the other evangelical Churches in America. For a number of years the women and children of our Churches have been organized into missionary societies; but the men have been content with making their customary offerings in a somewhat systemless way, when public collections were taken for the support of our missionary enterprises. Lately, however, they have awakened to the consciousness that the work of foreign missions is the supreme work of the Church of God; that it is a great business, too serious to be committed to the hands of women and children alone, calling for the most earnest efforts of the wisest and strongest men among us. Accordingly they have organized themselves into a body devoted especially to the promotion of the cause of missions. To their first meeting, held in the month of April last, they invited the British ambassador accredited to our government at Washington, the Right Honorable James Bryce, who kindly accepted their invitation and came to them with an eloquent address of great weight and wisdom.

Our educational work is making rapid progress, and has the promise of still more speedy advancement in the near future. Our Sunday schools and Epworth Leagues gather to their instruction weekly 1,250,000 children and young people. Our periodicals are read in every part of the land, and our Publishing House sends forth an ever-increasing volume of Christian literature.

You will be glad to know that in quality as well as in quantity the life and work of our Church are maintained at a high level. The doctrinal system of Wesleyan Methodism is held in its purity with unfeigned faith by our preachers and people. Few, if any, among us would wish to have it modified in any essential particular. Some among us have expressed a desire for a restatement of Wesleyan theology, in form more full and systematic and in language more modern; but even they disclaim any desire to amend it in substance at any point. A very large number are well content to have it as it is now set forth in the Wesleyan standards, without any change whatsoever.

The evangelical note sounds high and clear through all the divisions of our widely extended connection. The living Christ is vividly realized in the hearts and lives of our ministry and membership, and his presence is the inspiration of their efforts and the assurance of their hopes. They are in no wise perturbed by anxieties concerning "new theologies;" for the foundation of their faith is not in metaphysical abstractions that becloud the mind and distract the soul, but in evangelical experiences as clarifying to the intellect as they are cleansing to the heart. Their energies are not diverted to picturesque schemes of social reform or to secular agitations separated from the gospel of Christ. They do not trust any cutaneous treatment of the ills of the social system, but rely with confidence upon the constitutional remedy found in the cleansing processes of regeneration. They agree with the thought of Mr. Gladstone when he said: "Talk about the questions of the day! There is but one question, and that is the

gospel. It can and will correct everything needing correction." They trust our Lord "to make all things new" by his saving grace in the fullness of time. And just because our people, in singleness of purpose, have aimed first of all at the conversion of souls and the regeneration of the individual, most benign reformations are coming to pass in their midst—reformatations that ennoble the masses, purify social usages, inspire philanthropic efforts, beget humane enterprises, and elevate civil institutions. For example, the movement for the prohibition of the traffic in intoxicating liquors is spreading rapidly throughout our entire country, and especially throughout the Southern States. Under the operation of local option laws the sale of intoxicating beverages has been prohibited by vote of the people for years in many counties of those States, and more recently total prohibition by legislative enactment has been adopted by some of them. In my own State of Georgia, on the first day of last January, every saloon, or, as you would say, every "public house," was closed by statute. When the colony of Georgia was founded, slavery and the liquor traffic were prohibited by its charter, and the Georgians have now gone back to first principles. The neighboring States of North Carolina, Alabama, and Mississippi also have adopted prohibitory laws which become operative on January 1, 1909. The new State of Oklahoma was admitted into the Union last year with a Constitution which contains a section prohibiting the sale of intoxicating liquors. In the State of Tennessee prohibition prevails except in four towns, and from those places the liquor traffic will be excluded at an early day. The States of Vir-

ginia, Maryland, West Virginia, Kentucky, South Carolina, Florida, Arkansas, and Texas have prohibition in not less than three-fourths of their territory. Even the State of Louisiana, which is less English and less Protestant than any other Southern State, has eighteen counties (called parishes in that commonwealth) in which the sale of intoxicants is forbidden by law; and the State of Missouri, in which is the great brewing city of St. Louis, has nearly fifty counties from which saloons have been excluded by vote of the people. It is only a question of a short time when it will be unlawful to sell intoxicating liquors at any point in the Southern States, from the Potomac River on the east to the Rio Grande on the west. Already it is true that the most extensive area of prohibition to be found on the planet is in the Southern States of the Federal Union; and wherever a Methodist church is erected or a Methodist preacher appears, influences which are uncompromisingly hostile to the liquor traffic are felt immediately. In the Methodist Episcopal Church, South, there are 7,188 traveling preachers and 4,705 local preachers; and it is safe to affirm that with few, if any, exceptions they are total abstainers and pronounced prohibitionists. In your contest with the forces of intemperance in the United Kingdom you have the sympathy and prayers of all our people. We feel that this monstrous evil is one of the worst foes to the English-speaking nations and one of the greatest perils to the fulfillment of their high mission to mankind. It degrades them at home and dishonors them abroad, disturbs their domestic tranquillity, and defeats much of the work which they undertake on behalf of

dependent nations and backward races. It increases the "white man's burden" and intercepts the saving light which he seeks to carry into all the dark regions of unchristianized lands. The English-speaking nations must unite to put it down, and the sons of Wesley in those nations should lead the forces arrayed against it.

Indeed, Mr. President, it is of the last importance to mankind that the English-speaking nations should be united in harmonious concert of effort on behalf of every good cause and in opposition to every unholy thing; and, as has been suggested, there is no force more potent than that of Methodism working among them for their unification and leading them ever onward to higher and nobler moral conquests. The Anglo-Saxon nations and Methodism have risen to power together, and the fact is not a meaningless coincidence. The potential and uplifting influence of Wesley's work has been a most influential force in raising to their present height the English-speaking nations. Concurring events of Providence, of course, have coöperated with the spiritual forces which have lifted them into the positions of commanding power which they now occupy; but they have been saved preëminently by grace and raised to greatness by religious instrumentalities.

The hand of God has led them into the countries which they possess as truly as Israel was guided by the pillar of cloud and guarded by the pillar of fire until the land was reached which Jehovah had promised to Abraham. The militant winds of heaven were allied with Howard and Hawkins and Drake and Fro-

bisher against the Spanish fleet when they drove the "Invincible Armada" from the sea and confirmed to evangelical Christianity the title to the land which Sixtus V had vainly made over to Philip II. of Spain with his Romish faith and purposes.

The same overruling and divine hand reserved North America for the home of British colonists, and by so small a thing as a flight of birds led away to the south Columbus and the men of the Latin nations who followed after him.

These and other events beyond the wisdom and power of men have conducted the English-speaking nations, by ways which they knew not, to their present seats of power and opportunity. But they have been lifted by the Holy Spirit while they were being led by Providence; and the leading without the lifting would have been in vain. When John Wesley was born, these nations numbered less than 6,000,000 souls, and by the year 1800 the number had not risen above 20,000,000; but by the opening of the nineteenth century the Wesleyan revival in the eighteenth century had intervened and created moral conditions which made possible the achievements of the elder Pitt, who brought to a fortunate issue the "Seven Years' War," relegated the forces of Latin civilization to the rear, and secured the basis of Anglo-Saxon supremacy in the earth. The splendid victories of England that were won by land and sea during the ministry of the Great Commoner, and which secured to the Anglo-Saxon peoples the strategic points in the world, from which they have gone on to win still greater triumphs, would not have been possible without the Wesleyan revival. The new and

higher life of the common people furnished a responsive constituency to the appeals of Pitt, without which his best efforts would have been futile. Writing of that chapter in English history, the historian John Richard Green says most truly: "Rant about ministerial corruption would have fallen flat on the public ear had not new moral forces, a new sense of social virtue, a new sense of religion been stirring, however blindly, in the minds of Englishmen." And those regenerating influences he traces to the Wesleyan revival. That heavenly visitation, by reinvigorating the religious life of the nation, by elevating and enlightening the common people, by stirring intellect and inspiring invention, by quickening industrialism and cleansing it from revolutionary tendencies, by averting perils from within and turning back dangers from without—in short, by all of its renewing and regenerating influences—raised the enfeebled England of Walpole's time to the puissant England of Pitt's day, which overcame the French, gave North America to an Anglo-Saxon civilization, and assured the paramount power of Anglo-Saxon influence in India and the Far East. By the apparently small though far-reaching victory of Dettingen, by the peace of Aix-la-Chapelle, and by the triumphs of Arcot and Quebec England saved herself, secured her interests in India, and rescued from the possession of France Canada and the northwest territory now included in the United States west of the Alleghany Mountains and east of the Mississippi River. A little later this same regenerated England, growing constantly more powerful through the invigorating forces of a new moral life,

so excited the jealousy and fear of the first Napoleon that he sold to our young republic for less than three cents an acre the rich and extensive Louisiana territory. This imperial domain thus came into the possession of the United States, another Anglo-Saxon nation, without the firing of a gun or the loss of a life, and its purchase eventually brought on a conflict between the Anglo-Saxon and the Latin civilizations for the occupation of Texas—a conflict which resulted in extending the republic from ocean to ocean and completing the evacuation of North America by the Latin forces, with all their antagonism to evangelical Christianity. The movement begun by England at Aix-la-Chapelle, Quebec, and Arcot was continued in the victories of Buena Vista and Chapultepec, and culminated in the triumphs of Manila and Santiago, until now at length no Latin power in Europe controls an inch of land in the Western world. The map is still exhibited at Rome showing the lines by which the pope, when the New World was discovered, divided it between Spain and Portugal, two nations of Latin blood and Catholic faith, which accepted the papal delimitation of the Western Hemisphere as the expression of the will of God concerning them. But Providence vetoed the arrangement. Neither the flag of Portugal nor the banner of Spain floats to-day over so much as one small islet in the New World, while Anglo-Saxon ideas of civil freedom prevail throughout the Western Hemisphere and evangelical Christianity is spreading rapidly from Alaska to Terra del Fuego.

At the beginning of the twentieth century the Anglo-Saxon nations—meaning by the term not only the

nations descended directly from the Angles and the Saxons, but those peoples also who by political association have been impressed with their characteristics and conformed to their type—occupy the position of supremacy in the earth. In the year 1700, scarcely thirty years before the beginning of the Wesleyan revival in England, this race numbered less than 6,000,000 souls and was among the weaker powers of mankind. Now its numbers reach 130,000,000, and its influence far outruns its numbers. Anglo-Saxon nations control one-fourth of the land surface of the earth; exercise authority over one-third of the world's population; own one-half of the wealth of the globe, including the richest mines of gold, iron, and coal; occupy all the strategic points on the planet; command the highways of the sea and the railways of the land; dominate the commerce of mankind and transmit its news; lead the humane movements of the times for the improvement of Christendom and the missionary enterprises for the conversion of heathendom. As far as human foresight can penetrate, it seems that into the hands of the English-speaking nations has been given the future of mankind for centuries to come, if not for all time.

What has brought them to such a position of commanding power and world-wide leadership? Whatever combination of factors may have entered into the process of their exaltation, it is absolutely certain that the era of their most rapid advancement dates from the ministry of the elder Pitt, "during whose administration," as the inscription in Westminster Abbey truly says, "divine Providence exalted Great Britain to a

height of prosperity and glory unknown to any former age." It is equally clear that the brilliant achievements of his ministry would have been impossible without the Wesleyan revival. Anglo-Saxondom and Methodism have thus risen together. They are pledged to live in love and loyalty to each other; and if they should ever perish, they must die together, locked in each other's arms.

Nothing can be of greater importance to the world than that the Anglo-Saxon nations shall dwell together in unity and work harmoniously for the redemption of mankind. Alienations between them would be the worst of misfortunes, and war between them would be an immeasurable calamity and an unspeakable crime. By continued peace and good will between them their own progress will be amazingly accelerated, and thereby in the end will be assured the pacification and evangelization of the world. The work of all worthy civilization consists very largely in the elimination of warfare and strife and the consequent liberation of men to pursue the peaceful paths of productive industry and philanthropic endeavor. This blessed work the English-speaking nations, when united in inviolable concord, are prepared to do as no others can. Providence has accumulated power in their pacific hands to the end that they may be at peace among themselves and be enabled to enjoin gently but firmly peace upon others. Pursuing the arts of peace in unbroken harmony with each other, they can create an economic competition so keen and controlling that it will constrain the disbanding of the overgrown armies of other powers, reduce burdensome budgets

imposed upon toiling millions by international distrust, and make complete the victory of the industrial and moral type of civilization over the martial and brutal type. In some such way they may bring to pass the opening of that glorious era to which the prophets and seers of the ages have looked with yearning hopes, the epoch of which Tennyson caught a vision when he "dipped into the future far as human eye could see" and beheld the dawn of the day

"When the war drum throbs no longer, and the battle flags are
furled,
In the Parliament of Man, the Federation of the World;
Where the Common Sense of most shall hold a fretful realm
in awe,
And the kindly earth shall slumber lapt in universal law."

If the English-speaking nations, with their devotion to civil liberty and their knowledge of spiritual Christianity, cannot lead the way to this glorious consummation, it is certain that no other nation or group of nations now existing on the earth can achieve the mighty triumph. With no other peoples can be found at this time the disposition or the resources required for so great an achievement. Nor can any one of the Anglo-Saxon nations do this world-redeeming work alone. They must stand together and labor together if they are to fulfill this high mission which is so manifestly set before them.

But what shall hold them thus together?

A common language? That is a noble bond, and our Anglo-Saxon tongue is rich in terms charged with suggestions of divine love and human brotherhood. But the beautiful and flexible language of the Greeks

did not suffice to unify the peoples who spoke it. A common speech is not enough.

Shall civil institutions, fashioned according to a common type, draw them into unity? The conquests of Cæsar and the extension of the authority of Roman law fell short of accomplishing such a result with the nations incorporated into that wonderfully compacted empire. Law is inadequate for such a purpose.

May we trust to our common ancestry to unite us in bonds of inviolable brotherhood? That is much, but not sufficient. The blood of Abraham in their veins did not prevent Judah vexing Ephraim and Ephraim vexing Judah. Indeed, Mr. President, your nation and mine have been very vexatious to each other at times despite our close kinship.

I appreciate to the full and heartily sympathize with the noble sentiment of Commodore Tatnall, of my own State of Georgia, who, on an ever-memorable occasion, came to the assistance of British seamen in Chinese waters, declaring in a spirit of fervent fraternity: "Blood is thicker than water." But there is something thicker than blood. The faith that springs from participation in "the common salvation," and the life which flows from the atoning benefits of the blood of the everlasting covenant, constitute the most sacred and secure tie to bind us to each other while both are drawn into heavenly fellowship with our risen Lord.

Many years ago good Bishop Howley, speaking of Great Britain and the United States, said: "The surest pledge of perpetual peace between the two countries is to be found in their community of faith and in the

closeness of their ecclesiastical intercourse.” Without sectarian pride or denominational boastfulness we may surely claim that Methodism, which has been so identified with their rise, is one of the strongest strands in this religious bond by which these two powerful nations must be held together. The broad-minded, devout Dean Stanley affirmed that “the Methodist movement has molded the spiritual character of the English-speaking Protestantism of the world;” and if such has been the case, it must follow that Methodism is a most powerful force making for the unification of Anglo-Saxondom. More recently the English editor of the *Review of Reviews* said through the columns of that periodical: “Wesleyanism has acted as a cement of the English-speaking race, and thereby it has contributed materially toward the solution of the supreme political problem of our times. The Wesley brothers who founded the Methodist polity are a more living force to-day, constraining the minds of the English-speaking men to brotherly feeling and a sense of national unity than the Wellesleys, although the Wellesleys reared the Indian Empire and crushed the empire of Napoleon.” There is in spiritual Christianity an attraction of gravitation which tends “to gather in one all things in Christ;” and this unifying property inheres in Methodism to an unusual degree, especially with reference to the Anglo-Saxon nations, with whose rise and development it has been so closely identified. When Whitefield came to America from the Holy Club at Oxford, and just after he had sounded in the open air the first notes of the great revival in England, he unconsciously set in motion through his unpolitical and

evangelical ministry influences which greatly promoted union among the colonies and at the same time established lines of communication and created bonds of affection between them and the mother country such as they had never before known. "Ranging the land from Georgia to Maine, and crossing the Atlantic Ocean thirteen times on his apostolic journeyings, he became a messenger of mutual fellowship not only between the ends of the continent, but between the Christians of two hemispheres." "Moving up and down the Atlantic Coast as a shuttle, he wove together the sentiments of the thirteen colonies and made union possible by creating a national spirit." By his fervent ministry also he drew the colonists so closely to the warm heart of the mother country, pulsing with the glowing currents of her renewed spiritual life, that they were not alienated from their racial affinities and religious attachments by the shock of the War of Independence. However necessary to their political welfare independence may have been, it was still more necessary that they should not be drawn from their Anglo-Saxon orbit and plunged like wandering stars into atheism, the "blackness of darkness" which enveloped revolutionary France, then making its nearest approach to them. That dreadful disaster was scarcely escaped, and it would not have been escaped at all but for the countervailing attraction which was brought to bear upon them by such men as Whitefield, Coke, and Asbury, through the great religious movement of which they were the leaders in America. The Wesleyan revival in England and the "great awakening" in America, which under Whitefield's preaching was carried

from a local influence to a continental visitation, saved to the Anglo-Saxon nations their evangelical Christianity and their racial solidarity. And from that day to the present time Methodism has been a prevailing power among them, operating with uniform and un-failing effect, for the harmonizing of the various classes within the two nations and for the preservation of the unity of the Spirit in the bond of peace between them. For such a high service it possesses peculiar and potential qualifications. If Methodism were the established religion of either nation, it would be shut up within national limits and hindered within those limits by class prejudices; but being wholly separated from the State in all lands, its ministry is international in its scope and unembarrassed in its efforts. If in its doctrinal system there inhered fragments of antiquated metaphysics of a fatalistic sort, its sympathies would be less expansive and its efforts less comprehensive; but with its genial Arminian creed it is able to speak with authority to the primary convictions of the unlettered masses, and to address with power the consciences of the most enlightened among the sons of men. If it were ritualistic in its character or sacerdotal in its pretensions, it would be localized by its forms and paralyzed by its priestcraft; but being evangelical in its spirit and clear of all superstition in its faith, it escapes everything local and transient, and passes with virile and victorious step from nation to nation, making new conquests daily and holding with unabated strength all it has ever won. If its polity were congregational and unconnectional, the channels of its communication would lack length and carrying power;

but with its itinerant system and world-wide connectionalism, the forces of its vigorous life are quickly felt in every part, passing rapidly from its vital centers to the most distant plains of the West or the remotest mission stations in the Far East, and reaching the weary colonists who from altars beyond the farthest southern seas look toward their homelands as Hebrew exiles, when they prayed, opened their windows toward Jerusalem.

Unhindered by difficulties which beset the efforts of other religious bodies on behalf of the unification of the English-speaking nations, Methodism must fulfill with all zeal and fidelity its high vocation in this great matter. To this call of Providence we dare not be indifferent. If we prove recreant to this sacred duty, posterity will reproach us for our unfaithfulness and our glorified ancestors will condemn us from the skies. In the last letter that John Wesley wrote to America—a letter to Ezekiel Cooper—he said: "Lose no opportunity of declaring to all men that the Methodists are one people in all the world." This exhortation of our founder has been obeyed, and all men know that the Methodists are one people everywhere. Now if he were permitted to speak to his followers, assembled in one place from every corner of the globe, would he not say to them, "Lose no opportunity of declaring to all men that the English-speaking nations are one people, commissioned to carry to all mankind the blessings of civil freedom and spiritual Christianity?" And does not Wesley's Lord and ours lay upon us the same solemn and sacred obligation?

On the summit of the Andes, on the boundary line

between Chile and Argentina, has been set up a colossal statue of the Christ, which looks down upon the two countries stretching away on each side of the mountains, and which stands as a sublime symbol of international brotherhood and a perpetual pledge of peace. Inscribed on one side of the granite pedestal on which it rests are these words: "Sooner shall these mountains crumble to dust than that Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to maintain." So between the English-speaking nations, in the spirit of Christ, let Methodism stand as a living monument, more enduring than stone, pledging them by the holiest bonds, at the feet of the Redeemer, to preserve forever an inviolable peace.

But, Mr. President, the unification of the English-speaking nations is not an ultimate end to be promoted for its own sake; it is rather a great providential means for the accomplishment of God's supreme spiritual purpose concerning mankind. The "one increasing purpose" which through the ages runs is not political but moral. In moving to its fulfillment this purpose bends to itself all history, personal, national, and international. On its behalf God putteth down one nation and setteth up another. In its interest he overrules racial movements and determines political boundaries. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. xxxii. 8.) And the purpose he has in view when he fixes "the bounds of their habitation" is "that they should seek the

Lord, if haply they might feel after him, and find him.” (Acts xvii. 26, 27.) The Anglo-Saxon nations have not been raised to power that they may stand beneath their overshadowing political structures with the vain boastfulness of Nebuchadnezzar when, walking in his palace at Babylon, he said: “Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?” Their greatness has not been achieved by the might of their own power nor for the glory of their own name. They are called to service and not to selfishness. In the day that they give themselves to habits of self-gratulation and to schemes of self-aggrandizement, forgetting God and renouncing their mission to mankind, in that day their doom will be sealed and their glory will begin to fade away, even as while the swelling words of pride were in the mouth of Babylon’s arrogant monarch “there fell a voice from heaven saying, O King Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee.” It behooves Methodism to keep these nations ever in mind of their duty and their danger “lest they forget.” It is ours to call them to the fulfillment of the glorious destiny which is before them if they prove faithful to their high calling in Christ Jesus, and to warn them of the inevitable doom which awaits them if they fail to make their calling and election sure.

Three great facts stand out clear and conspicuous in the history of the eighteenth century—namely, the rise of the Anglo-Saxon nations, the rise of Methodism, and the rise of the great modern missionary movement. And John Wesley might say of all of

them: *Quorum pars magna fui*. They all converge upon a common object, the salvation of mankind. They all unite with Wesley in saying: "The world is my parish." All of them are imperial in the scope of their purpose and evangelical in the spirit of their minds. Each would suffer without the companionship of the others, and together they advance toward "that far-off divine event to which the whole creation moves," when the kingdoms of earth shall become the kingdom of our Lord and his Christ, and angels and men shall unite in proclaiming him "King of kings and Lord of lords."

Jonathan Edwards, in his "Narrative of the Great Awakening," devoted one entire section of that interesting volume to the consideration of "the reasons for believing that the great work of God for the world's conversion may begin in America." Like the Hebrew prophets were wont to do in their day, he saw in the glow of the spiritual fires burning around him the promise of a world-wide glory. In the same spirit of prophecy Vincent Perronet, the saintly Vicar of Shoreham, spoke in the midst of the Wesleyan revival, saying: "I make no doubt that Methodism, notwithstanding all the wiles of Satan, is designed by divine Providence to introduce the approaching millennium." I do not despise the prophesyings of these holy men, who prophesied of the great mission that should come unto us and the glory that would follow. If the vision of Edwards be extended to include the English-speaking world, and that of Perronet be widened to include the whole modern evangelical and missionary movement which took its rise with Methodism, the circles of

their faith and hope will be found coincident, and the circumference of their common expectation will include nothing to which we may not reasonably and confidently look forward. The last campaign for the conversion of the world is now on. It is in the hands of the evangelical Churches of Northern Europe and North America, with the forces of the English-speaking nations leading the advance and Methodism at the head of the column. As the flag of the Roman government in the first century protected Paul, the Roman citizen and the apostle to the Gentiles, and as the widely disseminated Greek tongue supplied him with the means of communication while he pressed ever to "the regions beyond," so under the Union Jack and the Stars and Stripes this Anglo-Saxon apostolate goes forth in the twentieth century, with the English speech upon its lips and the living Christ in its heart, to disciple the nations which have not yet known our great salvation. In this mighty and final movement of the army of the living God for the conquest of the world we touch elbows with you. When your lines waver, our hearts fear; and when victory crowns your efforts, we raise a shout. Your cause is our cause, your faith is our faith, and your triumphs are our glory. Our forces touch yours in the West Indies and in the Far East. For the reënforcement of our center we have received not a few valiant souls from your ranks. We are bound to you by indestructible ties.

"While the manners, while the arts
That mold a nation's soul
Still cling around our hearts,
Between let ocean roll—

One joint communion breaking with the sun.
 Yet still from either beach
 The voice of love shall reach,
 More audible than speech,
 'We are one.' ”

Mr. President, I do not believe that the faith “once for all delivered to the saints,” as it has reached us through our Wesleyan fathers, can ever fail. The doctrines of repentance, faith, justification, regeneration, and the witness of the Spirit are ultimate truths which can never be outgrown. The joyous experience which springs from their sincere and hearty acceptance falls but little short of heavenly bliss—“Christ in us the hope of glory.” A civilization leavened and molded by such a divine force can never perish. The evangelical faith, which is the prevailing type of Christianity among the English-speaking nations, can never die; and it will preserve the people of the lands we love as long as they bind it to their hearts, which, please God, may they do forever. United by a common language, by a common ancestry, by a common faith, and by a common mission of service to mankind, if our nations “ever remain in love and peace together” and live according to God’s laws, upon them will fall benedictions from heaven “as the dew of Hermon and as the dew upon the mountains of Zion,” for upon them the Lord will “command his blessing, even life for evermore.” Thus blessed by him,

“As the day-spring unbounded their splendor shall flow,
 And puissant nations before them shall bow,
 While their ensigns in friendship and triumph unfurled
 Hush the tumult of war, and give peace to the world.”

II.

JOHN WESLEY AND HIS WORK.

[An address delivered in the Grand Opera House, Atlanta, Ga., June 22, 1903, on the occasion of the bicentenary celebration of the birth of John Wesley.]

WE are assembled to-day to honor the memory and perpetuate the influence of a man born two hundred years ago, and who has been dead one hundred and twelve years. He is remembered so long and revered so profoundly not for martial deeds nor civic achievements nor literary success, but because, by the grace of God, he brought multitudes to Christ and made a new era in the religious history of the race.

We are not come together that sectarian pride may disport itself in pompous panegyric, but that we may recall the victories of simple faith and fire anew our fainting hearts by the story we recount.

The boasting of bigotry is excluded by every consideration of piety and propriety. The man whose birth we celebrate is the peculiar and exclusive possession of no sect or order; he belongs to our common Christianity. He devoted his whole life, extending over eighty-eight years and comprehending an active ministry of more than threescore years, not to the promotion of any sectarian ends, but to the spreading of scriptural holiness throughout his own and other lands. He abhorred the spirit of bigotry and with cordial catholicity declared: "I desire to have a league, offensive and defensive, with every soldier of Christ." Now

that at length his influence has penetrated in a greater or less degree every Christian body in the earth, if he could speak to all Christians of whatsoever names, assembled in one place, he would doubtless repeat his famous exhortation: "I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. Is thy heart right as my heart is with thine? I ask no further question. If it be, give me thy hand. For opinions or terms let us not destroy the work of God. It is enough that I give to thee the right hand of fellowship." Wesley's spirit, therefore, no less than the presence of these honored brethren, who from bodies beyond the limits of the Wesleyan family of Churches come to unite with us in this celebration, forbids the slightest indulgence of sectarian selfishness and the mildest expressions of denominational pride.

Nor is this an hour for eulogy of John Wesley. He has passed long since the point of compliment or criticism, and has now attained a height of historic eminence at which he has become the object of reverent admiration and devout study.

Robert Southey said of him above seventy-five years ago: "There may come a time when the name of Wesley will be more generally known and in remoter regions of the globe than that of Frederick or Catherine." That day has come over areas of which Southey never dreamed and among multiplied millions which the prophetic vision of Wesley never foresaw. In America, in India, in China, in the frigid zones of the polar lands, and in the sunny islands of the tropic seas, where the name of the Prussian despot has never been heard and where the history of the Russian empress is

unknown, the words of the great English preacher are household themes and the influence of his life is felt as a saving power.

When a man has reached such an elevation, when it can be justly said of him that "no saint in all the calendars of Christendom has been more truly and nobly canonized," he has passed quite beyond the need of eulogy to enhance his fame and the power of censure to dim the luster of his renown. We are therefore not here to praise or to blame him.

It may not be amiss, however, to bring together some of the estimates which other great men have put forth concerning him, that we may realize more sensibly how far he has risen beyond the reach of our poor powers of compliment or condemnation, and that we, lifted upon the pinions of the praises of mighty men who have studied his wondrous work, may be raised to the lofty level of the world-wide celebration of which this occasion is but the smallest part.

Accordingly I bring to your attention what some of the most conspicuous men of his own and of later days have said concerning him, being careful to quote from but one Methodist authority, and laying before you not a tithe of what might be presented if the limits and proprieties of this hour permitted.

Lord Macaulay said of him that he was "a man whose eloquence and logical acuteness might have made him eminent in literature, and whose genius for government was not inferior to that of Richelieu."

Robert Southey declared: "I consider him the most influential mind of the last century, the man who will have produced the greatest effects centuries or perhaps

millenniums hence, if the present race of men should continue so long."

Buckle characterizes him as "the first of theological statesmen."

Isaac Taylor asserted: "The Methodist movement is the starting point of our modern religious polity, and the field preaching of Wesley and Whitefield is the event from whence the religious epoch now current must date its commencement."

The historian Leslie Stephens, in his great work entitled "History of English Thought in the Eighteenth Century," says: "Wesleyanism was in many respects by far the most important phenomenon of the eighteenth century." And to the same purpose speaks Justin McCarthy in his story of the four Georges, using these strong words: "There is not much about this period of English history concerning which the modern Englishman can feel really proud, except that great religious revival which began with the thoughts and speaking of John Wesley."

W. H. Fitchett, in his interesting work bearing the title "How England Saved Europe," and justifying by its contents the title it bears, points out the benign effect of Wesley's work in checking the destructive power of French infidelity in this remarkable passage: "Great Britain was invigorated by the great religious movement of which Wesley and Whitefield were the leaders. That movement was practically a new birth of Puritanism, but of Puritanism spiritualized and ennobled, purged of its gloom, of its fierce political leaven, of its narrowness. It is not easy to realize how it might have affected English history if in the middle

of the eighteenth century, with its drowsy Church, its enervated morals, its laxity of public life, there had arisen instead of a reformer like Wesley an English Voltaire, distilling the gall of his skepticism, the acid of his bitter wit into the life of England. In that case the reign of terror in Paris might have been rivaled by one as fierce and bloody in London. Wesley to the zeal of an apostle and the spirituality of a saint added the patriotism of an Englishman and something at least of the intellectual vision of a statesman, and he did something more than crystallize into happy and enduring form the great religious body which bears his name. He affected for good the whole tone of English society; the religious revival of that period had the office of healthful salt in the national blood. It purified domestic life; it wove bonds of quick and generous sympathy betwixt all classes; it put a more robust fiber into the national character; it gave a new tenderness to charity, a nobler daring to philanthropy, a loftier authority to morals, as well as a new grace to religion. So it helped to cleanse the national life. Amongst the elements of strength to Great Britain at the beginning of the struggle with Revolutionary France is surely to be reckoned the invigoration bred of a revived faith in religion."

In this connection let us pause in our consideration of these notable testimonials to Wesley's work and worth in order to inquire what would have been the fate of our own young republic if the doctrines of Voltaire, which were prevalent in France when Wesley was preaching in England, had at that time prevailed over England, the seed plat from which the stocks

were being drawn for the planting of the American nation. When John Wesley helped England to save Europe, did he not also help to save our own land from doubt, despair, and destruction?

About that time also England and all Christendom were beset by another peril which, if not transformed into a blessing, might easily have become the occasion of the most dreadful revolution. Through the inventions of James Watt and others the modern industrial era was being brought to birth. Discussing the effects of these inventions which changed with unexampled rapidity the whole course of English industry, bringing in their train dangers of the gravest kind, Mr. W. E. H. Lecky, the celebrated author of "England in the Eighteenth Century," says: "The true greatness and welfare of nations depend mainly on the amount of moral force that is generated within them. Society never can continue in a state of tolerable security when there is no other bond of cohesion than a mere money tie, and it is idle to expect the different classes of the community to join in the self-sacrifice and enthusiasm of patriotism if all unselfish motives are excluded from their several relations. Every change of condition which widens the chasm and impairs the sympathy between rich and poor cannot fail, however beneficial may be its other effects, to bring with it grave dangers to the State. It is incontestible that the immense increase of the manufacturing industry and of the manufacturing population has had this tendency; and it is therefore, I conceive, peculiarly fortunate that it should have been preceded by a religious revival [the Wesleyan movement] which opened a new spring of moral

and religious energy among the poor and at the same time gave a powerful impulse to the philanthropy of the rich."

That acute student of industrial questions, Hon. Carroll D. Wright, of Massachusetts, has concurred with Mr. Lecky's view, and has clearly stated in a recent article another effect of the Wesleyan revival on modern industry. He says: "A body without a spirit is dead matter, and this is quite true when we consider mechanical powers. There must be intellectual powers involved, and, further, there must be comprehension of the spiritual forces of industry in order to bring them to their fruitage. It is in this that the influence of John Wesley in social and industrial matters, as well as in the religious life of the world, has been felt; and herein he was a power greater than industry, greater than the new mechanical contrivances, greater than the industrial pride and ambition of England. Probably no generation since the Christian era has so completely stamped itself upon the affairs of the world as the era that gave birth to the establishment of the modern system of industry, which was stimulated so powerfully by the work and by the influence of John Wesley."

Mr. Wright would have found far less trouble in his labors in connection with the recent coal strike in Pennsylvania if he could have found more Methodism there and less mammonism on one side, and less socialism on the other side of the contest. The difference in conditions there and the conditions prevalent in the English mining districts is explained by this striking paragraph from a recent article by Mr. Thielfall, Secre-

tary of the Labor Electoral Association in England: "Methodism has undoubtedly played a very important part in organizing miners. No one can read the detailed history of the great strikes in the mining world without observing how many of the leaders are connected with some branch of the Methodist Church. Methodism has become the dominant faith of the miners. Such affinity of the vanguard of labor for this particular Church is not only eloquent for the past, but it is significant for the future. It is not based upon local peculiarities, upon conditions of employment, upon tradition or material surroundings, but it springs from the fact that Methodism has most nearly approached the miner's conception of a democratic Church. Its spiritual zeal aroused him, its democratic instincts were in keeping with his political aspirations, and its organizing ability educated him in the principles of unity. Can there be any more striking tribute to the influence of Methodism upon the mining community than the fact that the five mining members in the House of Commons have all been trained in the Methodist Church, four being in the past or at the present local preachers? In the Parliament of 1885 there were six."

Principal A. M. Fairbairn points out the same important fact in his carefully considered volume entitled "Religious History and Modern Life," in which he says: "Methodism in its several branches has done more for the conversion and reconciliation of certain of the industrial classes to religion than any other English Church. It is but just to say that the enfranchisement of our mining and agricultural population made this evident: that their regulative ideas were re-

ligious rather than utilitarian and secular. The politician finds when he addresses the peasantry that he has to appeal to more distinctly ethical and religious principles than when he addresses the upper or middle classes. And we may hope that even in a politician the principles he appeals to may ultimately affect his policy. Meanwhile we simply note that it is the local preacher rather than the secularist lecturer who has, while converting the soul, really formed the mind of the miner and laborer, and who now so largely represents the ideas he seeks in his dim and inarticulate way to see applied to national policy and legislation."

To these great achievements of Wesley in checking the mad current of French infidelity and in averting at least in some degree the perils of modern industrialism William T. Stead, the well-known editor of the *Review of Reviews*, adds the further glory of unifying the English-speaking peoples. In a signed article printed in the bicentenary number of the *Northwestern Christian Advocate*, issued in Chicago, Mr. Stead writes: "From the standpoint of those who, like ourselves, regard the unity of the English-speaking folk as one of the supreme ends of modern politics, it is difficult to exaggerate the importance of John Wesley and his work. In the most energetic Christian denomination in the United States he created a new tie between the empire and the republic. Millions upon millions of Americans regard Epworth, Fetter Lane, the Foundry, and the City Road as the Mecca and the Medina of their faith. Carlyle said that Shakespeare by his genius had unified the English-speaking world. We are all united, he said, in alle-

giance to King Shakespeare. That which Shakespeare could not do, in that millions never read his works or see his plays, John Wesley has done much in effect. Among the influences which create a sense of unity among our English folk, that of John Wesley stands very nearly in the first rank."

Conceiving that such a result grows out of Wesley's work, it is not strange that this fervid and forceful writer in the same article warmly declares: "Neither Knox nor Cromwell affects the lives of so many men and women who are toiling and working all around the world to-day as does John Wesley. There are nigh upon thirty millions of English-speaking men who view the next life more or less through John Wesley's spectacles, and whose round of daily duty is directly affected by the rules and regulations of the great Methodist saint, the Ignatius Loyola of the English Church."

Nor is Mr. Stead alone in this estimate. Mr. J. St. Loe Strachey, editor of the London *Spectator*, writes: "In my opinion there is no one to whom the English-speaking race in all parts of the world owes more than to Wesley. In him the English people found a guide and leader to bring them once again into the region of spiritual things when they were most in danger of being sunk in materialism. John Wesley gave England back the things of the Spirit, and so conferred upon her the greatest of boons."

Dr. Cyrus Northrup, President of the University of Minnesota, joins this chorus of great voices, saying through the columns of the periodical which has been mentioned: "Very few men in the history of the world

have done so much to change the character of the world as John Wesley. With a scholar's training and tastes, with a literary and especially a poetical ability of high order, with an experience of service in an established Church of high ecclesiastics and formal liturgies, he sacrificed whatever was necessary of taste and power, and consecrated himself to the advancement of Christ's kingdom among the common people, uniting the utmost simplicity of preaching with the strictest discipline of organization. He became the leader in a movement not less commendable and much mightier in its results than that of the Salvation Army. He is the father of Methodism, and Methodism means a large, enthusiastic, and triumphant part of the army of the Lord, whose work goes on with ever-increasing success. No man has done more than John Wesley to complete the work which Christ began."

But let us turn from these estimates of Wesley and his work to the secret of his power. By what means has he made so great a place for himself in the minds of men? How has he wrought these benign and far-reaching triumphs?

First of all, let it be said with the utmost emphasis that what he did was the natural outcome of what he was. His force was the fruit of his faith. By the birth of souls the faith of the earth is renewed. When Paul was stricken down on the Damascus road, the paganism of the first century began to totter to its fall; and when in the meeting of the Moravians in Aldersgate Street, while "one read from the preface of Luther's commentary on the Romans," John Wesley felt his heart strangely warmed, the springtime of a new

religious life in the English-speaking world began. The case is charmingly stated by Dr. Henry Van Dyke, of Princeton University: "From the lips of John Wesley there flowed into the arid and sterile theology of the eighteenth century a refreshing and fructifying influence. It was as if he had discovered and reopened the spring of living water in the teachings of Jesus, the fountain of inward joy and peace in believing. Not by metaphysics, not by logic, but by the direct and simple contact of the human heart with divine goodness and truth incarnate in a person; not by the force of reasoning, but by the straight appeal to the consciousness of sin and the power of trusting and loving God, which man has not altogether lost; not by the array of philosophical proofs, but by the invitation to weary and perplexed spirits to yield themselves to the guidance of the spirit of wisdom and love—by these means John Wesley became the instrument of a great revival of the pristine gladness and power of the religion of Christ. He was in the apostolic succession in a true sense of the word. He had been with Jesus and had received the power-conferring touch of the crucified and risen Lord. Even to those who opposed his teachings he brought a blessing. The effect of his words and his life has flowed far beyond the limits of the denomination which he founded. A divine benefit has been conferred through him upon every living Christian Church, and multitudes who hardly know his name have felt the influence of his spirit. That every one who wants salvation may find it in Christ, that every one who finds it through faith may know it and be sure of it, and that this knowledge brings gladness and

leads to goodness—these are the great truths which shone clear in Wesley's experience, and these, I take it, are of the essence of Christianity."

Was Wesley conscious of what he was doing? Did he forecast these great results and plan for them with far-sighted prescience and astute statesmanship? Not at all. It is ever the way of the mightiest men and the noblest benefactors of the race that, like Abraham, the father of the faithful, they rise at the call of God and go out, knowing not whither. They act their part on no presentiment of what will come of it; but under the stern behest of duty, and led on by the high aspiration to serve their own generation by the will of God, they enter that loftiest hierarchy of souls, through whom all the families of the earth are blessed. Such was Moses, the man of God, following the divine leadership across the withstanding sea and the opposing deserts, and at last in the twilight of a long and weary life going home like a tired and sobbing child at nightfall, crying as he passed away from his uncompleted tasks: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Such was Paul, who at the bidding of his crucified and risen Lord put himself unreservedly at the divine disposal, plunged fearlessly into the deep, dark heathenism of the first century with not so much as a friendly Church to support him, counting not his life dear, that he might finish his course with joy and the ministry which he had received of the Lord Jesus, and dying at last at Rome by the hand of Nero's headman, when as yet the New World, the product of his faith and zeal, had not appeared. Such were Martin Luther and John Cal-

vin and John Knox. Such was Wesley, a hero of faith, great in that unconscious greatness which breathes in the heavenly modesty of the righteous who in the last judgment come disclaiming the deeds of mercy which have marked every step of the shining paths their feet have trod.

The greatness sprung of such a spirit escapes on the one hand the weakness of a cowardly conservatism, and on the other the waywardness of a revolutionary radicalism. It accepts its tasks by divine appointment, rightly conceiving that its work must connect harmoniously with the work of God's servants who have gone before it, adapt its forms to the needs of the present, and be of such character as can be carried on by its divinely anointed successors in the future. It is a coworker with its God and its fellow servants whose united efforts work toward the glorious culmination to be reached in that "far-off divine event to which the whole creation moves." Therefore it is not fanciful, but firm; not fickle, but flexible; not destructive, but constructive; with regard to the past, reverent; with respect to the present, loyal to the highest good; and with regard to the future, hopeful. While contending earnestly for the ancient faith once for all delivered to the saints, it is quickly responsive to the Providence which preserves the truth, and is tenderly sensitive to the Spirit who continues ever to reveal more and more clearly the deep things of God.

Such was John Wesley, who never professed to discover new truths, but to restore the old faith. He was no innovator, but a renovator. Hence his method of study and preaching as set forth in the preface to

his published sermons, wherein he says: "I have thought I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf till a few moments hence I am seen no more. I want to know one thing, the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written this down in a book. O give me that book! At any price give me the book of God! I have it! Here is knowledge enough for me. Let me be a man of one book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read this book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy words? 'If any man lack wisdom, let him ask of God.' Thou givest liberally and upbraidest not. Thou hast said that if any be willing to do thy will he shall know. I am willing to do; let me know thy will. I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach." What a noble spirit is here! No indolent, stupid spirit of superstition, nor yet the conceited, inflated spirit of innovation. How far removed from the pertness which prates of "modern ver-

sions," "advanced thought," and "progressive theology!" And yet he was ever open to receive or obey the truth, whether it fell from the lips of the learned or from the tongues of the plain Moravians of Aldersgate Street and Fetter Lane. There were no cherished opinions, no fond associations, no venerated usage, no dear friendship with which he would not willingly part in obedience to the truth as God gave him to see it. This self-renouncing submission to the divine leading often brought him into inconsistencies that are among his chief glories to-day, although they once exposed him to censure. Averse to field preaching at the first, he finally went to the field, his natural repugnance being overcome by the conviction that God had thrust him out. Of the strength of that conviction we may judge from his own words: "It were better for me to die than not to preach the gospel; yea, in the fields when I may not preach in the church, or when the church will not contain the congregation."

So also the class meeting was a product of providential leadings, and it in turn brought on lay preaching. During Wesley's absence from London for a brief season Thomas Maxfield, his class leader, began to preach without his knowledge or consent. On his return he was determined to silence peremptorily the unauthorized preacher, but he was dissuaded by his wise and devout mother from taking the step immediately and before he had heard Maxfield for himself. After hearing the young class leader, he said: "It is of the Lord; let him do as seemeth to him good. What am I that I should withstand God?" Thus lay preaching was begun. However, when subsequently he per-

ceived that Maxfield walked not uprightly according to the truth of the gospel, he withstood him because he was to be blamed.

He ordained Coke to the office of general superintendent, and in turn commissioned Bishop Coke to ordain Francis Asbury to a like office, that the American Methodists might be organized into a Church of their own and receive the ordinances, acting, as he declared, under the pressure of what he called "an uncommon train of providences," which justified him, a presbyter in the Church of England, in taking such a step according to the principles and traditions of the primitive Church. He defends this act against possible censure in these words: "If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken." And the event has vindicated his wisdom far beyond all his hopes or anticipations. How amazed would he be at the outcome if he were with us to-day!

How surprised and happy would he be to-day if he walked in the flesh again and saw the multiplied thousands who in Europe, America, Asia, and the uttermost parts of the earth follow his teachings and enter into the fellowship of his experience of grace! He built more wisely than he knew, because he was ever ready to build not according to his own preconceived notions, but according to the plans of God concerning him.

And this submission to the divine will lifted him above the fretful impatience of worldly ambition and the

feverish anxieties of earthly greed into a serene atmosphere of imperturbable peace, where neither domestic calamity, nor public scorn, nor persecution, nor poverty could reach him to disquiet his spirit or diminish his labors.

All the years of his life, whatever might be his income, he lived on twenty-eight pounds a year and gave away the rest. In his lifetime he gave away two hundred thousand dollars, while he expended less than fifteen thousand in all his years upon himself. "And when he died, he left behind him two silver spoons and the great Methodist connection."

And he was as deaf to the voices of ambition as he was dead to the seductions of covetousness. On one occasion, when his brother Charles besought him to postpone an appointed journey in order to take time to vindicate his good name against malicious and false accusations, he refused, saying: "Brother, when I devoted to God my ease, my time, my life, did I except my reputation?" His utterly unworldly spirit is not extravagantly expressed by one of his own hymns, best known to the older Methodists as "John Wesley's Happy Pilgrim." It runs on this wise:

"How happy is the pilgrim's lot!
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell;
He only sojourns here.

This happiness in part is mine,
Already saved from low design,
From every creature love;

Blessed with the scorn of finite good,
My soul is lightened of its load,
And seeks the things above.

The things eternal I pursue,
A happiness beyond the view
Of those that basely pant
For things by nature felt and seen,
Their honors, wealth, and pleasures mean,
I neither have nor want.

No foot of land do I possess,
No cottage in this wilderness;
A poor, wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

Nothing on earth I call my own;
A stranger to the world unknown,
I all their goods despise.
I trample on their bold delight,
And seek a city out of sight,
A city in the skies."

This unearthly spirit of unfaltering consecration seemed to lift him above the effects of toil and care, and to make him more abundant in labors than all his contemporaries. Indeed, few of any age have equaled him in this particular. In an age when there were no railways and the public highways were of the worst sort he rode above four thousand miles a year on horseback; and when he died, it was estimated that he had traveled more than two hundred and twenty-five thousand miles, and had been in the saddle more hours than any man who has ever lived, Bonaparte and Cæsar not excepted. Besides preaching over forty thousand times, he wrote

books and tracts for his people and in every way sought to relieve their distress and to elevate their lives. To enumerate his literary works would tax the memory of the most enthusiastic and diligent bibliophile. Counting his abridgements and compilation, more than two hundred volumes proceeded from his prolific pen, including grammars, dictionaries, histories, biographies, commentaries, scientific compendiums, and a book of physic for the poor and physicianless classes of his followers. Besides all this, he organized schools, built chapels, established orphanages, erected almshouses, and instituted a loan society to help deserving people who were in financial difficulties. And all these manifold labors will appear the more wonderful when it is remembered that at fifty-one he was apparently at death's door, suffering frequent and copious hemorrhages from the lungs, and himself being so sure that his end was near that he wrote his own epitaph. Truly this apostolic man in an unapostolic age might have appropriated most justly the words of St. Paul and have said of himself in proof of his ministry: "I have been in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the Churches."

For three weeks before his death, so devoted was he still to work, as daily the outward man perished, he

sang constantly at family worship the well-known lines:

“O, without a lingering groan
I may the welcome words receive;
My body with my charge lay down,
And cease at once to work and live!”

And this deep desire of his heart was almost literally fulfilled. Less than ten days elapsed between his death and his last sermon, which was preached in the dining hall of a gentleman who, being bereaved by the death of his wife, sent for Wesley, whom he had not previously known, to comfort his sorrowing heart. Thus on a mission of condolence to a broken-hearted stranger the great preacher closed his ministry within a week of his death. The poor country people of the neighborhood plodded through the mire to hear the discourse. The common people heard him gladly to the end.

The day before he died, in buoyancy of spirit, he sat up and sang, to the surprise of attending friends, the lines:

“I’ll praise my Maker while I’ve breath;
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne’er be past,
While life and thought and being last,
Or immortality endures.”

So sang he, like a joyous bird, at the very gates of paradise.

His last audible prayer was his favorite form for thanksgiving after meals: “We thank thee, O Lord, for these and all thy mercies. Bless the Church and

the king, and grant us truth and peace through Jesus Christ our Lord forever and ever.” When Cromwell lay dying, he said: “The Lord will be with his people.” Wesley’s dying exclamation was far nobler by so much as it expressed a more vivid sense of the divine Presence: “The best of all is, God is with us.”

Is it any wonder that a life so filled with the divine Spirit should have produced a religious revolution which saved the common people, arrested infidelity in the higher classes, averted social disorder, and unified for all time in the bonds of the holiest sympathies the English-speaking peoples of the globe? Is it strange that, after two centuries have passed, men of all shades of religious belief celebrate his birth as one of the epochal events of Christian history?

“Since God is God, and right must ever win the day,” it is impossible that the case of John Wesley should be otherwise. In the words of Hon. John Hay, Secretary of State, we may say: “If all mortal tongues were silent, John Wesley’s all-sufficient eulogy was written in never-dying words thousands of years ago: ‘They that turn many to righteousness shall shine as the stars forever and ever.’”

But what is the lesson of this great life to us today? It is not enough that we honor his memory and pronounce panegyrics upon his virtues.

“They who on glorious sires enlarge
Produce their debt instead of their discharge.”

We shall not have sufficiently honored his name until we have done our best to perpetuate the spiritual forces which he set in motion. How best shall we do this?

Among other things it is proposed to erect here, at the capital of the only State in America in which he ever lived, a Wesley Memorial Building. In it we propose to have an auditorium as easy of access as was his own open-air meetings, and sufficiently large for several thousand people to hear preached the gospel which Wesley loved and proclaimed. There we want no sleazy essays or hazy speculations, nor ambitious theories put forth, but a warm, melting gospel, pouring from the lips of men whose hearts God has touched and who with Wesley can sing:

“What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.

We who in Christ believe
That he for us hath died,
We all his unknown peace receive
And feel his blood applied.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.”

We do not seek to build a church for the men and women of fashion who wish a formal worship to beguile an idle hour on a Sabbath morning; but we propose a great “People’s Church,” palpitating with spiritual life and radiant with the joys of the Spirit.

There also we wish the spirit of a genuine Wesleyan catholicity to be enshrined. The doors of this Memorial Building we propose to throw open to the incoming of Christian bodies that may assemble in this

city from time to time to advance the interests of the kingdom of our Lord and Saviour Jesus Christ.

Around it and within it we shall seek to assemble all those humane instrumentalities, such as reading rooms, night schools, a working girl's home, and a hospital—instrumentalities eminently characteristic of Wesley's method and spirit. Hereby we hope to do a monumental work in soothing human pain, healing human disease, enlightening human ignorance, and consoling human sorrow. Within the circle of its sacred influence we shall try to draw the stranger within our gates and the young men who in rented rooms huddle in homelessness around the center of our great city. There we desire to do whatsoever may be necessary under present conditions to discharge our whole duty to the people who must reside in the congested center of the city, and to prepare to meet future conditions as they may arise.

In short, in this enterprise we wish to embody as nearly as may be possible every phase of John Wesley's work—evangelistic, educational, and humane. How else can we better raise a suitable monument to his memory in this capital of Georgia, the State to which he came with Oglethorpe, the founder of the infant colony? Or what better ornament or nobler charity can be placed in this growing city?

And who shall forecast all the forms of good that may spring from this institution when once it is firmly planted and fully equipped?

The evangelical type of sermon and service which will be found in this "People's Church" may become a great breakwater against the rising tide of rationalism

which threatens many pulpits and congregations nowadays.

Here also the rich and the poor will meet together to worship that "God who is the Maker of them all." What fusing of classes may thus be brought to pass! What softening of asperities, what healing of irritations, what averting of conflicts, what preventing of social disorders may thus be accomplished! Here the weary and the heavy-laden, the sick and the faint, the homeless and the broken-hearted may find shelter and solace, singing as they come:

"People of the living God
I have sought the world around;
Paths of sin and sorrow trod,
Peace and comfort nowhere found:
Now to you my spirit turns,
Turns a fugitive unblessed;
Brethren, where your altar burns,
O receive me into rest!"

O that Wesley's God would put upon us this day the spirit of Wesley's consecration, unselfishness, and abounding liberality, that this institution which it is proposed to establish might become the brightest and most blessed spot in all this city and commonwealth—the house of God, the very gate of heaven, with angels ascending and descending above it, carrying to the divine Father the fervent prayer of needy souls, and bringing down upon their heads heavenly benedictions from the skies!

III.

JOHN WESLEY, DEFENDER OF THE FAITH.

[An address before the Alumni Association of Emory College, Oxford, Ga., June 13, 1911, on the presentation of a portrait of John Wesley supposed to be the work of Sir Henry Raeburn, and presented to the College by Mr. George A. Plimpton, of New York.]

ABOUT ten years before the death of the gentle and devout William Cowper his cousin, Ann Bodham, sent to him a portrait of his mother, who died when he was no more than six years old. In his letter acknowledging the gift he said: "The world could not have furnished you with a present so acceptable to me as the picture which you have so kindly sent me. I received it the night before last, and viewed it with a trepidation of nerves and spirits somewhat akin to what I should have felt had the dear original presented herself to my embraces. I kissed it and hung it where it is the last object that I see at night, and of course the first on which I open my eyes in the morning." The receipt of it moved him to write one of the most beautiful and tender poems, beginning with the pathetic exclamation: "O that those lips had language!"

Our *Alma Mater* has never received a more acceptable gift than the portrait of our Methodist father and founder which has just been unveiled before you. The picture determines the subject of the address to the Alumni Association to-day, for when invited to speak

at this hour I was requested to present some phase of the life of John Wesley. Looking upon the classic features of our father in God, transfigured by the peace of holiness which rests upon his face, all of us are ready to exclaim: "O that those lips had language!" And if he could speak to us gathered in this Methodist seat of learning, called for the Oxford where he presided over the Holy Club, what would be his words? Would they not be what he wrote in London August 6, 1786, a hundred and twenty-five years ago? It was on that day he wrote "Thoughts upon Methodism," beginning with these words: "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they first set out." These words, written only five years before his death, may be regarded as the parting words of hope and fear uttered by a loving spiritual father solicitous for the welfare of the religious household from which he was soon to depart. His confidence that Methodism would continue to exist has been more than justified by the history which has followed. That his fears may not be fulfilled should be our chief concern; and if we would avert the peril of a "dead sect having the form of religion without the power," we must take heed to the doctrine and discipline which he strongly commended to his followers. The unveiling of a portrait which preserves for us the features of his face will be but a hollow mockery if we have no heart for holding fast

the form of faith for which he contended. Therefore, while looking upon the picture of him, drawn, as it is supposed, by the hand of the great Scottish painter, let us consider him as "John Wesley, Defender of the Faith."

There are two errors concerning John Wesley and Methodism of which we must beware. Some have fallen into the error that Wesley cared nothing for doctrinal truth, and that Methodism was thereby made by him a movement of doctrineless sentiment and creedless enthusiasm. Others have imagined that Wesley brought forward new and strange doctrines, never known to the Church before his time, and that from those dogmas Methodism arose. Even in his own day both these unfounded notions were held concerning him and his work, and both he denied specifically and refuted vigorously.

Wesley's aim in all he undertook was practical godliness and the reformation of the English nation by the spread of scriptural holiness, and this aim excluded alike indifference to doctrinal truth and the invention and propagation of doctrinal novelties. He knew that without the dogmas of faith religion is impossible, and he believed most steadfastly that the essential truths of Christianity, as embodied in the great historic creeds, were the substance of that gospel which must be preached with the Holy Ghost sent down from heaven, if sinful men are to be brought back to God. Early in Wesley's life Archbishop Potter, of Canterbury, had given him counsel which colored and controlled the entire course of his career. "If," said the Archbishop, "you desire to be extensively useful, do not spend your

time and strength in contending against such things as are of a disputable nature, but in testifying against open, notorious vice and in promoting real, essential holiness." Accordingly we find him recording the purpose which persisted through all his life when he set forth in the "Large Minutes" what he believed to be "the design of God in raising up the preachers called Methodists:" "Not to form any new sect, but to reform the nation, particularly the Church, and to spread scriptural holiness over the land." To this high purpose he devoted all his energies with unwavering fidelity and unwearying zeal, until his labors ended at the age of eighty-eight years; and after his death, on his tombstone were inscribed these words: "This great light arose, by the singular providence of God, to enlighten these nations and to revive, enforce, and defend the pure apostolic doctrines and practices of the primitive Church, which he continued to do by his writings and his labors for more than half a century." The advice of the Archbishop, the record in the "Large Minutes," and the words of the epitaph combine to point us to the single motive of his life and to show us the method by which he sought to accomplish the great object which he kept ever in view. He aimed at lifting a nation, sadly sunken in sin, into a life of holiness, and he laid hold of no instrument for achieving this lofty purpose but the gospel of the "common salvation" found in "the faith once for all delivered to the saints." The dominant purpose of his life was the promotion of practical goodness, which fact determined that his theology should be practical divinity, and that in turn put all novel and strange teachings beyond the range of his

thought and sympathy. His devotion to holiness made him the defender of the ancient faith; for he knew that truth is to the intellect what righteousness is to the will, that waywardness in doctrine ends generally in wickedness of life, however some minds of exceptional nature may escape the moral consequences of their erratic theorizings. With St. Paul he was convinced that evil communications doctrinally corrupt good manners morally. Hence, while he abhorred controversy, he was often engaged in it. His attitude of mind is disclosed in a letter to Joseph Benson written in 1773, in which he said: "God has made practical divinity necessary and the devil controversial. Sometimes we must write and preach controversially, but the less the better. I think we have few, if any, of our traveling preachers that love controversy; but there will always be men whose mouths it is necessary to stop, antinomians and Calvinists in particular. By our long silence we have done much hurt both to them and the cause of God."

His liberal sentiments toward those who differed with him in doctrine have been misinterpreted. Misapprehension of his true position has arisen especially from a paragraph in his "Thoughts upon a Late Phenomenon" (the Methodist revival) which runs on this wise: "One circumstance more is quite peculiar to the people called Methodists; that is, the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees. Let them be Churchmen or Dissenters, Presbyterians or Inde-

pendents ; it is no obstacle. Let them choose one mode of baptism or another ; it is no bar to their admission. The Presbyterian may be a Presbyterian still, the Independent or Anabaptist use his own mode of worship. So may the Quaker, and none will contend with him about it. They think and let think. One condition, and one only, is required—a real desire to save their soul. Where this is, it is enough. They desire no more ; they lay stress upon nothing else ; they ask only : ‘Is thy heart herein as my heart ? If it be, give me thy hand.’ ”

In a sermon on “The Ministerial Office,” preached a year later and but two years before his death, he reverts to the same subject in these words : “Such a phenomenon has now appeared as has not appeared in the Christian world before, at least not for many ages. Two young men sowed the word of God not only in the churches, but likewise literally by ‘the highway side’ and, indeed, in every place where they saw an open door where sinners had ears to hear. They were members of the Church of England, and had no design of separating from it. And they advised all that were of it to continue therein, although they joined the Methodist Society ; for this did not imply leaving their former congregation, but only leaving their sins. The Churchman might go to church still ; the Presbyterian, Anabaptist, and Quaker might still retain their own opinions and attend their own congregations. The having a real desire to flee from the wrath to come was the only condition required of them. Whosoever, therefore, ‘feared God and worked righteousness’ was qualified for this society ”

If we are to rightly apprehend these words, however, we must not overlook several matters of fact in the light of which they must be interpreted.

1. They refer, and refer only, to the condition of membership in the United Society, which at that time was not a Church, but included in its membership men of all Churches, both of the Church of England and of the Churches of the various dissenting bodies. It is often said that Wesley did not wish the Methodists to separate from the Church of England, but this is only half the truth. It is also true that he did not seek to have Methodists who were members of the dissenting Churches to withdraw from the ecclesiastical bodies to which they were attached. He was not endeavoring to set up another Church in the land, but to escape any and all disputatiousness that might divert men from the work of reviving genuine religion in all the Churches. He was loyal to his own Church, and most of his followers were Church of England men; but while he was ardently devoted to the Established Church in which he had been brought up, his chief concern in fixing the conditions of admission to the United Society was not to protect the Church of England from schism, but to guide the Wesleyan revival away from the rocks and shoals upon which other such movements which had preceded it had fallen, to their great injury in all cases, and to their utter wreck in some instances. This fact he makes plain in his "Farther Appeal to Men of Reason and Religion," in which he draws attention to the injury done the work of the Reformation, both on the Continent and in England, by the bitterness of the reformers "toward all who differed with them;" to the

failure of the Quakers "to reform the land," because they "spent their main strength in disputing about opinions and externals rather than in preaching faith, mercy, and the love of God;" to the damage done by the Baptists when they first appeared in England, because "they immediately began a warm dispute, not concerning the vitals of Christianity, but concerning the manner and time of administering one of the external ordinances of it;" to the offense given "in a smaller degree" by the Presbyterians and Independents, who spent a "great part of their time and strength in opposing the commonly received opinions concerning some of the circumstantial of religion and for the sake of those separated from the Church." After reciting all these examples of mistaken zeal for nonessentials, he goes on to say of the Methodist movement: "What are the stumblingblocks in the present case compared to those in any of the preceding? We do not dispute concerning any of the externals or circumstantial of religion. There is no room, for we agree with you therein. We approve of and adhere to them all—all that we learned together, when we were children, in our catechism and common prayer book. We were born and bred up in your own Church, and desire to die therein. We always were and are now zealous for the Church, only not with a blind, angry zeal. We hold, and ever have done, the same opinions which you and we received from our forefathers. But we do not lay the main stress of our religion on any opinions, right or wrong. Neither do we ever begin or willingly join in any dispute concerning them. The weight of all religion, we apprehend, rests on holiness of heart

and life, and consequently wherever we come we press this with all our might. How wide, then, is the difference between our case and the case of any of those that are above mentioned! They avowedly separated from the Church; we utterly disavow any such design. They severely and almost continually inveighed against the doctrines and discipline of the Church they left; we approve both the doctrines and discipline of our Church, and inveigh only against ungodliness and unrighteousness. They spent a great part of their time and strength in contending about externals and circumstantials. We agree with you in both; so that, having no room to spend any time in such vain contention, we have our desire of spending and being spent, in promoting plain, practical religion." In making very general and comprehensive the conditions of admission to the United Society it is evident that Wesley was concerned mainly to avoid "doubtful disputations" and fix the attention of men upon the "doctrine which is according to godliness."

2. It should be borne in mind that even in the General Rules of the United Society there were incorporated doctrinal implications of the most solemn significance. (a) The divinity of Christ is asserted and his Lordship extended over the whole of life, even over its diversions. All amusements are forbidden which "cannot be used in the name of the Lord Jesus." All the members are expected "to take up their cross daily and bear the reproach of Christ." (b) The authority of the Scriptures is assumed and their reading enjoined, and the written Word is declared to be "the only rule and the sufficient rule both of faith and practice."

(c) Observance of the ordinances of the Church is enjoined, and attendance on the ministry of the Word is required. (d) The ministry of the Holy Spirit is acknowledged and his awakening of human hearts is declared. (e) The perpetuity of the Sabbath is affirmed and the profaning of the sacred day is forbidden. (f) Salvation from sin is set forth as the object of supreme desire, and its possibility assured. (g) "The wrath to come"—*i. e.*, the doom of the impenitent—is held up as a horrible doom from which men are to "flee." (h) The efficacy of prayer is taught and the duty of prayer is enforced. (i) "The household of faith" is recognized and special obligations with reference to the members of it are imposed.

It is manifest that Wesley's catholicity of spirit and broad charity did not spring from any disposition to indulge in latitudinarianism in doctrine. Even in the General Rules of the United Society, whose terms of admission opened its gates to every form of evangelical faith, he fixed doctrines in the form of ethical expression.

For men of faiths differing from his own he exercised the most generous charity. He printed a life of Thomas Firman, a devout Unitarian, and said he was a "pious man." He regarded the heretical Montanus, of the second century, Pelagius, of the fifth century, and Servitus, of the sixteenth century, as "holy men" whom he hoped would at last come with noble spirits of the heathen world, such as Socrates and Plato and Marcus Aurelius, from the east and the west and the north and the south, and sit down with Abraham in the kingdom of heaven; but he no more endured the teach-

ings of the heretics than he accepted the tenets of the heathen. There was never a man of more liberal spirit than John Wesley, except, it may be, St. Paul, and yet never a man more constantly engaged in controversy, St. Paul not excepted.

Indeed, Paul and Wesley are very much alike in their liberality of spirit and in their habit of controversy. Paul would allow that every man be fully persuaded in his own mind, and was ready to say with reference to certain nonessential matters: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." He would even go farther, and for the sake of peace and for the promotion of Christ's kingdom by peace he would observe the rite of circumcision. But when Judaizers undertook to impose these things on Gentile believers to the hindrance of the progress of the kingdom, he flamed forth in the most ardent defense of the faith, saying: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Very patiently did he deal with the dark superstition of the Athenians worshiping "the unknown God;" but when men sought to propagate errors about the resurrection of Christ in the Corinthian Church, he met them with the sharp and decisive declaration: "If Christ be not raised, your faith is vain; ye are yet in your sins." The apostle to the Gentiles saw the whole economy of grace and the entire system of Christian doctrine in perfect proportion, because he

dealt with it by a living and personal experience, and declared it as a body of practical divinity revealing the way of salvation to all men.

Wesley approached the matter in the same wise way and with a like lofty spirit. Like Paul, he avoided all controversy about questions which did not involve the salvation of men, and he turned away from no controversy in which the issue involved touched practical godliness. And he was like the apostle to the Gentiles in another particular: he would sacrifice any connection or association, however precious, or any friendship, however dear, in order to maintain the truth as it is in Jesus and keep open the way of salvation to all men.

He loved George Whitefield with a true and tender affection; but when Whitefield preached a doctrine of election and foreordination which closed the gate of salvation against multitudes of mankind, he withstood him with all vigor and fidelity. He declared that he opposed the "anti-scriptural doctrine upon the same principle whereon I labor to save souls from destruction."

To the Moravians he owed much, and frankly acknowledged the debt; but when they fell into destructive antinomianism and delusive quietism, he broke with them and went to the love feast at Fetter Lane, at the conclusion of which he read to them these brief lines, having previously failed to recover them from the errors into which they had fallen: "About nine months ago certain of you began to speak contrary to the doctrine we had till then received. The sum of what you asserted is this: (1) That there is no such thing as a

weak faith; that there is no justifying faith where there is ever any doubt or fear or where there is not, in the full sense, a new, a clean heart. (2) That a man ought not to use those ordinances of God which our Church terms 'means of grace' before he has such a faith as excludes all doubt and fear and implies a new, clean heart. (3) You have often affirmed that to search the Scriptures, to pray, or to communicate before we have this faith is to seek salvation by works, and that till these works are laid aside no man can receive faith. I believe these assertions to be flatly contrary to the Word of God. I have warned you hereof again and again and besought you to turn back to the law and the testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains but that I give you up to God. You that are of the same judgment follow me." Then he withdrew, followed by about twenty of the society.

He loved the Church of England as his life, and when he lay dying he whispered: "Bless the Church and the king!" Paul was no more devoted to the Jewish Church, for the redemption of which he could have wished himself accursed, than was John Wesley to the Church of his fathers. Yet he would trample on its customs and set aside its usages if they stood in the way of saving souls. As he put the case: "I will not separate from the Church, yet in cases of necessity I will vary from it." For this cause he exercised the power of ordination that the Methodists in America and Scotland, where the authorities of the Church of England had no jurisdiction, might have the sacra-

ments. If he could have freed the Church from the fetters of tradition which hindered it, he would have done so; but since he could not, he refused to be bound in his own ministry by such man-made bonds. From the bonds of faith and worship by which he was attached to it he never sought to be delivered.

Against the antinomians who went forth under the leadership of William Cudworth and James Rely he spoke most sternly the words of scriptural rebuke, as he also withstood George Bell and his followers, who in the latter part of the year 1762 "began to speak great words," and who in the latter end of the year foretold that the world would come to an end on February 28, 1763. Nevertheless, these and other parties whom he felt constrained to oppose he treated with courtesy and consideration—perhaps it were better to say with compassion—and he inspired in his followers the same Christian spirit toward those erring parties. Speaking for himself and for all the Methodists under his care, he said: "They tenderly love many that are Calvinists, though they do not love their opinions. Yea, they love the antinomians themselves; but it is with the love of compassion only, for they hate their doctrines with perfect hatred, being convinced that nothing can so effectually destroy all faith, all holiness, and all good works."

Mingling compassion for men with love of truth, Wesley, though by taste and preference averse to controversy, assailed every form of error that rose up in his day to obstruct the way of men to God. He smote Unitarianism, Materialism, and Deism with merciless logic and unsparing denunciation. And by the Meth-

odist movement, of which he was the leader and embodiment, the forces of skepticism and infidelity were utterly overwhelmed. It is difficult to conceive, and painful when conceived, what must have been the fate of England and the whole Christian world if such had not been the case. It is not too much to say that, so far as human eye can see, faith would have perished from the earth. At the beginning of the Wesleyan revival the state of religion in England was never lower. Religious indifference was universal, and the Prime Minister, Walpole, openly avowed it as a political policy to avoid awakening the passions and incurring the perils of sectarian hate. In both the higher and lower circles of English society there was a revolt against religion and the Churches, the upper classes being filled with infidelity and immorality, and the masses sodden in ignorance and brutality. Said Montesquieu on his visit to England: "Every one laughs if one talks of religion." Bishop Ryle says: "Christianity seemed to lie as one dead, insomuch that you might have said: 'She is dead.' Morality, however much exalted in the pulpits, was trampled under foot in the streets. There was darkness in high places and darkness in low places; darkness in the court, the camp, the Parliament, and the bar; darkness in country and darkness in town; darkness among rich and darkness among poor—a gross, thick, religious, and moral darkness, a darkness that might be felt.

The celebrated lawyer Blackstone had the curiosity, early in the reign of George III., to go from church to church and hear every clergyman of note in London. He says that he did not hear a single discourse which had more Christianity

in it than the writings of Cicero, and that it would have been impossible for him to discover from what he heard whether the preacher were a follower of Confucius, of Mohammed, or of Christ.”

The dreary clerical skepticism which we now find in a few pulpits in our own country, drawing its inspiration from “the spirit of the times” rather than from the Christian Scriptures, was found in all the pulpits of the British metropolis. If at such a time the ribald infidelity of France and the critical doubt of Germany had passed into England and amalgamated with the Deism and Materialism prevalent there, what must have been the result? It would have ended in revolutions in both Great Britain and America more bloody than that of France, and the political institutions which to-day shield liberty and shelter freemen in these favored nations would have been overthrown. All faith must have perished among the English-speaking peoples, and these preaching and missionary lands must have become more faithless, Sabbathless, and godless than the unhappy nations of the Continent, which stumble in their own gloom of rationalistic criticism and do next to nothing for the evangelization of the world. The Wesleyan revival saved the English-speaking nations from revolution, doubt, and despair, and gave them to be what they are to-day—the evangelistic nations of the world, in which is fixed most firmly that faith by which all the families of the earth are to be blessed.

And how did Wesley and the Wesleyans thus save these peoples, now grown through faith so great and influential?

By the methods of the Christian apologists? Scarcely at all. When Wesley appeared, those methods had been fully tried by the most powerful of thinkers, such as Butler and Law and Warburton, with the smallest success, if we may not say with utter failure. Canon Overton, Canon of Lincoln and Rector of Epworth, in his treatise upon "The Evangelical Revival of the Eighteenth Century," says of the outcome of the work of these great apologists: "The result was that Christianity in England at the commencement of the revival was in this strange position: It had been irrefragably proved as against its then opponents; it was established speculatively on the firmest of firm bases; but speculation was not carried into practice. The doctrine was accepted, but the life was not lived." We might add to his statement that the apologists had proved that Jesus was a teacher come from God; but the English nation stood, like Nicodemus—only more doubtfully than the man of the Pharisees—without the knowledge of the new birth. It was then that Wesley and his companions came crying in the wilderness; they rediscovered God to the British heart and gave the nation a new birth. In the glow and gladness of its new life it put away its doubts, which the apologists could not exorcise, and sat clothed in its right mind. Abbey, in Abbey and Overton's "English Church in the Eighteenth Century," does not hesitate to declare that the Wesleyan revival "gave a death blow to the then existing forms of Deism."

But the question recurs, How did Wesley thus successfully defend the faith? Was it by drawing his theology from the spirit of his age, and thus winning

its following by specious and disguised concessions to its doubts? By no means. John Wesley was not a man to imagine that the hair of the dog of doubt is good for its bite. He challenged it and slew it outright by "the sword of the Spirit, which is the word of God." He did not pretend to come with an advanced theology, commended to the carnal mind by the tinsel of novelty and the airs of originality. He declared in trumpet tones that the religion he proposed for acceptance was not a recent invention, saying: "Methodism is the old religion, the religion of the Bible, the religion of the primitive Church, the religion of the Church of England." Again he says: "No less remarkable is the purity of the religion which has extended itself so deeply and so swiftly. I speak particularly with regard to the doctrines held by those among whom it has extended. Those of the Church of England, at least, must acknowledge this. For where is there a body of people in the realm who, number for number, so closely adhere to what our Church delivers as pure doctrine? Where are those who have approved and do approve themselves more orthodox, more sound in their opinions? Is there a Socinian or Arian among them? Nay; were you to recite the whole catalogue of heresies enumerated by Bishop Pearson, it might be asked, Who can lay any one of these to their charge?" Yet again he exclaims: "We aver it is the one old religion—as old as the Reformation, as old as Christianity, as old as Moses, as old as Adam."

If we turn to the records to ascertain the doctrines which he preached, we find all that he claims for their age and orthodoxy amply justified. They may be brief-

ly summarized: (1) The doctrine of the authority and inspiration of the Holy Scriptures; (2) the doctrine of the depravity of human nature and the inability of man to turn to God without the aid of the Holy Spirit; (3) the doctrine of the atonement of Christ, made through his vicarious sacrifice for the sin of the world, which is the sole meritorious cause for man's acceptance with God; (4) the doctrine of the universality of that atonement whereby whosoever believeth shall not perish, but have eternal life; (5) the doctrine of justification by faith alone as the sole instrumental cause of man's salvation; (6) the doctrine of the new birth and the absolute need of a conscientious conversion or regeneration; (7) the doctrine of sanctification by the cleansing power of the Holy Ghost through faith in Christ; (8) the doctrine of the witness of the Spirit, bearing witness with the spirit of a regenerated man that he is a child of God.

Other doctrines were preached by Wesley and those who labored with him in the gospel, but these were the staple truths upon which they constantly insisted; and among them there is not one strange, novel, or unscriptural dogma.

But why did these well-known truths preached by them have so much more power to save the faith and regenerate the English nation than when proclaimed by others? The answer to this question will show us how John Wesley fulfilled his mission as the defender of the faith, and how we who have come after him may render like service to our own times, which in many respects bear a close resemblance to the restless and perturbed period in which he lived and labored.

1. He proclaimed these old truths of Christianity with the power of a sincerity and freshness which arose from his own conscious experience of their truth. The faith once for all delivered to the saints is as truly betrayed by those who proclaim it perfunctorily and artificially as by those who openly deny it. A dead orthodoxy always brings to pass as its natural reaction a live heterodoxy. Men run to all sorts of novelties in order to save their honesty and self-respect when old truths have no more a place in their conscious experience. This is why some men laud sincerity in belief as if it were opposed to soundness of belief. They thus praise themselves for the only vigorous virtue left from the wreck of their faith. But Wesley knew by experience that the old gospel was the true gospel; and by his every accent, motion, and tone so impressed men that they took knowledge of the fact that to him it was a living and supreme truth. He could sincerely say: "I believe, therefore I speak." He was as far removed as the east is from the west from that class of men whose whole ministry seems to say: "I doubt, therefore I preach that others may keep me company and countenance my doubts." No man can preach powerfully unless he believes confidently. No man can be a true and successful defender of the faith until he holds it dearer than life, because it has been incorporated in the very fiber of his life. Mr. Thomas Nelson Page, in one of his wholesome stories, makes one of his characters speak these wise words: "When I want preaching, I go to church. At least I do when I can find it. That is not so often these days. The pulpit has lost its power, sir; thrown away its best prerogative—the

gift of preaching. The clergy no longer preach with power, because they no longer believe with strength." That was the source of weakness in the English pulpit when Wesley appeared, and the English nation was running to ruin under the jejune ministrations of such a ministry. But when he came, he came first of all as a great believer; and that made him a great preacher and a mighty defender of the faith.

2. Knowing the truth in the inmost depths of his own experience, he sought to make it a matter of experience in the hearts of all who heard him, and this he succeeded in doing until he was surrounded by a vast multitude of men and women, whose hearts God had touched, singing out of enraptured hearts:

"To him that in thy name believes,
Eternal life with thee is given:
Into himself he all receives—
Pardon and holiness and heaven.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

Faith lends its realizing light,
The clouds disperse, the shadows fly,
Th' Invisible appears in sight,
And God is seen by mortal eye."

Before such an army of believers, led by such a man of faith, the forces of doubt fled as they had never retreated before the cold and argumentative apologists. Who could resist them? The very angels of God encamped round about them, and the powers of darkness could no more conquer them than Laban and

Esau could have crushed Jacob when the heavenly hosts encompassed the patriarch behind and before at Mahanaim.

3. Again, Wesley, from pursuing practical divinity and enthroning the truth in personal experience, was saved from deforming the gospel which he preached by magnifying small things and minifying great things. No man, excepting Paul, ever preached a more full, symmetrical, and practical gospel. He put the emphasis of his preaching on the right points; and the emphasis of a preacher's message is nearly as important as its matter, for a false emphasis distorts the truth so that it repels multitudes and becomes by its distortion false to them even who accept it.

4. Furthermore, Wesley's conception of the gospel as a gospel of experience saved him from treating it as an intricate philosophy difficult of comprehension and requiring technical terms for its exposition. Writing to Rev. Mr. Furley, he said: "You are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use any hard word. Use all the sense, learning, and time you have, forgetting yourself and remembering only that those are the souls for whom Christ died, heirs of a happy or miserable eternity." Concerning his own style he wrote: "A gentleman whom I much love and respect lately informed me with much tenderness and courtesy that men of candor made great allowance for the decay of my faculties and did not expect me to write now, either with regard to sentiment or language, as I did thirty or forty years ago. Perhaps they are decayed, though I am not con-

scious of it. But is not this a fit occasion to explain myself concerning the style I use from choice, not necessity? I could even now write as floridly and rhetorically as even the admired Dr. B——; but I dare not, because I seek the honor that cometh from God only. What is the praise of man to *me* that have one foot in the grave and am stepping into the land whence I shall not return? Therefore I dare no more write in a *fine style* than wear a fine coat.

Only let a preacher's language be plain, proper, and clear, and it is enough. God himself has told us how to speak both as to the matter and the manner. 'If any man speak' in the name of God, 'let him speak as the oracles of God;' and if he would imitate any part of those above the rest, let it be the First Epistle of St. John. This is the style, the most excellent style, for every gospel preacher. And let him aim at no more ornament than he finds in that sentence which is the sum of the whole gospel: 'We love him because he first loved us.'" In this view of style he looked at the matter as did Martin Luther, who said: "No one can be a good preacher to the people who is not willing to preach in a manner that seems childish and vulgar to some." In truth, his view was nobler than that of Luther; it was more nearly that of St. Augustine, who said with reference to the matter: "A wooden key is not so beautiful as a golden one; but if it can open the door when the golden one cannot, it is far more useful." Most of all, Wesley's view was like that of St. Paul, who, writing to the Corinthians, said: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your

faith should not stand in the wisdom of men, but in the power of God.”

All these mighty men, defending the faith in eras of doubt and despair—Paul in the first century, when Judaism was dying and Christianity was raising a new hope from the ruins of the ancient world; Luther in the sixteenth century, when the apostolic faith was being recovered from the suffocating breath of mediæval superstition; and Wesley in the eighteenth century, when true religion was being rescued from the infidelity and immorality of a degenerate age—all, all of them relied upon the uncarnal weapons of ancient truth uttered in solemn simplicity under the power of the Holy Ghost. And to the end of time the defenders of the faith must walk by the same rule and mind the same thing. In the conquest of the world for Christ walled cities of opposition must be pulled down, not with the mellifluous notes of the silver trumpets of dainty academics, but by the rude blast of rams' horns blown by men bearing the ark of God and relying upon the strength of the divine army for victory over all their foes.

It must be so in our times as it was in Wesley's day. We, too, confront an aggressive skepticism, crying in the market place, lecturing in the halls of universities, and, alas! sometimes uttering doubts in the pulpit. Meanwhile a rampant immorality runs riot in the land and an ever-rising industrialism daily widens the distance between rich and poor, estranging human hearts and threatening the social system with destruction. There is a touch of anarchy everywhere. What is our hope in this perplexed and disquieted

age? "Our hope is in God; from him cometh our salvation." Our hope is in the God and gospel our fathers knew; not in any new theories or advanced theologies, but in that gospel the faithful preaching of which has been the means of achieving every spiritual victory from the days of the apostles until this hour. It is not a new religion that we need, but a revival of the old religion—the religion of Wesley, the religion of the reformers, the religion of the martyrs, the religion of "the glorious company of the apostles."

In this place I may be permitted to say a few things which may seem to some invidious and improper, but which I utter in no vainglorious or evil spirit. That section of the country which we call the South is and has been the home of a wholesome conservatism in matters religious as well as in matters political. When Methodism came from England to these shores, it found in the South its warmest welcome and its stoutest defenders. And nowhere in the South has this spirit of old-fashioned Methodism been more prevalent and potent than here around the altars of Emory College, where Few and Longstreet and Means and Thomas and the Pierces poured forth their fragrant and forceful ministries in furtherance of that holy faith. In closing this address I plead that this institution and its sons shall never waver from the faith of our fathers. It is proposed at an early day to add to the courses now offered here courses in theology. I pray that the new school may be penetrated with the spirit of John Wesley, that its theology may be practical and experimental, and that the young men who go forth from it may go forth in the simplicity of self-

effacing consecration to proclaim the old, old gospel with the ancient but unwasted power of the Pentecostal Spirit. Here let the flame of Elijah's heavenly fire burn, though a proud Baalism fill the land with its idolatries and rend the heavens with its ravings.

As I speak to you I feel invisible hands laid upon my head, and see radiant forms about me—hands of our Methodist fathers stretched in benedictions toward us, and their lofty spirits bending lovingly above us. In the order of Providence my comrades and I have received from them sacred trusts, and stand in the holy places which they once filled. For one, I cannot consent to be unfaithful to the trust inherited from them. I look up into their transfigured faces as they walk in white and bear palms in their hands, and pledge anew fidelity to the gospel which they preached and the God whom they served.

Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!"

IV.

“A MAN SENT FROM GOD WHOSE NAME WAS JOHN.”

[An address delivered in Savannah, Ga., June 28, 1903, on the occasion of the Wesley bicentenary celebration in that city.]

“THERE was a man sent from God whose name was John.” If the discourse appointed for this hour were cast in sermonic form, it would not be irreverent or inapt to use these words as the text. John the Baptist was not more perfectly described by them than is John Wesley. Both were divinely commissioned men, sent to do different parts of the same great work—the establishment of the kingdom of God upon the earth. Both sprang from a priestly line, and both lost their sacerdotal functions by absorption in the loftier labors of the prophetic office. To both multitudes went out in the open air to hear under God’s clear sky the messenger of heaven, turning away from altars upon which the fires were burning low to heed the call to repentance preached with the power of the Holy Ghost sent down from heaven. Both revived faith in a faithless generation, brought new life to a parched religious era, and wrought a national reformation. The career of one was brief; the revival he brought to pass was of a short duration, and his ministry ushered in the long-expected Messiah. The other lived above fourscore years, produced under God a revival which has continued for more than a century, and which promises to continue until the Lord comes again without sin unto

salvation, fulfilling the ardent hopes of Perronet, the devout Vicar of Shoreham, who said: "I make no doubt that Methodism, notwithstanding all the wiles of Satan, is designed by divine Providence to introduce the approaching millennium."

Wesley, the man, was a God-sent man. This is true, in a sense, of every man. Every life is a plan of God—alas! too often a marred and frustrated plan.

But there are epochal lives of which it is especially and signally true that they are God-sent. They fall into their places like the stones in the temple of Solomon, hewn aforehand with reference to the space they are to fill and the superstructure they are to support. They are so loyal to the divine will, so sensitive to the divine influence, so responsive to the divine providence, and so charged with the divine power that they make plain to the dullest vision the design of God in themselves and shed a light behind and before which reveals the holy succession to which they belong. The odor of their anointing fills their lives with a heavenly perfume and sweetens all their days.

These epochal lives are the visible links of an unbroken chain of spiritual forces which holds together in one continuous movement the unhastening, unwearying, and unfailing purpose of God which through the ages runs.

Such a life was that of Enoch, walking with God three hundred years, carrying in his holy heart memories of Eden received from Adam and transmitted to Noah, and entering not his heavenly home until he had delivered to his successors the sacred deposit committed to his charge by patriarchal sires and seers.

Such was Noah, navigating the unknown currents of a turbid and overwhelming flood in a chartless vessel built by plans of divine designing and guided by an invisible Steersman to a Heaven-appointed resting place, at which a new race might begin again to re-people the world, and worship with purer faith and holier lives the God of earth and sky.

Such was Abraham, the father of the faithful, at the call of God going out he knew not whither, sojourning in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, and looking for "a city which hath foundations, whose builder and maker is God."

Such was Joseph, the dreamer, victim of fraternal hate, exiled in childhood, passing through obloquy and prison that he might appear at the right moment the vanquisher of famine and the preserver of Israel's hope, with the magnanimity of faith declaring to his brethren in the hour of their extremity: "It was not you that sent me hither, but God who did send me before you to preserve life, and hath made me a father of Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

Such was Moses, the man of God, escaping the fierce decree of the king and the fiercer beasts of the Nile; with the helpless cries of his infancy opening the springs of royal compassion for his preservation and the treasures of Egyptian wisdom for his instruction; fleeing under a Heaven-given impulse to the indispensable tuition of Midian's mountain, with its burning bush; and returning at length with his wonder-working rod that he might deliver Israel from bondage and save

from failure the promise upon which the faith of Abraham had been stayed, and from which the rapturous hopes of the dying Jacob in prophetic strains had sprung.

Such were Joshua and Gideon and Samuel and David, who through faith wrought righteousness, subdued kingdoms, and turned to flight armies of aliens who withstood the cause of God.

Such was John the Baptist, reaching back to the Tishbite behind him as in duplicated personality he echoed in the wilderness the fiery invectives of Ahab's reprovener, and reaching forward to the Messiah before, as in tones as sweet as angelic strains he exclaimed: "Behold the Lamb of God, which taketh away the sin of the world!"

Such was Paul, the apostle to the Gentiles, filling up in his flesh that which was behind of the afflictions of Christ; by an apostolic mediation breaking down the middle wall of partition between Judaism and Gentilism, and bringing into every part of the world of the first century that glorious faith in which "there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free; but Christ is all and in all."

Such was Martin Luther, catching inspiration from the Pauline letters to the Galatian and Roman Churches, and restoring the ancient gospel of the apostolic age, unawed by popes and untterrified by princes.

Such was John Wesley, finding his "heart strangely warmed" while one in Aldersgate Street read from the preface of Luther's commentary on the Romans, and going forth to bring back heaven's glad springtime to his own and other lands, upon which the gloom of

doubt and the chill of faithlessness had rested like an arctic winter all too long. He belongs to the high order of Heaven-sent men, who in a holy line stretch from Abel's altar at the gate of paradise to our own times, and who rule the spirits of men not by the power of the hierarchs of a prelatical succession, but by the priestly authority of lofty souls whom God has anointed with fresh oil.

That this elevation of him to a seat among these heroes of faith in all the ages may be justified, let us consider some of the salient features of his life in connection with those characteristics by which the great providential leaders of men are always certified to the recognition of mankind.

And first let it be premised that the purpose of God is always a moral purpose, and that therefore the chiefs of the race who most deeply and enduringly affect it are religious leaders. Abraham is the best-remembered man of his generation, and such of his contemporaries as are remembered at all derive their renown from their contact with him. Joseph outranks the Pharaoh whom he served; and Moses, resting in the unmarked grave where the hand of God laid him down to sleep on Moab's lofty peak, influences mankind as do not all the embalmed Pharaohs who slumber in royal tombs. Daniel is more to men than Nebuchadnezzar, Belshazzar, and Darius. Nero ceased to rule when he ceased to live; but the prisoner who wrote letters from the camp of the Pretorian guard, hard by Nero's palace, lords it over the souls of men by that most absolute tyranny—the tyranny of love and faith. Charles V fills no such space in the thoughts of men as does Mar-

tin Luther; and Wesley, as Southey predicted, is better known than Frederick the Great or Catherine of Russia. The "four Georges" are not to be mentioned in the same breath with the son of Samuel and Susanna Wesley.

Again, the leaders of mankind are always men of single purpose, entirely devoted to God. Their motto always, everywhere is: "This one thing I do."

Growing out of this singleness of purpose and devotedness to duty, they work by faith as well as walk by faith. They give themselves to no hard and fast programs, but they exalt daily duty to the first place in life and, without any dreamy presentiments of future greatness, come to their high estate transfigured by that unconscious greatness which builds always wiser than it knows, because it builds under divine direction, coupling its work with that of its fellow servants who have gone before it, and producing work to which its Heaven-appointed successors can build afterwards. Out of its deep communings with God it comes forth from the secret place of the Most High like Moses, bearing in its hands laws of life for the ages, but wistful not that its face shines with the reflected glory of God. It is always magnanimous, generous, and serene, careless of earth's gains or glories, neither elated to unsteadiness by success, nor dejected to despondency by apparent defeat. Knowing that it comes from God and goes to God, conscious of the power committed to its hands, like its divine Master it can in the same night stoop to wash the feet of peasants, dare the agonies of Gethsemane, or endure the indignities of Pilate's judgment hall without humiliation, fear, or

despair. It comes to its end at last in a strait betwixt two, loving its work and lingering fondly over it while the tired heart longs for its heavenly home and exults in its Lord's presence.

Now, all these features conspire to make up the true picture of John Wesley. With talents of the highest order, with learning the most extensive, with prominent and promising position in the scholastic and ecclesiastical world, he deliberately, intentionally turned away from every earthly good that men of the world hold dear, and devoted himself wholly to God and to religion. Dr. Samuel Johnson did but state the simple truth when he said: "Wesley thought of religion only." Matthew Arnold states the same truth in different phrase when he affirms that "Wesley had a genius for godliness."

Wesley's devotion to the cause of religion, and to that only, explains why we are here to-night and why Savannah is able to claim him as the greatest man who has ever lived in this good city. Religion brought him over. He says in his Journal of his coming: "Our end in leaving our native country was not to avoid want (God having given us plenty of temporal blessings), nor to gain riches or honor, but singly this: to save our souls, to live wholly to the glory of God." And again, in a letter dated October 10, 1735, he says of his Georgia mission: "My chief motive is the hope of saving my own soul. I hope to learn the true sense of the gospel of Christ by preaching it to the heathen."

The historian Bancroft describes him while resident in Georgia as "strolling the natural avenues of palmet-

tos and evergreen hollies and woods somber with hanging moss, his heart gushing forth in addresses to God.

“Is there a thing beneath the sun
That strives with thee my heart to share?
Ah! tear it thence and reign alone
The Lord of every motion there.’”

Indeed, these lines which Mr. Bancroft quotes so felicitously are from the hymn translated by John Wesley from the German while he lived in Savannah. They are the exact expression of his spirit and purpose, and do but repeat in verse the lofty profession of St. Paul in prose: “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ.”

This singleness of purpose became deeper and more fixed with added years. He was wont to say: “This one thing I do: spread scriptural holiness.” His time and talents were thus wholly given to God, and God’s grace was wholly given to him, imparting to him power to influence his own and later generations beyond all the power of statesmen or soldiers or the princes of trade and commerce. Wherefore the skeptical historian Lecky is constrained to say: “Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry form unquestionably the most dazzling episodes in the reign of George II., they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitefield. The creation of a large, powerful, and

active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history."

Aiming only at serving God and saving souls, John Wesley did thereby save his age and nation, and set in motion saving influences which have penetrated to every part of the world.

The Wesleyan revival checked and then overcame the influence of Voltaire's infidel philosophizing, and arrested its tendency to destructive revolution before it could spread beyond the borders of France. Hereby Wesley saved England from the damnation of doubt, and America from social destruction and political despair. It is impossible to exaggerate the dreadful consequences of evil which have been accrued to the American colonies and the rising republic formed by them if Wesleyanism had not prevented Voltairism from securing a foothold in England in the eighteenth century, when the sturdy stocks from which the citizenship of America was first made were being transported to and transplanted in the New World. Moreover, the Wesleyan revival chastened the fierce selfishness of the newly dawned era of industrialism, bound all classes together in bonds of the most sacred sympathies, and unified as nothing else could have done the English-speaking peoples of the world. It tamed the wild passion of creed and postponed, if it has not utterly prevented, the social revolution in Great

Britain and America which the most optimistic feared and which still haunts with apprehensions the dreams of many thoughtful men. And it may be remarked in passing that the dangers which beset us to-day in the matter of labor and capital can be averted only by a revival of the Wesleyan revival in our own day among all classes; and these dangers will hasten to their culmination by just so much as we delay to return to Wesley's God, by the experience of whose saving grace the divine fatherhood and human brotherhood are made so real to the souls of men as that it brings peace on earth as well as glory in the highest. The antagonisms of classes are cleansed and cured when the wise and the wealthy come with peasants and shepherds to open their treasure and adore their God at the Child of Bethlehem's feet. It was thus that England and America were saved by the Wesleyan revival, and it is thus that they must be saved, if saved at all.

But Wesley planned for none of these great things. The extent of the work surprised him as much as it gratified him. He said: "This revival of religion has spread to such a degree as neither we nor our fathers had known. How extensive has it been? There is scarce a considerable town in the kingdom where some have not been witnesses to it. It has spread to every age and sex, to most orders and degrees of men, and even to abundance of those who in time past were accounted monsters of wickedness. When has true religion, I will not say since the Reformation, but since the time of Constantine the Great, made so large a progress in any nation within so small a space? I believe hardly can ancient or modern history afford a

parallel instance." While thus clearly perceiving the greatness of the results achieved, he finds the cause of all not in the wisdom with which he had planned nor the skill with which he had executed the work, but in the purpose and power of God, saying: "But if these things are so, may we not well say, 'What hath God wrought?'" His spirit is that of the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory. For thy mercy and for thy truth's sake."

When his followers were only about thirty thousand souls, with devout wonder he exults:

"O the fathomless love that hath deigned to approve
And prosper the work of my hands!
With my pastoral crook I went over the brook,
And, behold, I am spread into bands.

Who, I ask in amaze, hath gotten me these?
And inquire from what quarter they came.
My full heart it replies, 'They are born from the skies,'
And gives glory to God and the Lamb."

Nor was he more surprised by the extensiveness and swiftness of the work than by the methods which at last he was led to adopt for its accomplishment. Most of the characteristic instrumentalities which he employed were not for the inventions of far-seeing wisdom, but the tools forced into his hands by an overruling Providence to which he held himself always responsive. So came the class meeting, field preaching, lay preaching, and his exercise of the power of ordination.

Defending field preaching, he says expressly: "Be pleased to observe: (1) That I was forbidden, as by a general consent, to preach in any church (though not

by any judicial sentence) ‘for preaching such a doctrine.’ This was the open, avowed cause. There was at that time no other, either real or pretended, except that the people crowded so. (2) That I had no desire or design to preach in the open air till after this prohibition. (3) That when I did, as it was no matter of choice, so neither of premeditation. There was no scheme at all previously formed which was to be supported thereby, nor had I any other end in view than this: to save as many souls as I could.” Of the strength of the conviction by which he was constrained he declares: “It were better for me to die than not to preach the gospel; yea, in the fields when I may not preach in the church, or when the church will not contain the congregation.”

He was opposed to lay preaching; and when, during his absence from London, Thomas Maxfield, whom he had left at the Foundry Society to pray with and advise the members, was insensibly led from praying to preaching, he hurried back to London for the purpose of stopping the irregularity. But when he came and heard Maxfield for himself, and saw the fruits of his preaching, like the good Barnabas when he saw the grace of God at Antioch, he was “glad” and said: “It is of the Lord; let him do what seemeth him good.”

He ordained Coke and Whatcoat and Vasey, and provided for the ordination of Asbury and the other American preachers, under the compulsion of what he described as “an uncommon train of providences,” and said of the act: “If any one will point out a more rational and scriptural way of feeding and guiding those

poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any other method than that I have taken."

From his conduct in these matters of field preaching, lay preaching, and the ordination of his preachers, and from the whole course of his life, it is clear that he moved not under the intention of fulfilling any preconceived program of his own, but, with ready submission to the divine plan, he was earnestly seeking to serve his own generation by the will of God without regard to policies or consequences. With Paul he might justly and without boasting have said: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Feeling himself thus bound to a particular course, within the purposes of the God who is from everlasting to everlasting, and who had been working hitherto and would work, Wesley thought only of present duty, not dreaming of any innovation upon the gospel which in the hands of mighty men before him had been the power of God unto salvation, nor disquieting himself about the future effects of his own toil. He was no innovator with regard to the past, nor dictator with reference to the future. Hear him: "Methodism, so called, is the old religion, the religion of the Bible, the religion of the primitive Church, the religion of the Church of England." That is not the language of a pert innovator, but of a reverent renovator; not of a revolutionist, but of a revivalist. Concerning the future, his spirit is best expressed by a favorite saying of

his brother Charles, often on his own lips: "God buries his workmen, but carries on his work."

Conscious of living a divinely ordered life, he was the embodiment of magnanimity and the incarnation of unworldliness. Toiling for neither earthly treasure nor worldly fame, his spirit was elevated to a plane too lofty for personal controversy and too serene for disquietude concerning any personal interest. He could and did sing with perfect sincerity and holy fervor:

"The things eternal I pursue,
A happiness beyond the view
Of those who basely pant
For things by nature felt and seen;
For honors, wealth, and pleasure mean
I neither have nor want."

Abounding in labors and filled with peace, his health of soul seemed to promote health of body. He lived to be eighty-eight years of age, and preached above sixty years, although at fifty-one years of age all supposed him fatally diseased with pulmonary consumption and that his end was near. At the age of eighty-one he preached at Kingswood under the shadow of trees which he himself had planted, and to the children's children of men and women who by his ministry had been brought to God.

Of the surpassing beauty of his old age we catch a glimpse from George Eliot in "Adam Bede" when Dinah Morris says: "I remember his face well. He was a very old man, and had very long white hair. His voice was very soft and beautiful, not like any voice I have ever heard before. I was a little girl and scarcely knew anything, and this old man seemed to me

such a different sort of man from anybody I had ever seen before that I thought he had perhaps come down from the sky to preach to us. I said: 'Aunt, will he go back to the sky to-night like the picture in the Bible?' That man of God was Mr. Wesley, who spent his whole life in doing what our blessed Lord did—preaching the gospel to the poor."

Well, that "man of God" did at last go back to the God who sent him forth. For weeks before his departure he sang almost daily at family worship the hymn in which are found the lines:

"O that without a lingering groan
I may the welcome word receive,
My body with my charge lay down
And cease at once to work and live!"

The day he died he sang:

"I will praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

On the next morning, Wednesday, March 2, 1791, he passed away. Among his last audible words was the triumphant exclamation: "The best of all is, God is with us."

So ended the early life of this divinely sent man, this prophet of the eighteenth century, given of God to the world to carry forward his ancient kingdom and to hasten the coming of that glorious day when the kingdoms of this world shall have become the kingdoms of our Lord and his Christ.

We do well to celebrate the day of his birth in this city which in its infancy was consecrated by his ministry—the only place in the New World in which he ever lived. He was the greatest citizen Savannah has ever had, nor will this fair city ever have a greater. His brief ministry here places the name of this beautiful city by the sea with the names of Antioch and Wittenburg, where Paul lived and Luther preached the unsearchable riches of Christ. We do well in this place to honor his memory and recall his virtues; we do still better to learn and lay to heart the lessons of his life.

Let us learn that in this world, which God made for religious ends, only religious efforts shall at last prevail and religious influences shall alone endure. “The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.” “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” And if we would turn many to righteousness, we must intend to do it and aim at nothing else. That will endow our efforts with a wisdom more prescient than any human foresight; for the Omniscient will direct our toil, carrying forward our work by the momentum of the divine movement in all the ages past, and assuring it with the glowing prophecies by which the future is illuminated.

The consciousness of a divine commission and a single-minded effort to fulfill it will elevate our souls, purge us of greed and cure us of ambition, restrain our impatience and inspire our courage, rebuke our despondency and make sure our hopes, give us peace and power, and in the end victory through Jesus Christ.

V.

THE RIGHT OF JESUS TO REIGN.

[An address delivered before the Eastern Missionary Convention of the Methodist Episcopal Church in Philadelphia, Pa., October 15, 1903.]

THE world has heard much of a divine right by which some who are called kings claim to reign. The phrase is not very agreeable to our republican ears (or, if you do not like that adjective, to our democratic ears), because it seems to imply that one man may exercise authority over other men, and that too under divine sanction, in such a way as is wholly inconsistent with our conceptions of human freedom and repugnant to our notions of divine justice. And yet, as nearly every fiction has some truth back of it, this phrase points to a great truth. It points backward to governments of the past which did rest upon divine right. The first governments of the world were both in form and in nature necessarily patriarchal. They rested upon human parenthood; and because parenthood is the gift of God and children do not elect their fathers, those governments rested on divine right. As the family grew into the tribe and the tribe into the *gens*, the head of the house continued to rule over the domestic commonwealth and the political system continued patriarchal. As descendants multiplied, the commonwealth extended, and the relation of its patriarchal head with his subjects was less intimate; yet perhaps there was no diminution of his authority, but rather

an increase in the reverence accorded to him. In process of time, when parts of the tribe wandered away from the original home and occupied a new location, one of the kinsmen presided over the migratory company; but he ruled by virtue of his seniority and kinship. His authority was not that of a tyrant ruling by force, but that of one who wields a scepter of love and is obeyed by his people with the loyalty of affection. He found his highest good in blessing those related to him as subject children, and his highest honor in advancing the glory of his devoted followers.

Like these early governments of the world, the right of Christ to reign rests on his patriarchal authority. His kingdom is founded upon his power to create a patriarchy by the processes of regeneration and renewal in the kingdom of God. His government is a kingdom in which the subjects are born from the King and yield to him the submission of love. I have in my library a book called "The Republic of God." I cannot conceive of a title more absolutely misleading. There is no republic of God and never was. The subjects of this divine government have no rights of legislation. Its laws are decrees of the patriarchal King. This form of government has been the type of the divine order from the very beginning.

The government of God in Eden was of this patriarchal sort. That government was designed to reach its perfection in human sonship subject to divine fatherhood. God's object in the creation of man was sonship. This is the chief end of man. The answer commonly given in the catechisms to the question, "What is the chief end of man?" is misleading to the

average reader. That answer is, "To glorify God and enjoy him forever"—a very correct answer if rightly understood, but a very false answer as commonly interpreted. The idea conveyed by it to most men is that God is a great monarch, high and lifted up on a throne of supreme majesty, and particularly well pleased when men burn incense before him. This is to deify vanity and to enthrone ambition in the heavens. Our God is not simply a great King, but a Heavenly Father. When he made man in the outset, it was not the act of a supreme sovereign, surfeited with the ancient praises of angelic hosts, creating a new being who should bring to him a novel form of applause. It was rather a great Father with paternal purpose, seeking children in his own image and likeness. And when Jesus Christ came in the flesh and walked in our world, he was not a prince traveling in the greatness of his strength in order to recover the alienated revenues of a rebellious province, but he was a loving Father passing through the haunts of his wayward children, trying to get them back home. The culmination of creation and redemption is the production of sons as the subjects of the divine kingdom.

As the purpose of God was to create a government of sons, the effort of Satan has always been directed to the defeat of this purpose. In the garden, at the very outset of history, he undertook to defeat this high end. He came to the first human pair, tempting them through the very instinct and aspiration of childhood. He could not approach them otherwise, and so he says: "If you would be like God, do not follow the tedious processes of life ordered by the Almighty, but eat of

this forbidden fruit and by this short cut arrive at the thing you desire." In the temptation of the Saviour in the wilderness the entire assault of the devil was delivered upon the sonship of the Messiah. He began every temptation with the words, "If thou be the Son of God," do this or that. Distrust your Father's care and feed yourself with bread made from stones; presume upon your Father's care and cast yourself down from the pinnacle of the temple through the purple twilight, upborne by angelic wings; or come to your inheritance as a Son and to your dominion as the first Prince of the skies by falling down and worshiping me, "stooping to conquer" that you may come to your highest estate. Before the assault of Satan the first Adam went down, forfeiting his sonship; but the second Adam, who is the Lord from heaven, triumphantly overcame and maintained his sonship that he might become the first-born of many brethren in bringing many sons unto glory.

In maintaining his own sonship and by his resurrection, through which he reached the full height of its authority and secured the quickening powers of eternal life, Jesus obtained the right to reign as a patriarchal king. His right rests, therefore, on his ability to create an unearthly type of life and to make a Christian commonwealth of children sprung from his life-giving power. The angel of the annunciation, in announcing to the Virgin Mother the birth of the coming Son, brought to her devout recollection the promise made to David that of the fruit of his loins God would raise up One to sit upon his throne. When the forerunner of the Messiah began preaching in the wilderness, he

proclaimed an approaching King, saying: "Repent, for the kingdom of heaven is at hand." Nor would he allow the people to suppose that the coming kingdom would be erected upon any basis of natural birth. Wherefore he said: "Say not ye, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." When immediately following his ministry the Master came, he did not disavow the proclamation of his forerunner, nor repudiate the program of the kingdom as set out by him. The record is: "He went throughout their cities and villages preaching *the gospel of the kingdom.*" When one of the Jewish rulers came to Jesus for a personal interview concerning the new kingdom, the Lord caused him to understand that it was a patriarchy founded on heavenly birth, declaring to Nicodemus: "Except a man be born from above, he cannot see the kingdom of God." In all the course of his ministry he never ceased to claim his royalty, nor did he ever disguise his purpose to erect a patriarchal throne. In the hour of his extremity, when he stood before Pilate and was demanded to say whether he claimed royal prerogatives or not, he frankly affirmed: "To this end was I born." When he declared, "My kingdom is not of this world," it was not an ingenious phrase used to avoid a disagreeable collision with a political power, nor was it the renunciation of a real royalty to be substituted by a phantom kingship. On the contrary, by the very words used he laid claim to a more real kingdom and a more pervasive authority than any merely visible political structure. If Pilate had truly understood the significance of those words, he

would have perceived that Jesus was not receding from any pretensions he had made, but was rather asserting a higher and more inflexible authority than that implied by the accusation which the Jews brought against him. He went to his crucifixion because he asserted his royal authority and kingly rights, and we dare not imagine that he immolated himself for a mere rhetorical figure. He meant to be a real King. Not one whose twopenny crown is held upon his head by a fastening of force, but one who truly rules as well as reigns. Our little earthly monarchs cannot keep their crowns on their heads, nor can they always hold even their heads on. Such was not the royalty of our Lord. He intended to be a patriarchal Ruler whose authority should be absolute in this world and in all worlds. And so from the outset to the end of his public ministry he was ever moving forward with this end in view.

But while ever prosecuting this purpose, not until after his resurrection did he make the clearest and most absolute claim to his regal power. Theretofore he walked in destitution, poorer than the foxes of the forest and the birds of the air, often sleeping under the silent stars and finding his locks wet with the dews of the night. But after his resurrection his tone was entirely changed. He talked thenceforth of nothing else but his kingdom. It was the one absorbing subject of his utterances during all the forty days of his sojourn in the earth between the resurrection and the ascension. His whole discourse to the apostles and to all his followers during that period was touching this high matter. He opened to them the Scriptures, showing them the things which Moses and the Psalms and the proph-

ets said concerning himself, declaring: "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day, that repentance and remission of sins should be preached in his name to all nations." He then made the supreme claim: "All power is given unto me in heaven and in earth." And then, with a far-reaching "therefore" which rests on that great claim, he said: "Go ye therefore into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am [not "I will be"] with you alway, even unto the end of the world." Previous to his resurrection we find no such immense claim and no such far-reaching commandment.

Following his divine commandment after his ascension, the apostles rested his claims upon the same foundation, and propagated his gospel with a view to his enthronement as the King of all souls. They preached Jesus and the resurrection. When on the day of Pentecost St. Peter preached the opening sermon of the new kingdom, he founded his argument upon a Messianic prophecy of King David touching the royalty and the resurrection of his ascended Lord. And, by the way, St. Peter really believed in the Messianic Psalms and the inspiration of the Old Testament Scriptures. So also did St. Paul and the rest of the apostles. They may have been wanting in critical ability, and perhaps did not know what they were talking about; but it is absolutely certain that they viewed the Old Testament from a standpoint entirely different from that

of the gentlemen who are commonly called in our day "higher critics." For my own part, frankly acknowledging my shortcomings in scholarship, and having to make up a working theory on this subject, I have deliberately determined to risk agreeing with the views of Peter and Paul rather than take the chances involved in accepting the theories of the destructive critics. Peter and Paul and the rest of the apostles have at least the advantage over the critics that they agree with each other and held to the same theory touching the Hebrew Scriptures throughout the entire length of their lives.

But, as I was saying, in his sermon at Pentecost St. Peter alluded to a Psalm of David and said: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption; whereof we all are witnesses. Therefore being exalted to the right hand of God, he hath received the promise of the Father, and hath shed forth that which ye now see and hear." To the same purpose spoke St. Paul in his wonderful discourse in the synagogue of Antioch in Pisidia. He referred to Psalm ii. And, by the way, he gives the number, saying he was quoting from the second Psalm. As he gave the number, the Psalms must already have been arranged in orderly form in his day. He quoted from the second Psalm the words, "Thou art my Son; this day have I begotten thee," and declared that the Psalm was fulfilled not when the

Babe of Bethlehem rested in the Virgin Mother's arms, but when the crucified Son of Man was raised from the dead. He puts forth the same idea in the first chapter of the Epistle to the Romans, where he says of Jesus that he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." In harmony with the same thought, St. John calls the risen Saviour the "first-begotten from the dead." In like manner St. Peter speaks in his epistles. In fact, all the apostles constantly assume in writing and speaking that the sonship of the Son of Man reached its culmination through the resurrection, and that then Jesus won his right to wear a crown of universal authority and acquired the power to make good his claim.

A little reflection upon the Scriptures will show the force of their teaching concerning this high matter. Suppose Jesus had not risen from the dead. Suppose we were able to believe that he was God manifest in the flesh, and were able to follow the Apostles' Creed up to the point where it declares that he was dead and buried, but that when we reached that point we should deny the rest of the creed and should affirm that he did not rise. Suppose we should still cling to the doctrine of his divinity, but should insist that at his death he returned by some invisible route to the glory which he had with the Father before the foundation of the world, and left his human body forever behind. What would be the effect upon our faith? Would not such a view destroy all our hope in the perfectibility of humanity? Would we not fall into the error of the early Gnostics, who claimed that matter would have contami-

nated his spirit, and that therefore he possessed really only a phantom humanity? And would we not inevitably but sorrowfully infer that our human nature is so corrupted and maimed that even a God himself cannot assume it and carry it complete into the heavens with him? But when Jesus Christ came back from the dead our way, recovering even the physical form of his humanity, with the print of the nails in his hands and the mark of the spear in his side, and when with that human nature he ascended and sat down on the right hand of the Majesty on high, he proclaimed to all men that there was nothing in human nature so essentially base that it could not come to the highest place in the universe and sit down unabashed in the most august Presence in that lofty estate. The resurrection perpetuated the incarnation, and I would have you remember that no one has seen Jesus since his ascension who did not see him in the form of his glorified humanity. When St. Stephen saw him at the time of his martyrdom, he said: "I see Jesus standing on the right hand of the Majesty on high." Mark the name—"Jesus." If he had said "Christ," Saul of Tarsus, who was standing by, would have said: "He is changing his mind. He is about to recant. He has heretofore claimed that Jesus had risen and was the Messiah. But now he affirms that he sees the Christ in the heavens, where we know the Messiah has always been, and from which he has never descended in the person of the impostor Jesus. Stephen is recanting. Let us give him time, and we shall not need to execute him for his blasphemy." But when St. Stephen said, "I see Jesus," the man Jesus, Saul perceived that he was

more firm in his faith than ever. The first martyr saw the man Jesus not *sitting* in royal and inaccessible glory, indifferent to what was transpiring below, but he saw the sympathetic God-man *standing*, in an attitude of eager interest, like a sympathetic parent bending over a suffering child. With surpassing confidence he exclaimed in the extremity of his agony: "Lord Jesus, receive my spirit!" There could not be a more emphatic declaration of the supreme exaltation of Jesus, coupled with the undiminished humanity of a sympathizing Saviour. A little while afterwards Saul himself saw him as he was traveling on the Damascus road. An unearthly light fell about him, and an unearthly voice raised with him a personal issue, saying: "Saul, Saul, why persecutest thou me?" The persecutor of the Christians was dazed and stunned; but, staggering to his feet, he challenged that lofty Person in the words: "Who art thou, Lord?" The reply which he received did not come in terms of our Lord's majesty, but in terms of his humiliation. The response from heaven was: "I am *Jesus*, whom thou persecutest." He was there convinced that Jesus has indeed risen and entered into the heavens; that he is possessed of omnipotence and omniscience; and that, nevertheless, in the midst of his heavenly throne he identifies himself with his suffering disciples on the earth and feels in his own person the pains of their persecution as if it were his own. This was enough for Saul. The revelation of the risen Jesus revolutionized his life. In it he saw that divine power is united in Jesus with ineffable tenderness, and that his divine power is put forth in inexpressible love for the redemption of men.

Henceforth all the things which he had accounted valuable were worthless, and the things which he had reckoned worthless acquired infinite value. He felt that he must put himself absolutely at the disposal of the risen Lord, and cried out: "What wilt thou have me to do?" His heart was broken by the vision of the human Jesus enthroned on high. So also when St. John saw the Master on the island of Patmos, he saw him in his glorified humanity. His ascended Lord declared to him: "I am he that was dead, and am alive again, and I am alive for evermore." In this glorified humanity he observes his Lord walking amid the golden candlesticks and holding the seven stars in his right hand. In other words, he saw him concerned in the superintendence of his Church on the earth. And this work absorbs yet all his infinite power. He is not concerned with the world's literatures, nor its business, nor its commerce, nor its confederations. His one business is the care of the Church with reference to the conquest of humanity by the saving power of his heavenly grace. He is doing precisely what he said before his ascension that he would do when he, feeling the pulsations of all power in his hands, had commanded his disciples to go into all the world and preach his gospel, and had promised to aid them with the delivery of all his power upon the work committed to their hands. In his revelation to St. John he demonstrated the fact that he was fulfilling his pledge.

It is thus we find that every one who has seen him since his ascension has seen him with his human nature not lessened, but glorified and raised to the highest power. Wherefore he is able, seeing he is the

Fountain of an inexhaustible and deathless life, to create a patriarchy on the earth. He is able to lift humanity to the level of a new and unearthly type of life. The citizens of some ancient cities claimed for their urban commonwealths the presidency of a deity, with whom they had a corporate life. That was a fiction, but in the risen Jesus that fiction becomes a parable of a real and sublime fact. He creates on earth a new commonwealth of souls, deriving its life from corporate connection with himself and experiencing a life of the same quality as his own. He gives to his subjects in this new patriarchy what may be called "resurrection life." Therefore they are called the "children of the resurrection." He is able by virtue of his risen humanity to impart a life to any man and to all men which is justly entitled to be called eternal life, not with reference to its duration alone, but more especially with reference to its quality, which is derived from the eternities. It is not a life manufactured by the imposition of a set of new principles, however lofty, but it is a life engendered by a life-giving Parenthood, eternal in the heavens. So St. Paul taught the Colossians. Some of them imagined they were Christians by adopting a lot of negative precepts, such as "touch not, taste not, handle not." But the apostle taught them that Christian life is not a mosaic made by combining in artistic form certain bright bits of ethical excellencies, but that it is a mystical life hid with Christ in God. "Wherefore," he exhorts them, "if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things in heaven, and not on things

on the earth; for ye are dead, and your life is hid with Christ in God. When he shall appear, ye also shall appear with him in glory.”

Consider also that the resurrection life of Jesus is of a deathless type. He raised the little daughter of Jairus, but she died again. He raised the son of a widow of Nain and restored him to his mother; but the poor mother, perhaps, at a later day wept again for the departed son, and found no wonder-working stranger to restore him to her. He raised the brother of the beloved sisters of Bethany, but only to a transient life; and later, it may be, the bereaved sisters cried out again, more bitterly than before: “Lord, if thou hadst been here, our brother had not died.” But when he raised himself from the dead, he *rose to die no more*. He is henceforth out of the reach of the powers of mortality, and he arose to impart that sort of life to those who believe in him and are united vitally with him. And this is the kind of life from which the patriarchy over which he reigns is made. It is a heavenly citizenship. So taught St. Paul, who knew the meaning of citizenship and felt a not unworthy pride in his own Roman citizenship. When he was beaten and imprisoned at Philippi, he stood upon his rights as a Roman citizen; and when the agitated magistrates, who had beaten him uncondemned, undertook to send him out privately, he refused to go in any such manner and declared to them: “You have beaten me uncondemned; being a Roman, you shall not smuggle me out secretly, but come and fetch me out.” But later in life, writing to the very Church which was born that night through his agonies, he

declared: "Our citizenship is in heaven, whence also we look for the Lord of glory, who shall fashion the bodies of our humiliation according to his own transfigured body." His citizenship was no longer at Rome, but in the New Jerusalem. Roman citizenship had been disappointing to him, but this citizenship had brought him the noblest privileges and the highest deliverances. He had heavenly life, though he still suffered in the earth. The spiritual life of the upper kingdom is of the same substance as that of the citizens of the kingdom who still walk in the earth.

In his power to beget by the processes of the new birth a citizenry of this sort lies the right of Jesus to universal dominion. He has a right to rule the nations, because he can give new life to the nations. By force men can subject nations to their wills, but only Jesus can regenerate nations. Alexander *conquered* men; so did Cæsar and so did Bonaparte. But only Jesus, the risen Lord, can *convert* men. Therefore he only has a right to reign, for he only can create a patriarchy.

This patriarchal rule is not a tyranny; it is the monarchy of love, the despotism of redeeming grace. It gives to men the life for which they were intended, the life designed for them from the foundation of the world. So St. Paul taught in the first chapter of the Ephesian epistle when he said: "We are predestinated to the adoption of sons." He intended no reference to any predestination of personal election. I am not going into a quarrel with the devout followers of John Calvin; but if John Calvin had truly understood the Ephesian epistle, he would never have rested his hard

doctrine of election on that great letter of the apostle to the Gentiles. In it Paul is simply talking of the fact that by the redemption that is in Jesus Christ men come into the original type of life which God has had in view since the world began and before. They have come, he affirms, through Christ to sonship, to the altitude of life designed in creation, and to the high end for the accomplishment of which the divine purpose has never wavered and never wearied.

A characteristic of this new life is that it is pre-eminently a life of liberty. The Saviour said he came to preach deliverance to the captives, and again he affirmed: "If the Son shall make you free, you shall be free indeed." The apostle exhorts the Galatians: "Let us stand fast in the liberty wherewith Christ hath made us free."

Now, liberty is a dangerous thing. The word is one easily perverted, and the thing it names is easily abused. The French deified it and then destroyed it. But the liberty with which Christ makes free is always wholesome, purifying, and elevating; and it is a blessing in which we are to stand fast. St. Paul was jealous for it, as he might well have been. When he wrote the Galatian Christians the exhortation to which reference has been made, he was not sensitive about the observance or nonobservance of a little ritualistic ceremony; but he was resolutely determined that the springs of liberty and life in Christ Jesus the Lord should not be dammed up or cut off by the intrusion of any ritualistic superstition. He was not worrying himself over any merely political or bodily liberty, but he was profoundly concerned for that soul

freedom which cannot be imprisoned by the thickest walls nor manacled by the heaviest chains. There is a bondage which no political deliverance can cure, and there is a freedom which no political power can restrain. When Christ gives us freedom, it is no miserable simulacrum of liberty, but a real and royal freedom beyond the power of tyrants to subvert or oppressors to touch. Paul could not be confined in the camp of the Pretorian guard, nor incarcerated in the walls of the Cæsarean prison. His citizenship was in heaven, and his freedom was beyond the reach of ecclesiastical persecutors or civil oppressors. The Roman emperor could banish John's body to Patmos, but thereby he exiled him only from Ephesus to heaven. This I call the freedom of a son of God, indestructible and invincible.

There is another thing which Jesus imparts to the citizenry of his kingdom, and which vindicates his right to reign. He is able to bind them together in one brotherhood.

The first duty of government is to make homogeneous its people, and it is in great peril when it cannot accomplish this end. I may say in passing that herein is one of the greatest dangers now threatening our own republic. We are getting far too many people of divergent natures and variant purposes into our citizenship, and the first thing we know these acids and alkalies will make an explosion; or, to change the figure, we are bringing together a great many cold currents and warm currents, which may generate a political tornado. There are blocks of isolated citizens who have come to us from other shores and who have never

been fully absorbed into the common body. There are classes living in daily contact without daily communion of spirit, and so we have gaping chasms between excessive wealth and extreme want. There is lack of oneness in the people which must be cured, or from which the greatest strifes must arise.

But in the government of Jesus there is homogeneity of life. Each and all in his kingdom are the sons of God, and this supreme fact of sonship overshadows all minor distinctions. Wherefore St. Paul, writing to one of the Churches, says: "We know no man after the flesh. Yea, though we have known Christ after the flesh, yet henceforth we know him so no more." We are not to imagine for a moment that St. Paul proposed to make nothing of his earthly kinship. In the last chapter of his Epistle to the Romans we see him making very much of those relations. Nor is he affirming that the earthly life of Jesus counted for nothing. But he is declaring that the exalted Saviour and the type of life which he imparts to his followers by his power as the risen Lord overtop and eclipse all earthly distinctions. It is in accordance with this great truth that Jesus is able to bind together into one great spiritual commonwealth men of all races and all conditions, whether they be Jew or Gentile, bond or free, wise or unwise. And St. Paul presses this idea even farther than the boundary line of any mere earthly unity. He writes to the Ephesians of a commonwealth extended from the earth into the heavens, and calls it the "whole *patria* in heaven and in earth."

Herein lies the true brotherhood of man and the

real fatherhood of God. We hear men talking of God's fatherhood and human brotherhood as if those sublime things sprang from the fact of creation alone. But fatherhood and brotherhood are not thus created. Common origin does not give brotherhood. If it were so, we should be brothers to the trees and brothers to the lower animals, for God created them and us. But are we akin to them? He made the wild ass and the wild ass's colt, but will you acknowledge fraternal relations with that family? Fatherhood and brotherhood, I repeat, do not rest on a common creation; they rest in kinship. It is not primarily because we are all descended from Adam that all men are brothers, but rather that we are all redeemed in Christ. If we can find a man for whom Christ did not die, we may exclude him from our brotherly fellowship and recognition; but, however humble or ignorant or degraded one may be for whom Christ died, he may be raised to sit with us as a brother beloved in the heavenly places. The biologist may trouble me a good deal about the unity of the race, and bring to me many perplexing problems; but Christianity solves all these perplexities in the universal redemption which Christ Jesus has provided for all mankind.

It is in Christ Jesus that we must find the brotherhood of mankind, and it must be by the forces of his redeeming grace that the ideal of human brotherhood is realized. And I may say in this connection that we must make brothers of all the nations of the earth, or they will presently be all enemies. The nations are getting closer together every day; and if they do not learn to love each other with a celestial love, sur-

passing their love of money, they will presently fall to devouring each other with earthly ferocity, and the weakest will go down before the strongest, civilization will perish by a sort of international cannibalism. I repeat it, the world is getting very close together by the processes of communication and transportation. Take, for example, the battle of New Orleans in the War of 1812. In those days communication was so slow that that battle was fought after the treaty of peace had been signed and the war was technically ended. "Old Hickory" and General Pakenham had not found out that the war was over. That was only ninety years ago; yet when the battle of the allied powers was fought before the walls of Peking, we knew by dark each day the results of the morning's fighting. We knew the outcome of the contest in China quicker than we learned the result of the battle of Gettysburg, fought less than forty years ago. You may remember that when Queen Victoria fell down the back stairs of Windsor Castle a few years ago and sprained her ankle, we knew it in America three hours before it happened. Perhaps if the dispatch had been sent on around the world, it might have reached the queen in time to have induced her to go out the front way and so have avoided the accident! [Laughter.] But, seriously, the ends of the earth have come together, and so the world has grown too small to admit of standing room for two religions. Mr. Jefferson suggested the idea, and Mr. Lincoln more fully elaborated it, that this country was too small to be partly a slaveholding territory and partly a free territory. They said it must be all slave

or all free. Some people doubted that, but I think they have changed their minds now. And let me say to you that, to all intents and purposes, Peking is closer to Washington at this time than was New Orleans fifty years ago. The time has come when the earth must be all pagan or all Christian. The world must be bound together in one as the patriarchy of Jesus Christ or rolled together in a bundle of infinite confusion and strife. Paganism, with its diseases and degradations, will corrupt mankind, or Christendom, with its health-giving and life-saving gospel, must redeem mankind.

Perhaps we have all been feeling that leprosy was a danger from which our country was entirely exempt; but the leprous nations have come close to us, and so now we have leprosy in the United States. There is a leper colony in Louisiana. I saw over two hundred lepers in one hospital in Havana. I ordained a leper to the ministry of our Church in Mexico last winter, and he is there now, ministering to lives similarly blighted. The bubonic plague has arisen from its lair in heathendom and stalks through the Golden Gate at San Francisco. All that keeps it out of all the cities of this great nation is the power of a medical science sprung from a Christian civilization which is able to restrain it on its approach. And these physical ailments are visible parables of moral contagions which issue from heathendom far more fierce and fatal. I repeat it, therefore, that the world must soon be all pagan or all Christian. Hence it is to the honor of Christ and to the blessing of men that we speedily carry Christianity to all the nations of the earth.

Out of all these statements and arguments there are several general conclusions to which I wish to call your attention.

1. The first is this: Since Jesus Christ asserts and makes good his right to reign and yet is dependent upon his Church for the conquest of the world, if we delay this conquest we are keeping our Lord out of his rightful inheritance. In the second Psalm it is said, "Thou art my Son; this day have I begotten thee;" and it is immediately added: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Those words carried the inheritance of the Son of God far beyond the limits set for it by the opinions prevalent among the Jews. Their teaching at best was that "Jacob was his inheritance." But as the Psalmist catches a vision of the glory of the eternal Son of God, he perceives that his possessions rightfully should be extended to the uttermost parts of the earth. In the accomplishment of the fulfillment of this promise the honor of our Lord is at stake. He has a right to his dominions, and we should be impatient of any delay in putting upon him his crown as earth's King. Indifference to this work is treason, and needless delay in its accomplishment is infidelity. Let any opponent of foreign missions, who yet claims to be a Christian, understand once for all that by his opposition to this high and holy cause he is guilty of treason and forfeits his rights in the kingdom. I mince no words about this matter. I have no right to deal with it gently. My Lord rebukes it. Opposition to missions is inhuman toward men and insurrectionary toward God.

But some may ask of me: "Have I not a right to my opinion?" I answer: Certainly; but a right to an opinion is one thing, and a right opinion is another and a very different thing. But this matter is not left for discussion; there is no room for argument about it. It is settled by all the teaching of Scripture, and all debate is closed in the overwhelming fact of the resurrection of our Lord. When the Lord Almighty raised Jesus from the dead and empowered him to vitalize with heavenly life the nations of the earth and to unify the race in one celestial commonwealth, God gave him the right to reign; and nobody has a right to detain his progress to this throne of world-wide dominion.

2. Moreover, it is inhuman to deny to the nations the benevolent influences which arise from the reign of Jesus. They are entitled to the benefits of the best government the world ever saw. Some may imagine that one religion is as good for the nations as another. So some sentimentalists teach. But the thought is absolutely foreign to the Scriptures, and is in the teeth of the great facts of Christian history. There is only one religion entitled to a place in this world, as there is only one Potentate entitled to rule over the spirits of men.

Some years ago I was invited to the Congress of Religions which was held in Chicago. I was even invited to accept a vice presidency of that Congress, as I suppose nearly every other minister in the United States whose post office could be found was invited. When I received the steel-engraved invitation which was sent me, in passing from the post office to my

home I stopped to call on Bishop Haygood, and he asked me what it was I had. I replied: "It is an invitation to be a vice president of the Congress of Religions in Chicago. Did you not get one?" He said: "O yes, I got one; but I am not going. Are you going?" I replied with some emphasis: "No, I am not going; I cannot get the right company. The man whom I wish to go with me is dead." He then asked me: "Whom do you want?" And I replied: "I want the old prophet who presided over a Congress of Religions on Mount Carmel in the days of Ahab, especially if he would come and take his knife along with him." Now, by all this I mean to say that I am not going on the invitation of a lot of sentimentalists to sit down with an assembly of Buddhists and Confucianists and Mohammedans, and God knows what else, to confer about how to save this world. That question is not open for debate with them. We have no compromise to offer them nor conference to enter into with them. There is not standing room enough in our world for two religions. Christianity is engaged in a war of extermination. It will have no rival, and it will not consent that the dominions of its Lord shall be parceled out among a lot of religious satrapies and superstitious viceroys.

This may appear a harsh way of stating the case, but let us look at it attentively. Suppose one of your citizens should send his little boy on some errand to a neighbor's house, and the little fellow, trying to make his way back home, should become confused and lost. Suppose a stranger, finding him in his perplexity, should in the darkness mimic the parent's voice

and simulate his manner and thus entice the child away and sell him into bondage. Would you treat that act with any degree of toleration? Would it not expose its perpetrator to indictment and punishment as a felon? It is thus that all these false faiths have mimicked our Father's voice and led millions of his children into a bondage worse than death. It is our business to make an ending of these kidnaping religions and rescue our Father's children.

We have read of how, when Sir John Franklin was lost in the arctic seas, great governments put at the disposal of Lady Franklin ships and crews for the purpose of finding him and restoring him to his home; but here are millions in the midst of a deep darkness worse than an arctic winter whom we ought to rescue, and yet it is supposed to be a most extraordinary thing that a few millions are spent annually on the rescuing expeditions sent out by our Boards of Foreign Missions! The French spent more money in bombarding Tonquin than all the Christian Churches of the world up to that time had ever spent for the redemption of China. The brewers of Chicago and St. Louis have spent more money since the Spanish-American War in putting beer into Cuba than all the Churches of America have ever spent in establishing Christian sobriety there. When Livingstone was supposed to be lost in Africa (although he did not feel very lost), vast sums were spent to find him; but when all Africa was lost, and had been for centuries, some wise ones thought it fanatical extravagance to make an effort to redeem the kidnaped children of God in the Dark Continent.

3. There is another thing I wish to say Back of

all this missionary enterprise is the resurrection power of Jesus, and, therefore, it is not going to fail. When St. Paul had made his great argument for the resurrection in his Epistle to the Corinthians, he closed it by saying: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." What boundless power is thus pledged to guarantee the permanence and persistence of spiritual forces in our world! Back of these missionary enterprises is the divine purpose of fatherhood and sonship which has pulsated through all history. That purpose of God is not going to be abandoned, and it is not going to fail. Dynasties may fall and empires may perish, but this kingdom of Christ has come to stay. This redeeming work will endure. No power shall overcome it. No decay shall overtake it until salvation is wrought throughout the earth.

Some of you have been talking of "building empires," and the phrase may have a legitimate use. But in the last analysis we are not building empires; we are extending the one universal kingdom of Jesus Christ. We are not erecting temporary shelters to protect the nations from fleeting showers; but we are building an everlasting structure in which to inclose the nations in an imperishable home, whose builder and maker is God.

The final civilization of this world is no earthly organization nor worldly form of life, but an unearthly kingdom, imposed upon men from the highest heavens. St. John in Patmos saw it, not as a government *arising in the earth* from the suffrages of men, but as

the New Jerusalem *descending out of heaven* by the power of God. He saw reigning over it the King in his beauty, clothed with an awful majesty, yet tenderly stooping down to wipe away the tears from the sorrow-stained cheeks of his redeemed children. And when John saw this vision of the descending glory, with holy impatience he cried out: "Even so, come, Lord Jesus, and come quickly!" May we not join in this same fervent acclamation as we look to that divine event to which from the beginning the whole creation has moved? "Even so, come, Lord Jesus!" Come and make good thy right to reign as King of kings and Lord of lords!

VI.

THE DAY OF OUR OPPORTUNITY.

[An address delivered at the Laymen's Missionary Conference, Knoxville, Tenn., October 18, 1907.]

It is indeed a very great privilege to have a part in this meeting which, I am sure, marks the era in the history of our Church. This assembly of picked men is an index of a strong sentiment for the cause of missions already prevalent among us, and it is the promise and prophecy of still greater things to come. It is the beginning of a movement which looks to the enlisting of the men of the Church in the great work of foreign missions, and it has not come too soon.

When I have visited Roman Catholic Churches in Latin America, the services of which are attended for the most part by women and children only, I have often asked myself the question: "May not our Protestant Churches in the United States fall some day into the same condition of neglect by the men of our country?" Two-thirds of the membership of our Churches are women and girls. A very large per cent of these female members are interested in missions, while a very small per cent of the men, a minority of a minority, cares for this great interest. If we are to meet the day of our opportunity, something more must be done than can be accomplished by the women and girls and this small minority of the men of the Church. What we have done hitherto in the matter of foreign missions has been through the appeals of the preachers,

reënforced by the missionary societies of the women and the juvenile societies. I would not depreciate what has been thus accomplished. Vast and blessed results have already been achieved. But no merely clerical Christianity nor juvenile Christianity nor effeminate Christianity can meet the opportunity which confronts the Church in these momentous times. Our day of opportunity calls loudly for a vigorous, virile, *manful* Christianity. In considering the "Day of Our Opportunity" it will be well to remind ourselves of what is the scriptural conception of an opportunity. According to the Scriptures, an opportunity for Christian service is not measured by the number of people to whom one is called to speak. Our Lord found very great opportunities in dealing with individual souls, as in the case of Nicodemus and the woman of Samaria. If an opportunity is measured by mere numbers, Paul lost a very great opportunity when, by the call of the Holy Spirit, he left Asia, where multitudes waited to hear him, and went to Europe, where, at Philippi, he preached only to Lydia and a few women by the riverside and to the jailer and his household in the jail, and then departed. His auditors at Philippi were few, but his opportunity was great. The conversion of Lydia and the jailer was the beginning of Christianity in Europe, and Paul's visit there meant more to civilization in Europe and to the whole human race than did the battle between the Imperialists and Republicans of Rome, which was fought near to the city of Philippi, and which Creasy reckons as one of the decisive battles of history

Again, an opportunity is not measured or determined

by the fact that a given situation is apparently free of all difficulties. The apostle to the Gentiles, writing of one place, said: "A great and effectual door is open to us, but there are many adversaries." The adversaries were there because the door was open. If there had been no open door, but only a solid wall, before the apostle and his comrades, the spiritual forces of evil would not have needed to oppose them as their adversaries. We may be sure that when a good man or a faithful Church rises up to do a great work for God, the devil will not leave them without adversaries to withstand their efforts.

Whether the company to which we speak be great or small, or the difficulties be many or few, an opportunity is at hand when one is where God wants him at the time he ought to be there, and is doing the work God wants him to do. In the light of this definition a very great day of opportunity confronts evangelical Christianity just now. This opportunity, as I conceive it, is indicated and measured by two great facts. The first of these facts is that every form of religion among men except evangelical Christianity has proved inadequate to meet the religious needs of mankind; and the second fact is that evangelical Christianity has the resources, material and spiritual, to meet these needs.

Let us glance at the religious conditions existing now in the various countries of the earth, and see how every form of religion except evangelical Christianity has failed or is failing to meet the needs of the people. Let us begin with the continent of Europe. In the British Isles the forces of evangelical Christianity, whether

within the Established Church or among the dissenting bodies, are the only forces which are speaking with authority and power to the British nation. On the Continent the countries of Northern Europe are dominated largely by a rationalistic Christianity, broken into all sorts of parties, cold as to zeal and impotent as to missionary effort and enterprise. In Russia and adjacent States the Christianity of the Greek Church is corroded and corrupted by all manner of superstitions and oppressions. In Southern Europe, where Romanism has hitherto prevailed, the people are breaking away from the Church in very large bodies. Even as far north as Austria there is an extensive and energetic rebellion against the authority of the Church of Rome. In the old papal States Romanism is a waning force. The pope counts himself a prisoner in the Vatican, and popular sentiment in Italy shows an increasing indifference, not to say a bitter hostility, to the religion for which the Vatican stands. Even Spain and Portugal, cut off from the direct influence of the Lutheran Reformation by reason of their geographical position and other causes, are beginning to show opposition to Romanism. In the city of Barcelona particularly, and in the region of Spain influenced by that city, the people are more and more assuming a protestant, if not an evangelical, attitude.

What of conditions in the Western world, the two Americas?

In those lands of America where Romanism has hitherto prevailed, from the northernmost point of Mexico to Terra del Fuego, there is religious ferment,

agitation, and disintegration. Romanism can nevermore be the established religion of those countries.

In Canada and the United States evangelical Christianity is the prevailing type of religion. Indeed, in these lands both the Reformation of Luther and the Wesleyan revival are being carried to their perfection. Those mighty movements of former centuries are still going on among us under the providence of God. The Reformation of Luther and his contemporaries had but small effect on Southern Europe; but now a vast body of immigrants are coming from Southern Europe to America and meeting here the saving influences of the Lutheran Reformation, raised to their highest power by the added force of the Wesleyan revival. The Wesleyan revival found it easier to leap across the Atlantic Ocean to the American Continent than to pass over the English Channel or the German Ocean to the continent of Europe; and just because the Lutheran Reformation in Northern Europe never reached the height of spirituality and power attained by the English-speaking people through the Wesleyan revival, the Christianity of Northern and Central Europe has sunk into a soulless and sinewless rationalism. Immigrants to America from these lands of Northern and Central Europe find in the Western world the evangelical Christianity which rescues them from rationalism and enrolls them among those evangelical forces which propose the conquest of the world for Christ.

Thus we see from this hasty review of Europe and America that the evangelical Christianity of Great Britain and the United States is the only really vital, buoyant, and conquering force in Christendom. It

was a very significant fact that in the great Missionary Conference which met in the city of New York in the spring of the year 1900 an overwhelming majority of the membership was from the possessions of Great Britain and the United States. It is also significant that of the twenty-one millions of dollars which were contributed last year to the cause of foreign missions, more than eighteen millions came from Great Britain and our own country.

Let us now pass beyond the limits of what is commonly called Christendom. What hope for the race does Mohammedanism hold forth? The religion of the false prophet of Arabia is no longer progressive. Strongly organized by its fatalistic tendencies and its union with a political despotism, it might be expected to have some power, and it does have power; but it makes no progress, and it is not holding its own in the lands which it claims. The government of Turkey is the stronghold of Mohammedanism, and we call the "unspeakable Turk" the "sick man of the East." He is the sick man of the East because his heart is diseased and his circulation is bad, which is another way of saying that the spiritual forces at the center of his system are defiled and enfevered.

If we pass on to India, we observe the ancient faiths there weary, wasted, and ready to die.

When we come to China, somewhat similar conditions meet us. The Chinese are a proud and intellectual people; and they have reason to be proud, if achievements in mere philosophy mark the highest height to which human nature can rise. In the matter of philosophy, Confucius and those who have come

after him have done as well as the human intellect can ever be expected to do. But the China which Confucianism, Buddhism, and Taoism have made has been weighed in the balances by its own people and found wanting. First the war with Japan and then the war between Japan and Russia forced the Chinese people to see that their ancient civilization cannot stand the strain of modern times. And for this cause the whole nation is now crying out for what they call the "Western learning." There is not a mission school nor any other school in all China which can give any sort of show of ability to impart the "Western learning" that is not crowded with pupils. When I was there a year ago, the Buddhist temples in many places were being converted into schoolhouses. The teacher, and not the Taoist priest, has now the ear of China. Their venerable sage Confucius no longer commands the esteem which his teachings enjoyed in former times. China stretches out her hand to great Britain and the United States, calling for the "Western learning," and she cannot get that learning without taking with it the Christianity which gave it birth and without which it cannot live in any land. What a day of opportunity for evangelical Christianity has thus dawned in the Celestial Empire!

In Japan the situation is somewhat different. Religious conditions there as to their ancient faiths and the Christianity which is come into the land are about the same as prevailed in the Roman Empire during the years preceding the reign of Constantine. Heathenism is there, of course. The temples of Buddhism are still standing, and shrines of Shintoism are found in every

part of the Japanese Empire. But the intellectual classes of the Japanese have lost all faith in these superstitious systems, and observe their rites as social conveniences or political expedients, knowing them to be without divine authority and without moral efficacy. The ancient faiths of Japan are dying, if not dead, and nothing can restore them to the confidence of the people. At the same time the Japanese people, from highest to lowest, are eager for admission into the family of nations on terms of equality with the most enlightened governments of Christendom. The nation is, therefore, very sensitive to the public opinion of Christendom. Let me give you an example. When I was returning from China, our ship came into the port of Yokohama one afternoon early in the month of November. The authorities of the vessel announced that we would remain in port about thirty hours, and so we went ashore. Among the passengers was a Japanese youth who attached himself to our circle on the ship mostly because he was learning English and wanted an opportunity to practice on us, I think. While we were in port the Crown Prince paid a visit to the city, and our party went to the railway station to get a sight of him. He was a very good-looking young man, dressed about as any gentleman in our country would be attired under similar circumstances, wearing a black Prince Albert suit and a silk hat. We got a good view of him and returned to the ship. The Japanese youth soon showed great eagerness to discover our opinions concerning the Prince. He maneuvered a great deal to elicit an expression from me, and my reticence was as fixed as his curiosity was interroga-

tive. Finally he said to me flatly: "What do you think of the Prince?" "O," I said, "he is a very nice-looking young man. But," I inquired, "is he the son of the Empress?" With my question his countenance fell, and he answered rather humbly: "No; I am sorry to say that he is not. The Emperor has several wives besides the Empress. The Empress is childless, and the Crown Prince is the son of another." "Then," I said, "has the Crown Prince more than one wife?" Instantly his Japanese pride returned, and he replied with great emphasis: "O no! The last Emperor with more than one wife is now on the throne of Japan, and there will never be another." The boy was not a Christian, but he reflected the enlightened sentiment of his people, which is penetrated by so much Christian influence that polygamy is doomed in Japan. When it becomes bad form at court, it will be abandoned by the common people. And so also many other things of an unchristian sort are doomed in Japan. The Japanese are drawn toward the moral and religious standards of Christendom by that national pride so characteristic of them, and which is at once both a curse and a blessing to them. With all their vanity, the Japanese were never so open to Christian influence; and here again is another door of vast opportunity.

The case of Korea is different from that of either China or Japan. There is nothing like it in any nation on the earth, and there never was anything like it. It is the case of a broken-hearted nation, with all its hopes blasted, turning to Christ as its last friend.

(a) The nation is hopeless as to material prosperity. It has been crushed in all of its industries. About the

time Columbus was discovering the Western world Hideyoshi, who is called the Napoleon of Japan, invaded Korea and carried away captive all its artisans. From these artisans Japan acquired her profitable arts of pottery, sword-making, and the like, while by the loss of them Korea was greatly impoverished. This Napoleon of Japan not only carried the artisans into captivity, but he slew with cruel hand many of his Korean captives. In Kioto, the old capital of Japan, there is a granite shaft called the "Ear Monument," under which the ears of thousands of Hideyoshi's Korean captives are buried, the bodies having been cast away elsewhere. The cruel hand of Hideyoshi was scarcely more heavy in its blows upon Japanese industry than were the hands of Korea's own ruling classes. There is a process in the Orient called "squeezing," by which the official classes enrich themselves at the cost of the industrial classes. This "squeezing" process has prevailed so long in Korea that no laborer is sure of the fruits of his toil, and unrewarded labor sooner or later ends in listless indolence and ambitionless indifference.

(b) Korea is politically hopeless. The nation desired, first of all, independence. If it might not have that, then it preferred the suzerainty of China, because it was light and nominal. If that might not be, next in order of preference it desired the suzerainty of Russia, because it operated at great distance. The last thing in the world the Koreans desired was the protectorate of Japan, and that has now been imposed upon them. By consequence the people feel that the

last ray of hope in their political sky has gone out. They have yielded to a painful despair.

(c) Korea is also without religious hope. In olden times Buddhism was the religion of the Koreans. That was when the capital of the country was the city of Songdo. But the Buddhist priests began meddling with politics and an insurrection arose. The King was dethroned and the Prime Minister was made King in his stead. The capital was moved to Seoul, and it was ordained that no Buddhist priest should ever put his feet into that city as long as the sun, moon, and stars endured. Buddhism, thus exposed to popular hatred and outlawed at the court, almost perished from the land, and no other religion took its place. The Buddhism of Korea for several centuries has been mainly confined to monasteries in the mountains and small temples at other points remote from the great populous centers of the country. To some of these mountain monasteries tired missionaries go for rest in the summer, and for a small price they are permitted to preach as much as they will in the temples attached to the monasteries. So we see that Korea is a land "without God and without hope in the world." Industrially, politically, and religiously the Koreans are a despairing and broken-hearted people.

This is the impression one gathers on sight of a Korean congregation. I shall never forget my first experience in preaching in Korea. Our party reached the city of Seoul on a Saturday afternoon during the last days of September, 1906. I agreed to preach at a chapel in the eastern part of the city on the next morning. I asked my old friend and former pupil,

Mr. Yun, to meet me at the chapel on Sunday morning and act as my interpreter. I had been for a month in Japan, observing Japanese vanity and conceit and doing what I could to cure that evil spirit and to establish in its place the more beautiful spirit of Christian humility. I supposed I would find the same sort of pride in the Koreans; but when I came into the chapel and looked upon the crowded congregation there assembled, an irresistible impression came over me that there was no vanity there, that a broken-hearted company sat before me. I had gone prepared to preach a sermon designed to rebuke intellectual pride and to induce poverty of spirit upon the part of any who sought to enter the kingdom of heaven, but I felt constrained to change my theme. My mind turned to a text about which I had had an experience in my early ministry. In the summer of 1875 I preached in the presence of my mother, who held a sort of Confucian view of parenthood to the effect that the authority of a parent never ended while life lasted. The text which I used was the words of the Saviour: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." After the service my mother and I were alone together, and she said to me in rather mandatory tones: "Never again preach on that text until you can preach from it more tenderly." More than thirty years had passed since that night in the old village church when I preached before my mother and the day when I looked into the faces of the Koreans in the chapel at Seoul; and in all that time I had not preached on the text quoted, because I felt I could not preach it as tenderly as my mother's command required. But as I

saw those broken-hearted people the thought came to me: "Now surely I can discuss that text with tenderness, for what else than this tender invitation of Jesus is suitable to soothe the sorrow of this broken-hearted people?" My friend Yun interpreted for me the sermon I undertook to preach; and as the discourse proceeded his heart was melted and he began to weep, so that he had to desist from interpreting. Our brother, Rev. W. G. Cram, took Yun's place as interpreter, for Cram is one of those men who can cry and talk at the same time. With tearful tenderness he told the Koreans in their own tongue the gracious truths of the gospel, which I could only speak to them in English. The whole congregation was moved to tears. I never saw anywhere manifestations of deeper emotion; and when the sermon ceased, spontaneously they fell to singing the Korean version of the beautiful hymn, "What a Friend We Have in Jesus!" After that service I preached to them at several points, in both the cities of Songdo and Seoul, but I was never able while preaching in Korea to get away from the solacing subjects contained in the gospel of Christ. Most of my texts were taken from the fourteenth chapter of John, such as: "Let not your heart be troubled: ye believe in God, believe also in me," etc.

From what I have said you will gather the truth that this broken-hearted people look to Christianity as to the last hope left them. How can we disappoint such a pathetic longing for Christ and his salvation? Where is there a wider opportunity in all the earth or one which calls to us with such constraining pathos?

Not since the days of the apostles, if then, has Chris-

tianity won such rapid and extensive victories as its recent triumphs in Korea. During the year 1906 the comparatively small missionary forces which the evangelical Churches have stationed in that "Land of the Morning Calm" have won nearly or quite fifty thousand converts.

We have now run rapidly over religious conditions and needs in most of the lands of the earth, and wherever we have looked we have found all faiths failing except evangelical Christianity. If this great force is not equal to the needs of mankind, there is no religious hope for the race. If it shall falter and fail in its efforts to redeem the world, the world's redemption must be given up as a vain hope and a futile plan. But the world's redemption cannot be given up. Evangelical Christianity is equal to the needs of the world's woe.

In the first place, the nations in which evangelical Christianity is the prevalent faith have the wealth of the world in their possession. They have the material resources required for the religious conquest of the earth. Last year the American people by their tax returns claimed to possess more than one hundred billions of taxable property, and we may be sure they did not overestimate the value of their possessions when they made to the taxing officers of the country returns of what they owned.

Great Britain, that other nation in which evangelical Christianity is the prevailing faith, has scarcely less of this world's goods than we have. Together the two nations are able to buy all the rest of the property in this earth.

Is it an accident that these vast accumulations, this enormous stored power have been given by Providence to these nations in which evangelical Christianity most prevails? Has not this unparalleled wealth been given to these mighty peoples to equip them to meet an unprecedented opportunity? Have they not been enriched in purse that they may have the resources by which to enrich all mankind in piety? Are they not two great armies which the Captain of our salvation has victualed for a world-wide campaign to rescue from death an imperiled world?

But money is not all that is required for the work of missions. Evangelical Christianity has something more and better than money to qualify it for this work. It is a glad and songful faith, and no songless or sad faith can ever make a conquest of the world. Only a cheerful and buoyant faith, that hopeth all things, will have patience and courage enough for so mighty a task.

Furthermore, the doctrines of evangelical Christianity, capable as they are of being known in a saving experience of grace, are the only truths which can find universal acceptance among all classes in all lands. Ritualism is a local thing, and cannot proceed far in any direction without traveling beyond the area in which it is impressive and reaching a point where it is only grotesque and curious. It yields quickly to superstition, even when it maintains its purest forms. Rationalism is a restless and transient thing, forever learning and never able to come to the knowledge of that truth which truly reveals the unchanging God and authoritatively commands the adhesion of mankind

with its unchanging wants and ancient woes. But evangelical Christianity, with its doctrines of experimental religion, is at home in all lands and powerful in all times. It can never be local or transient, for it ministers to the universal wants of man and speaks eternal truths. This is what is implied in the memorable words of the Master to St. Peter and the other disciples at Cæsarea Philippi. When the son of Jonas had confessed that he was "the Christ, the Son of the living God," our Lord warmly responded: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

. And upon this rock I will build my church; and the gates of hell shall not prevail against it." By these sublime words the Master did not teach, as the Romanists claim, that the Church is founded on the primacy of Peter, nor did he teach, as some Protestants aver, that the foundation of the Church rests on the abstract doctrine of his divinity. What he taught is that the perpetuity of the Church arises from that spiritual life which springs from heaven-born faith in him, not originating in the processes of flesh and blood, but in the direct revelation of the divine Father to the human soul. It is interesting to observe that when that great saying of our Lord had been wrested from its true meaning, almost to the overthrow of a pure Christianity by the Roman hierarchy, a personal and living experience of the truth upon the part of Martin Luther and the Reformers saved the Church from death and vindicated anew the confident prediction of our Lord concerning its perpetuity. It was this evangelical and experimental religion which brought new life to the

English-speaking world in Wesley's time, when faith apparently lay dying. In the same form of Christianity the whole world of to-day must find its salvation and hope.

Again, no form of religion which does not realize daily the personal presence of a living Lord can be equal to the evangelization of the earth. So great a task exceeds the natural powers of man, and nothing but the assurance of the present and constant aid of a superhuman Leader will induce men to prosecute such a mighty work to its perfect culmination.

When Joshua, the successor of Moses, led Israel across the Jordan and stood beneath the shadow of the walls of Jericho, he would not have dared the siege of that city except the encouraging vision of the Lord had met him. Then it was that the new leader of Israel met One who gave him to understand that he was only a subordinate in that bold invasion of Canaan, saying unto him: "As captain of the host of the Lord am I now come." In this vision Joshua saw the Lord himself taking command of the forces of Israel in the field, and with such a superior Leader he felt that failure was impossible.

When the apostle Paul plunged into the deep, dark heathenism of the first century, without a mission board behind him or even a sympathetic Church, his courage was constantly renewed by visions of the risen Lord. "He endured, as seeing him who is invisible."

In the same manner to-day must the great missionary enterprise be carried on. No form of Christianity except that whose adherents live in daily touch with the living Christ can by any possibility be equal to this

work. No second-hand Christianity imparted by the touch of sacerdotal fingers, no rationalistic Christianity, blinded and hesitant, can do this work. Only that clear-eyed faith which finds in its daily life the fulfillment of the word, "Lo, I am with you always," will dare and do what this great day of opportunity calls for.

I hope I shall not be accused of bigotry if I say that, of all forms of evangelical Christianity, Methodism is best adapted to this great work. Not in a narrow sectarianism, but in honest sincerity I venture to affirm so. I am very catholic in my sentiments. I have to be. I have one brother who is a Baptist, three brothers who are Presbyterians, two brothers who are Methodists, one sister who is a Baptist, another who is a Presbyterian, and another who is a Methodist. So you see catholicity of spirit is a household necessity with me. But I cultivate it not alone as a domestic expedient for peace, but as an essential element of Christian character. Notwithstanding I thus cultivate a catholic spirit, I am not the less persuaded that Methodism is the best type of Christianity for making the conquest of the world. And my reasons for so believing are plain and conclusive.

In the first place, Methodism proclaims a doctrine of atonement which provides for the salvation of all men. It believes that the redemption which is in Jesus Christ is for all, and that our Saviour "tasted death for every man." No narrow creed that proposes the salvation of *a part only* of the world can hope to take the *whole world for Christ*. It may gather "the elect," but it cannot save the lost.

Then, again, the policy of Methodism is adapted to the work of saving the world. Its preachers do not wait to be called, but go quickly where they are sent. There is a great difference between a called ministry and a sent ministry. Nineveh would have been a long time calling Jonah, and Jonah would have been a long time accepting such a call, if the people of Nineveh had sent it to him. The prophet was greatly needed in that wicked city, but he was not wanted.

And, furthermore, the Methodist preacher who may be sent anywhere—and who, I hope, will sooner or later be found everywhere—goes forth not as a priest speaking a word of human absolution to men, but as an evangelist calling men to that knowledge of God and assurance of salvation which is found in what we call “the witness of the Spirit.” Do you know that doctrine had been lost sight of and was almost unrecognized when Wesley came? When he claimed to have experienced the witness of the Spirit and began preaching that great truth, so devout a woman as his own saintly mother became alarmed. She wrote him a word of warning, which ran somewhat on this wise: “Dear Jackey, beware how you preach that doctrine and claim that experience. My understanding has always been that it is a peculiar experience, reserved for bishops and venerable saints about to die.” But John Wesley, who in Aldersgate Street had felt his “heart strangely warmed,” disregarded the misguided caution of his mother and sounded forth anew among men the apostolic truth that no human parent can speak more directly to a child than our Father in heaven can speak the word of forgiveness and assurance to a peni-

tent and trustful soul. All the world now knows, wherever evangelical Christianity is preached, whether proclaimed by Methodists or others, that every child of God knows his Father in heaven not by a message from priestly lips, but by the direct word of the eternal Spirit to the human heart.

It is this sure knowledge of God which mystified India needs; which cold, philosophic China thirsts for; which Japan, fevered with vanity and faithlessness, requires; which Mohammedan lands, manacled with fatalism, hunger for; which the whole world must have or perish. And it is our business to give this knowledge of God to all who have it not, and this great business of carrying the gospel to the ends of the earth must be undertaken in an earnest, dignified, and businesslike way. It cannot be carried on successfully and properly in any other manner.

As I intimated in the outset, my brethren, I am afraid our Christianity has, in the matter of its practical enterprises, been too feminine. I beg pardon of the ladies for the use of the word, but it is the best I can now think of to describe what is in my mind. We have too many effeminate rhetorical essays from the pulpit, and our Church music is often of a sort that suggests a light, artistic musicale rather than the adoring praise of the eternal God. Earnest men who have been dealing with great political issues or great commercial enterprises, whose ears are accustomed to stern war cries, can never be commanded by services in which such things predominate.

And in our financial methods we often adopt expedients equally effeminate. A sum of money is needed

for a given enterprise of the Church, and forthwith we encourage the women of the Church to give an oyster supper or a strawberry festival to raise the amount required. Such methods belittle the cause of Christ. I do not blame the women. They resort to this because they know not what else to do when the men refuse to give the money which is required to carry on the work of the Church. But, depend upon it, our Christianity can never command the serious attention of business men when it is supported by such peddling devices. What does a banker think of Christianity when he comes home after a day's work in which he has dealt with enterprises involving hundreds of thousands of dollars and finds his Christian wife and daughter trying to raise some missionary money by peddling on a lawn three oysters for a quarter or a tablespoonful of ice cream and strawberries for fifteen cents?

And the impression made upon the unconverted is scarcely less hurtful when in the great congregation they hear a timid, faithless, and half-hearted preacher apologizing for taking his collection for foreign missions. How often have we heard the pastor of a large and wealthy congregation address them thus: "Brethren, I have come to-day to take my collection for foreign missions. It is a part of my duty, you know, under the Discipline. I am sorry the district stewards have assessed our Church more than its share, but we must try to raise it!" That sort of apologetic presentation of so great a cause is a reproach to the Church and an offense to God. Often the smallness of the amount for which we ask to carry on this tremendous

work is a surprise to men accustomed to large figures in business. They cannot possibly understand how a world-wide campaign can be projected on a twopenny basis. If a man were to ask me to give him twenty-five cents to buy a horse, I would not do it, because I know that no such sum will pay any appreciable part of the price of a horse. I would rather give him twenty-five dollars for such a purpose than to give him twenty-five cents. And many a business man will hear an appeal for a hundred dollars for the cause of missions who would be utterly indifferent to a request for one dollar. He argues, and argues correctly, that the Church cannot do such a work with such a sum, and that if such a cause needs only one dollar from him it can probably get on without that. Our preachers should learn to make appeals for amounts commensurate with the cause, and they should press these appeals with a courage and confidence worthy of the Christianity they profess. Let them not come to the pulpit with apologies upon their lips, but rather let them come speaking authoritatively, saying to the owners of hoarded treasure: "The Lord hath need." Let them put this great cause upon no lower basis than that it is the will of God concerning us, and that it is a high privilege to do the will of God.

We want no appeals to sectarian ambition or ecclesiastical pride. Sometimes we hear it said from the pulpit: "Our Church must enter this field or occupy that station, because if we do not some other Church will." Such a consideration is not proper ground for our entering any place whatsoever. If any other Church could save the world or any part of the world

without our aid, by all means let us bid such a Church Godspeed. Let us base our appeals for doing this work on the higher and truer ground that without our efforts the salvation of the world will be delayed, if not prevented.

I am glad to have before me a company of men to whom I can speak thus plainly without giving offense. You are picked men, and you will not misunderstand me. I pray you go back home, and by both your precept and example tell our preachers and our people that the Lord's business must henceforth be conducted in a nobler fashion. Tell them that an enterprise projected to lift into light the whole world that lieth in darkness calls for the highest self-sacrifice. And tell them also that our welfare as well as our duty is involved. This whole world must soon be all pagan or all Christian. The ends of the earth have been brought together by the modern inventions of transportation and communication. When Mr. Jefferson was President of the United States he put forth an idea, which Mr. Lincoln subsequently more fully elaborated, to the effect that our country must sooner or later be all free soil or all slave territory. At that time the proposition was doubted and debated; but in the end we have seen that it was absolutely sound, and that the result was inevitable. I say to you now that the whole earth must soon be all Christian or all anti-Christian. Peking, China, is to all intents and purposes nearer to Washington City now than was New Orleans when Mr. Jefferson was President. Indeed, you know that General Jackson and General Pakenham fought the battle of New Orleans after the War of 1812 was over

The treaty of peace between the United States and Great Britain had been signed some days before the belligerents met in deadly conflict near the mouth of the Mississippi. Both of them were too far away from the seats of their governments to be informed that the war was over, and so they fought a bloody battle in time of peace. But when the battles of the allies were fought a few years ago before the walls of Peking, you knew in Knoxville in the evening the results of the fighting in the forenoon. This will show you how close now are all lands to each other. All nations are now neighbors; there is no "Far East." When I went out to the Orient last year, I sailed from Seattle on the afternoon of July 25 and I ate my breakfast in Yokohama on the morning of August 8. It required less time for me to go from our Pacific Coast to Japan than my father consumed in going from our home in Georgia to my uncle's residence in Louisiana in 1855. It is impossible that with the nations thus close together the moral conditions of mankind shall not soon become uniform throughout the earth. This missionary campaign is therefore not only a warfare to rescue the benighted heathen, but for the protection of the whole earth, including our own land, against the powers of darkness. The day of our opportunity is nothing less than the day of salvation for the race. But "the night cometh, when no man can work." The issues involved are so great that no sacrifice can be made that will be greater than the cause justifies and demands. Let us realize this truth. Our people know how to make sacrifices. For sectional interests and political ends they made without

hesitation the greatest sacrifices of both blood and treasure in the late Civil War. It is war time in the kingdom of Christ now—war time full of opportunity for victory and not without chance of defeat. With the Captain of our salvation going before us, and with his blessing resting upon us, we may take this whole world for Christ; or, faithless to him, forfeiting his favor by fostering our selfishness, we may lose the day and a darkness will settle on the earth that can never be lifted. The alternatives are plainly before us. We must have done with selfishness and live lives of self-sacrifice. We must have done with littleness and lay hold of great things. We must crucify our lusts and deify our Lord, or we will deify our lusts and crucify our Lord.

VII.

“THE CALL TO GO FORWARD.”

[An address delivered before the Conference of the Laymen's Missionary Movement, Chattanooga, Tenn., April 23, 1908, and stenographically reproduced as it appears here.]

You may conceive of three things we could do with reference to this matter of foreign mission work: we could go backward, we could stand still, or we could advance. Practically, however, there are but two; for standing still and going backward are about the same thing.

We must advance, and for reasons that will occur to you without much suggestion from me. Consider what would be the effect upon ourselves at this period of the world's history, confronted by all the spiritual wants and national needs that have been set before us this evening, if we either stood still or went backward.

What would be the effect upon ourselves? Let us begin with the very least effect. It would not be good even for our earthly interests, not to speak of our higher concerns. It would not profit us financially; for as the heathen nations are Christianized and begin dealing with the other nations in the earth, they become more and more prosperous themselves, and therefore more and more profitable to their associate nations. We might say of them to-day that as long as they are unchristianized they are unprofitable members of the family of nations. It may interest certain members

of this Convention to be informed that, if by education, evangelization, civilization, or by all combined you could get all the Chinese gentlemen to put on one more shirt a year, it would raise the price of cotton not less than a cent a pound. But that is a very low consideration. Missions pay, but they cannot be sustained by mercenary motives.

A higher consideration is, what effect the abandonment of the foreign missions or retrogression in the work would have upon our own confidence in our own Christianity. Any religion that is willing to divide the world with any other faith is, by the very fact of its willingness to make such a division of the earth, proved to be insincere as to its own conviction of its truthfulness.

When the king of Israel had brought before him two women contending for the same child, each pretending to be its mother, he settled the issue shrewdly when he proposed to divide the child between them, to cut it in two. The spurious mother agreed, being willing to destroy the child in order to win a point; but the genuine mother resisted the proposition most strenuously, for the child was more to her than victory over an opponent. In like manner, if the Christians of the world were willing to divide the race, giving some nations to paganism and some to Christianity, they would thereby proclaim both the spuriousness of their faith and their lack of love for men. But Christ will have no partition of the planet. He claims all souls. Wherefore our religion is necessarily, in a sense, nobly intolerant. It is intolerant of all pagan faiths as truth is intolerant of falsehood or as love is intolerant of

lust. Knowing that it has come from God, it refuses all compromise and insists that there is not room enough in the world for both it and any rival faith. There is not standing room on the planet for the religion of Jesus Christ and any opposing force whatsoever.

There are some in our day who affect great generosity toward pagan religions. They call their flabby folly "mental hospitality," I believe, and talk of God's having come to certain nations through Buddhism, to others through Mohammedanism, and to others through Brahminism. Such talk is the veriest nonsense. God has not left himself without witness in any nation; by the voice of both Providence and the Spirit he has called all men everywhere to repentance. But all these pagan faiths and idolatrous superstitions have made men deaf to the voice of God and heedless to the divine commands. God has no more approached men through them than the broken-hearted, grief-stricken father of the parable approached his prodigal son through the hardened citizen of the far country to whom his wayward child had joined himself. These enslaving superstitions send God's children to the hardships of the most degrading courses of life, and neither God nor any good man can look upon them with any degree of toleration. It is not possible to arrange between them and Christianity any sort of *modus vivendi*. It is war to the death between Christianity and every high thing in the world that exalteth itself against God and his Christ.

I remember that about the years 1886-88 this sort of pseudo-liberality was quite prevalent in some quar-

ters of our country. Certain missionaries of the American Board were giving that Board considerable trouble by sundry speculations through which they assumed to be the special champions of God's love toward heathen men and his liberality toward heathen faiths. Some of those men were in Japan, where they were a specially noisy nuisance to all sincere servants of Christ. But where are they now? What has become of them? They are no longer in Japan. They have failed as missionaries and returned home or gone to ruin. When I was in Japan two years ago, I heard nothing of them. But I found a venerable man still there with whom those vanished apostles of liberalism were not very sympathetic in their day. Dr. Davis was there, and he is there to-night. I saw him when I was in Japan. He was worn with years and wasted with toil, but full of hope and zeal and as loving to the Japanese as he is loyal to Christ. I can never forget his great sermon to a large congregation composed of missionaries of all the evangelical Churches, in the course of which he cried out with thrilling eloquence: "Doubt your doubts and believe your beliefs and give Christ to Japan." Dear, brave, orthodox Dr. Davis is there yet, but the apostles of compromise have left the field.

Men who run after sterile speculations, men who make finespun and foolish distinctions between the divinity and the deity of our Lord Jesus Christ, who appear anxious to show themselves more broad-minded than divine wisdom and more tender than divine love, and who think that Christ may be useful, although not indispensable, to the heathen world, will not remain on

the foreign field even if they go there. They may go out impelled by curiosity to see strange things, or by a spirit of youthful adventure, but they will never endure for long the hardships of missionary life. They hurry home whenever the pinch of battle comes on. Why should they do otherwise? For one, I do not blame them. He is a foolish man indeed who will separate himself from kindred and friends and native land to carry a colorless, bleached gospel to a pagan people. Since such a man believes that the heathen world can get along without Christ, he demonstrates that it can get along very well without himself. In fact, the liberalist is not needed in any land. He is not needed at home or abroad, on either side of the world, in the far East or in the near West.

Suppose we desired to redeem a dark and degraded ward of one of our great cities, and engaged one of these apostles of liberalism, with his hair-splitting speculations, for what we call slum work. Imagine him mounting a "goods-box platform," surrounded by a company of forlorn and forsaken men, adjusting his eyeglasses and beginning in the lispings accents of a dainty and artificial elocution to say: "Gentlemen, you know the most learned men of our remarkable age have discovered that there were at least two Isaiahs. And you know the book of Job is only an ancient Oriental drama, and Ruth is a Hebrew idyl." What would his audience do? Well, some one of the crowd would probably say: "O, come along, boys; there is no use listening to that stuff. Let's go get a drink or have a game of cards." [Laughter.] Preachers and performances of that type are worse than useless in the

slums of the home field, as they are purposeless and paralytic in the presence of the heathen.

Now I have a practical proposition to submit. In the heathen world we find the greatest moral destitution, and the type of Christianity which I have been describing is absolutely palsied and ineffective there. The slums of our great cities are the points of direst need and the most dangerous strain in the home field, and this emasculated gospel is worthless for redeeming the slums. It can do nothing, therefore, on either side of the world at the points where men most need help. Can that be a gospel at all which fails where a gospel is most sorely needed? Now here is a scientific test for the gospel of liberalism. That test is what you might call the "inductive process;" and when tried by induction, liberalism is found wanting. [Applause.]

But if you do not speedily carry the true gospel of Christ to all the world, you will inevitably persuade yourselves to accept the lazy liberalism which is content to believe that any religion is a message to men from God. You cannot long hold with strength the truth of Christianity unless you hold it as the one faith which all the nations must have and undertake to do all that in you lies to give it to them. [From the audience, "Amen! Amen!"]

The fact is, it is inhuman for a man to have any truth which others need and selfishly withhold it from them. For instance, a few years ago a man discovered the antitoxin which overcomes diphtheria; but he reserved to himself a royalty on its use, and he has been censured by all good men everywhere. His selfishness has dimmed the glory of his discovery. The

world uses his remedy, but despises his spirit. His remedy has gone round the world without a missionary society to send it. Men of nobler mind than the discoverer have given it to mankind: True men will not hold any truth in selfishness.

If I knew all the arithmetic that is known, if I were the only man in the world who knew arithmetic, I would be bound to give the knowledge of it to all the rest as far as my ability would go. If I were the only man in the earth who was acquainted with the theory and application of electricity, I would be bound to impart the secret to all others. How much more are we bound to give to all men the knowledge of him who is the "Light of the world," the "Sun of Righteousness," with healing in his wings!"

But having considered somewhat the effect upon ourselves of going backward or standing still in the work, let us now consider what would be the effect of such retrogression or stationariness on the unchristianized nations. Even if their faiths could be justly regarded as comrades of Christianity and partial revelations from God, they cannot maintain their old systems much longer. Pagan faiths are doomed; and if Christianity fails to occupy pagan lands, the nations who dwell in them must soon become faithless people, "without hope and without God in the world." You have heard what our friend, Mr. Ellis, has told us of the perishing cults of the Orient. Mohammedanism is also paralyzed and prostrated. It is strong to persecute, but feeble to redeem. Pull away its political supports, and it will fall prostrate upon its face, never

to rise again. Its chief supporter is aptly called the "sick man of the East."

And all forms of religion except evangelical Christianity are "sicklied over," not with the "pale cast of thought," but with the pallor of perishing superstition. Stricken with blindness in the blazing light of modern times, they walk like blind men are led, held up by the hands of political guardians and conducted by the manipulations of priestly guides.

Take Romanism, for example. It is a degenerate form of Christianity, although in many respects more pagan than Christian. It is doomed, although its final judgment may be postponed for a season and its fall may be delayed. A few days ago one of its archbishops in our own country was reported in the press dispatches as predicting and lamenting the early disestablishment of the Roman Church in Italy. In Austria also there is a great movement away from Romanism. In old Spain, the most loyal of the papal nations, a religious reformation is setting up. In Portugal, belated and benighted though it be, the light of a new religious era is appearing like the dawn. All the world knows of the revolution going on in France. Latin America, from Mexico to Terra del Fuego, is penetrated through and through with evangelical influences; while Romanism is semi-moribund, its most marked evidences of vitality being mostly such as come from the stimulation applied by a progressive Protestantism. In Cuba, for example, our missionaries have driven the Romish priests to preaching as they had never done before Protestantism entered the land. When I first visited Cuba, in the winter of 1898-

99, I found few seats in the churches. There was provision made for kneeling before images and prostrating the body before high altars, but little or no provision for sitting down and hearing a sermon. It is not so now. In all the churches there are seats, somewhat variegated, like Jacob's cattle, but seats nevertheless. In one cathedral I counted when attending services twelve different kinds of chairs and benches. The Catholic fathers had evidently gathered seating devices in a hurry. And in that place, before a small congregation sitting on the assorted seats, a priest was doing his best to preach a sermon. He was evidently not used to such work, and most of his talk was an incoherent rant against *los Protestantes*; but he was doing, I doubt not, the best that he could. At any rate, I was willing to find him guilty of an assault with intent to preach. [Laughter.] Henceforth Romanism must preach in Cuba or go out of business, and it may be that it will have to go out of business by trying to preach.

The Protestantized Romanism that you see in our country is bad enough, but it is infinitely better than that raw Romanism which one meets in what are called "Roman Catholic countries." The case of Romanism here is a good deal like that of Cleopatra's Needle. As long as it stood in Egypt it remained almost unchanged for centuries; but when it was brought into the atmosphere of England and set up on the banks of the Thames, it began to crumble. If it had not been treated speedily with a coating of paraffin, it would have disintegrated utterly. So Romanism in the United States has had laid on its outer surface a paste of

Protestantism which keeps it from going to pieces. In the lands where it has had its own way and stood up in its own proper character, naked and undisguised, the people are turning away from it.

So also the superstitions of Asia are discredited and doomed. They continue to exist, and millions of people still adhere to them formally. Social usages, domestic customs, political forms, and commercial interests combine to give them a semblance of strength; but they are decayed at the center, and their fall at last is as inevitable as the operation of the law of gravitation. Buddhism in Japan, for instance, is doomed. It is said that under its shelter are housed eight million gods in Japan, and I suppose the figure is not too large. But there are more gods in Japan than there are Japanese men and women who sincerely worship them. Perhaps some of you have seen what a Georgia farmer calls a "new ground." It is a tract of land only partially cleared of the trees. Perhaps half of the larger trees are "cut around" in order to kill them, although they are left standing. These trees do not fall down the first year after they are girdled with the gashes of the death-dealing ax; some of them may put forth for one season a few leaves. But it is not safe to walk under them when the March winds of the second year are blowing over the "new ground." Dead limbs and decaying trunks are then falling all about. In a few years they are all gone, and in a decade even the stumps have disappeared and the old roots in the ground have rotted.

Well, that is the condition of Buddhism in Japan to-day. It is "cut around," and its leaves are wither-

ing. When I was in Kioto, the old capital of Japan, some of the property of the greatest Buddhist temple there—perhaps the greatest in the world—had been levied on for debt, and the official corresponding to the sheriff in our country had advertised it for sale. The sale began on the day we left the city. The authorities of the temple had borrowed money to keep it up, and they had pledged city property for the payment of the debt. Their revenues had so fallen off in the meantime that the bankers to whom they were indebted had obtained judgment against them in the courts, and were proceeding to collect the debt by sheriff's sale. Yet that is one of the newest and richest temples of Buddhism in the world. When it was erected not so very long ago, its huge columns were lifted into their positions by cables made from the hair of the women of Japan. I saw the cables in the temple. When a woman will part with her hair, native or artificial, to build a temple, she is certainly devoted to the religion for which it stands. [Laughter.] A temple to which the women of Japan a generation ago gave the hair off their heads cannot now command money enough to keep some of its property out of the hands of the sheriff. Buddhism and Shintoism both are losing their grip on the Japanese people. It is hard for them to retain the respect of people whose increasing enlightenment daily discredits all superstitions. The Japanese people are learning on all lines of knowledge. Just think of the progress in medical science alone! When the armies of Japan went into Manchuria to meet the forces of Russia, scientists were sent before them who analyzed all the water on the way and placarded every pool and

well and stream, warning the troops against all the water which was not fit to drink. By consequence sickness in their camps was marvelously diminished. The superstitions of Buddhism cannot long survive alongside scientific methods of that sort. Whether Japan becomes Christian or not, it cannot remain Buddhist. It may become atheistic and agnostic; that is a real peril. Indeed, such has come to pass in a measure already. Western learning has been acquired by the Japanese faster than Christianity has been given to them, and by consequence many of them are to-day faithless and despairing. When I was there, in 1906, there was prevalent in the land, especially among the student class, an epidemic of suicide. Science has quenched the light of their old faiths without giving them the light of Christianity, and they have come to feel in such a faithless condition that life is not worth living. As my Brother Ellis has told you, sending your Western learning to Japan will not meet the need of that brilliant but restless nation. The source of Japan's distress and danger to-day is the possession of earthly learning without the knowledge of God.

And what shall we say of the situation in China? All over that awakening land there is a universal hunger for the Western learning. Many things have conspired to bring on this yearning for the "new learning." China's war with Japan contributed to this result, as did also the Russo-Japanese War. Movements of international commerce and communication have had much to do with it. Christian missionaries have done the most of all to create this condition. By all these influences the Chinese have been awakened to the fact that

Confucianism and the system of learning arising from it cannot meet China's wants any longer. Hence the old system of education has been discarded. The examinations of the civil service now include the subjects of the "new learning," and thousands of students who have been studying for years the old Confucian classics with a view to promotion have been called upon to throw all their work away and start over again. And they have done so without the slightest protest or disturbance. No fact could be more convincing that China is awaking and has determined to acquire the arts and sciences of the Western nations. Hence the Chinese are calling for Christianity not directly, to be sure, but indirectly by their demand for the "new learning;" for, as Dr. Anderson told you this morning, their thoughtful men know full well that they cannot acquire the learning of Christendom without absorbing the religion of Christendom. Herein is a constraining call to go forward. Can we stand still or go backward with such an immeasurable opportunity before us? Can we, with bread enough in our Father's house to spare, refuse to feed this hungry nation, the most populous in the world, but starving for want of spiritual food?

What of Korea? There is the most pathetic case of all. The Koreans are very poor, and they are industrially hopeless. Some centuries back their industries were prostrated and their artisans were carried into captivity by Hidiyoshi, who is called the Napoleon of Japan, and who was as cruel a monster as the Napoleon of France. In fact, Napoleons anywhere are horrible creatures. Well, this Napoleon of

Japan carried away Korea's industrial arts by taking captive their artists and their artisans, and he thus prostrated their industrial system. Since his day corruption among Korean officials has made the prostration still more profound. Korea is therefore inexpressibly poor and industrially hopeless. The very motives for industry have been taken away by oppression and robbery.

The Korean nation is also religionless. Centuries ago Buddhism was the religion of Korea; but the Buddhist priests, who may be called the Romanists of the Orient, intermeddled so mischievously with politics that their religion was outlawed. The old dynasty with which they had been in league was dethroned, the capital was moved from Songdo to Seoul, and it was declared that no Buddhist priest should put foot in Seoul forever. No priest has been there in all these later centuries until since the Japanese occupation. Buddhism, being thus discredited at court, fell into decay everywhere else in the land, and so Korea was left without any religion. But renouncing all religion cannot destroy the religious principle in the human breast, and so the religionless Koreans turned to a grotesque spiritism and to devil worship. The spirit world broods over them and drops fear upon all their lives and pours grief into all their souls. I think the most bitter cry my ears ever heard was one which broke upon the night air near our mission compound one night in 1906 when I was in Songdo. I did not, of course, know the meaning of the words, but the cry was burdened with grief. I asked the missionary what it meant, and he replied: "Some one is dying

down there." I then learned that when one is dying among the Koreans a member of the family will get out upon the roof of the little mud house and cry after the spirit: "O dear one, do not depart! Come back! Come back!" Here, then, was a sorrow-stricken man calling in vain after the loved but departing spirit and knowing nothing of Him who has brought "life and immortality to light in the gospel."

Korea is politically hopeless also. The Koreans desire political independence first of all. If they cannot have that, they would prefer next the suzerainty of China, because it is nominal and light. If that is denied them, they would like to have a protectorate by some Western power—Russia or the United States—because they fancy such a protectorate would be too far off to oppress them and would bring them material gains. The last thing in the world they want is subjection to Japan, and that is what they have. They know what "benevolent assimilation" by the Japanese means, and they may well abhor it, however it may be disguised by fair words.

What does this poor, oppressed, and religionless people need? What do they ask at your hands? They do not need your philosophy. They have had the Chinese classics for centuries, and they have had thinkers among themselves since the days of King David's reign over united Israel. If that is all you have to give them, you need not go forward to help them.

The supreme, imperative need of Japan, China, and Korea, the crying want of all the nations of the Far East, is Christianity. These nations are not savages; they are heathen. But they are no more barbarians

than were the men of ancient Greece and Rome. Cicero, the orator, was a heathen. But he was not a savage; he was a thinker and a man of letters. Herodotus, the historian, was a pagan, but not a barbarian; he was a cultivated man who recorded for history nearly as many untrue things as did Lord Macaulay. [Laughter.] Virgil was a heathen, as also was Homer before him; but even the sublime Milton did not disdain to make their epics the models of his own heroic verse.

So also these Orientals of whom I have been speaking are not savage, although they are pagans. And they are not bad warriors. Even the Chinese, who have been accounted a nation of cowards, can fight. They are not afraid to die. I must dissent with deference and hesitation from one thing said by Dr. Anderson this morning. He said the Chinese were not a warlike people. My reading has given me the impression that before the setting up of the Tartar dynasty they were very warlike, and it is possible that in our day we may see what the scientists call a "reversion of type." It is said that they ran from the battle when they met the Japanese army in Korea. I do not blame them, and that affair does not prove them cowards. As I have been told, Li Hung Chang brought on that war and got large gains out of it. In preparing for it Li Hung Chang, individual, traded with Li Hung Chang, official, selling him among other things some badly assorted arms and ammunition. The caliber of the guns and the size of the fixed ammunition were not the same; and when the time came to use them, they could not get the ammunition into the guns. You see that

was not convenient ammunition to fight with. Well, they ran. What would you have done? [Laughter.]

Let me tell you. You allow the Chinese people time to wake up—and they are going to wake up—then indeed you will have something to consider. China, awake and without Christ, will be a “yellow peril” in truth. Certain gentlemen in Congress, who have been eating I know not what, are having periodic nightmares about Japan coming over here and making war upon the United States. Their view is the merest “pipe dream.” Japan wants no war with the United States. It would not suit her. Let Japan engage in a war with us, and what would be the result? There would be three or four months, perhaps, during which we might not not be very successful. But then China would wake up and say, “I am going to recover Korea and Manchuria;” and Russia would get even for her grudge; and then our forces would get in good shape, and there would be a set-back to national ambition in the “Land of the Rising Sun” for several centuries. They know all that just as well as you do. [Applause.] Japan is not caring especially about matters in America.

Let me illustrate the case. Some of you have been in the harvest fields, and you have sometimes stirred up an old mother quail; and she would go off limping on one leg and one wing, and you would run after her. She would thus lead you far afield; and after she was sure that you were far enough away from her young, to your great surprise you discovered that as she flew away out of sight, just as you were about to catch her, she was certainly convalescent. Do you know what

was the matter? Her young were in an opposite direction from that in which she led you. So Japan will seem to make much ado about a San Francisco school question, but her young are in Manchuria and Korea. If she can secure cotton lands in Korea and wheat lands in Manchuria and colonies in both, she can lay the basis for commercial success; and then she can do as she pleases, but not before. There is no immediate danger from Japan.

But do you let China wake up and train millions of troops in the Flowery Kingdom and create a navy, but remain heathen at heart, then no man can foresee what will follow. If China should fall into the habit of fighting, there is no saying what would happen.

We talk about the Far East. There is no Far East. It is the "Nigh East" now. Bishop Pierce went overland from Georgia to San Francisco in 1859. He left Georgia in April and reached San Francisco about the middle of June. He rode in a stagecoach most of the way. He was a long time in getting to the end of his journey. On his way he called on Capt. W T Sherman at Fort Davis, and the Captain entertained him hospitably. But Captain Sherman came through Georgia five or six years after that, and the Bishop did not entertain him so far as I know. [Laughter.] With Captain Sherman's help and with the aid of many others it took Bishop Pierce two months to make the trip from Georgia to California. But I left Atlanta on July 18, 1906, and ate my breakfast in Yokohama, Japan, on August 8. On landing I sent my wife a cablegram, and came very near getting the answer to it before it started. [Laughter.] You see all lands are

close together now. The ends of the earth have been drawn together.

Hence by rapid transit and speedy communication the possibility for Christianizing this world is thrust into our hands, and that great achievement will have to be accomplished by evangelical Christianity and largely by the Christianity of the two great English-speaking nations. [Applause.]

The ends of the earth are close together, and all men now are neighbors. National isolation is impossible. All things current in one land run rapidly through all lands. Contagions of world-wide evil and movements of universal good are possibilities. The evangelization of the world is not beyond the power of the great English-speaking nations, and it seems as if this great and blessed work had been committed mainly to their hands. [Applause.] There are some evidences that they are conscious of the solemn responsibility. The Protestant Churches of the world contribute annually a little more than twenty-two million dollars to the cause of foreign missions, and of this sum the Churches of the English-speaking nations give about eighteen millions of dollars. The Anglo-Saxon nations take the lead in this mighty movement for the redemption of the sinning and suffering.

If you good people present who are not Methodists will not listen nor take it amiss if you hear me, I will say another thing in this Convention. What I am about to say is true, however, whether you hear it or not. It is this: Methodism will have to do a very large part of this great work of evangelical Christianity in the Anglo-Saxon nations. It and these na-

tions have come to greatness together. Its doctrines and its polity give it special qualifications for the work of foreign missions. It believes in the possibility of saving the whole world, and not a mere fraction called the "elect." It sends out preachers without waiting for them to receive calls. The motto of its ministry is: "The world is my parish." Methodism is thus pledged to and prepared for planetary preaching. It must ever heed the "call to go forward" to the "regions beyond."

Moreover, we can offer no excuse for failing to go forward. We cannot say that we have not men enough. More men offer for the foreign field than we can send out. Our mission boards lack money, but not men; and our people have in their possession all the money required for this great enterprise. Alas! they have it, and they hold it. Some men think less of their lives than others do of their gold. A holy man will give up his son or a consecrated mother will yield her first-born for the work of foreign missions, while their neighbors, professing equal faith, will withhold most stubbornly their dollars from the cause.

I recall a case in point. When I visited Cuba the first time, just after the Spanish-American War, conditions were very hard and unhealthy there. Yellow fever had laid its victims in the streets of the cities, and starving people met you on all sides. After looking into the situation, I returned to seek a man for the mission in Havana. My mind turned to an admirable young man who had been a student in Emory College when I was President of that institution. He was a member of the South Georgia Conference, as was also his honored father; and as the session of that Confer-

ence was at hand, I went down to the place of its meeting to see him. An elder brother of the young man had died on the mission field, and was buried at Durango, Mexico. I naturally feared that the affectionate father would be unwilling to give another son to a mission then so dangerous to life as was Cuba, and I went hesitatingly, wondering how I would be able to overcome his objections. But when I met him, he said: "We gave Robert to Mexico; and when I read your appeal for Cuba, I said to my wife that you would want George for Cuba." And then he added with deep emotion: "We are glad to give him also to the work." The grand old man and his devoted wife rejoiced in giving two sons to the foreign field. But when I appealed to a rich man for money to send George MacDonell to Cuba, he gave me grudgingly the pitiful sum of twenty-five dollars. Alas, alas that money is so dear and "flesh and blood so cheap!"

Money is all we now need to evangelize the world. Thousands of men are waiting to be sent out. All the doors of all the nations are open to receive them. Only the money is wanting which the work requires, and the members of the Churches have that if they would only part with it for the promotion of God's cause among men. We can give no excuse for not going forward except the niggardliness which withholds the means, and we certainly cannot plead our sin in defense of our delay to go forward.

It is of no use to say that we cannot go forward because of the "financial panic." The panic is rightly named; it is a *panic*, and in it there is nothing *but panic*—*unreasonable fright sprung from insane selfishness.*

I have seen financial crises before this time which had economic reasons to justify and explain them. But there is no reason for this panic. Not a statistical fact nor an economic principle justifies it. It is simple, senseless fright. A man asked me the other day when I thought that it would end. I replied: "In the name of sense, how can I know? You see a dog running at breakneck speed down the street with a tin can tied to his tail. Some silly boy started him going, but all the philosophers on the earth could not tell when he will stop. [Laughter.] The poor creature's mind has nothing to do with it. He ceased to reason when he began to run. After once entertaining the thought of running, there was no room left in his brain for any other idea. Auto-suggestion to change the current of his reflection and bring him to a standstill is out of the question." And that is the case with you business men. When you get over your unreasoning scare, the panic will have passed. [Applause.]

We have hid out in old stockings and safety vaults money enough for all the great work God wants us to do. We cannot truthfully say that we have not the resources required for a forward movement. Last year the statistics of the Federal government, compiled from the tax returns of the American people, showed considerably more than one hundred billion dollars' worth of property in the United States.

Your civilization is stagnating and putrefying with material prosperity. The moral miasmas which arise from your accumulated and unused wealth threaten the well-being of all classes. The pestilence of greed pervades all places, sometimes penetrating to the pulpit,

even. It corrupts your politics and defiles your social life; it divides families with feuds and sets communities at variance with each other; it moves capital to oppress labor and labor to defraud capital. What at last is your question of capital and labor but a contest of greed? Were the wages of labor or the returns of capital ever so great among any people? What, then, are they quarreling about? What is the meaning of their strife over money except it be that each is mad because both cannot get all of it? I confess that I cannot get up much interest on behalf of either contestant. It is quarrelsome greed that animates both parties. If it were a contest of eagles, vying with each other as to which could fly nearest the sun and hide himself deepest in the rays of that radiant orb, I could watch the contest with eager interest. But over a contest of vultures as to which shall get the largest share of the carrion which they have jointly discovered, my enthusiasm refuses to rise. [Applause.]

We have struggled for wealth; and when we have won it, we have held on to it with such adoring tenacity that covetousness has tainted all our ideals. We make money not only the measure of material values, but the standard of human life itself. We are beginning to feel that to be without money is to be without character, and that we can do without character if we can only have money. Our competitions are ignoble rivalries, and our social system is rapidly becoming a race course for the display of vulgarities. We are the bondslaves of the bond market and most truly the "serfs of the soil."

But if a generous portion of our vast resources were

turned loose for the salvation of the world, we would be raised by the things which now drag us down. Our contests then would be no more the barbaric rivalries of greed, but the holy competitions of beneficent zeal. We should then vie with each other as to who should have most of the glory of carrying civilization and Christianity into all the heathen lands. [Applause.] At last there is but one enterprise great enough to draw off the dangerous resources of Christendom and keep them at a safe level, and that enterprise is the great work of bringing the whole world to Christ. [Applause.]

Indulge me in one other reflection concerning how it would affect us if we stood still or went backward in the work of missions. To stand still or to go backward we must break with the Captain of our salvation. We must go forward or we will cease to follow him, for he is at the front. There are those who talk of "going back to Christ," but he is not behind us. He is related to us as he was to Joshua when that leader of Israel saw him on the walls of Jericho. He gave Joshua to understand that he was there as the "Captain of the Lord's host," to take command in person on the field and lead the campaign for the conquest of Canaan. In like manner he now goes before the host of Christendom for the conquest of the world. He is not resting in the rear, but going on before. If we follow him, we go forth to certain victory—to a triumph which will bring peace to all lands and salvation to a moral desolation of world-wide despair more terrible than the wilderness that was behind Joshua and

Israel. We cannot turn back; we will not turn back. We will hear and heed the "call to go forward." To turn backward would be rebellion against Christ and ruin to ourselves. To stand still before such opportunities would be treason to our heavenly King and inhumanity to our brother men. We must go forward for the conquest of the whole earth in the name of Christ.

Already we see the dawning of the day that shall end in world-wide victory. The golden beams of its promise are stealing over all the earth. The high noon of the day of the Lord draws near, when, triumphant over all his foes, he shall be proclaimed by angels and men "King of kings and Lord of lords." [Great applause.]

VIII.

OUR LEADERS AND THEIR LABORS, PAST AND PRESENT.

[An address delivered at the laying of the corner stone of the Pierce Memorial Hall, Emory College, Oxford, Ga., June 10, 1902.]

WE are here assembled to-day to lay the corner stone of a building to be dedicated to the promotion of science and the advancement of religion, and to be named in honor of Lovick and George Foster Pierce, immortal father and illustrious son, who in their day and generation gave themselves with all their unrivaled powers to the enlightenment and evangelization of their people.

On the occasion of the laying of the corner stone of yonder library, on this campus, in the month of April, 1897, one of the speakers said: "This beautiful building will be followed by others. Not many years hence a noble chapel will take the place of the present small structure. A greater Science Hall will rise. The old campus, which has awaited these years the touch of the landscape gardener, will bloom in beauty and brightness. Adequate endowments will fill these halls with large faculties, rich in learning and strong in faith. In that good time coming Few and Pierce and Haygood, who in their days carried crushing burdens and endured consuming toils that the college might live, will see of the travail of their souls and be satisfied." That prediction is in part fulfilled to-day.

The prophecy concerning the "greater Science Hall" has had its fulfillment far sooner than the most san-

guine then dared to hope. Its erection has been hastened by the generosity of a noble layman who, by his proposal to bear half the cost of it, has challenged the Methodists of Georgia to renewed devotion to the dear old college and moved them to a prompt and cordial response. Such wise and unselfish leadership never fails of a following. Its success in this instance, as manifest in the observance of this hour, is occasion for both congratulation and encouragement. It also points us to the way of deliverance for the struggling colleges of the white people of the South.

We cannot and we must not depend upon the benevolence of other sections to care for these institutions. Such gifts as the owners of the vast accumulations held north of us make to educational enterprises in the South will in the future, as in the past, go in the main to the colleges for negroes. Here and there may be found a man, like the noble Seney, who came to the help of our beloved Emory in the hour of its sorest need; but for the most part the donations and bequests of Northern philanthropists to Southern institutions will take the more picturesque form of assistance to the "brother in black." There is more color in that work than in educational efforts on behalf of the whites, and for many reasons not necessary to discuss now it appeals more strongly to the imagination of our fellow countrymen who dwell and grow rich north of Mason and Dixon's line. Of this we should not and do not complain. The negroes need much help; and beyond the taxing of ourselves to provide common schools for them, which amounts to millions more annually than they receive from any and all other

sources, we can do but little for them. It is but right that the burden of their enlightenment should be borne in part by other sections of our common country. Many fortunes in the North began by the sale of slaves to Southern planters. Other fortunes there have arisen by reason of favorable tariffs, secured by party legislation made possible by the negro's presence and citizenship. Let, therefore, the North give to them good colleges adapted to their needs. Let them have such colleges as rapidly as possible. Money or effort expended in the establishment of such institutions is work well done. We bid Godspeed all who undertake this work in the spirit of Christian patriotism and brotherly kindness. We begrudge the negro nothing of his good fortune, and look not with an evil eye upon any who show him favor.

But the educational efforts of Northern philanthropy on behalf of Southern blacks make it all the more necessary that our own people should equip and endow, speedily and adequately, our colleges for the whites. The welfare of both races requires this of us, and our duty to the republic demands it. The governing power in the South will remain forever in white hands, and it is of the utmost importance that superior intelligence shall always continue to characterize and direct this superior authority. Otherwise the worst of consequences must ensue, to the injury of both races and all interests. Patriotism and piety alike impel us, therefore, to provide for the educational institutions which are necessary to preserve this superior intelligence of the governing race. Dereliction in this regard is scarcely less than treason.

But for this indispensable work the South holds few great fortunes. How, then, shall we maintain the institutions for the whites which this exigent situation demands? Not many princes of the purse are found among us. Most of our people eat their daily bread in the sweat of their brows. Such being the case, our colleges must be maintained by the small and frequent gifts of many comparatively poor people. These numerous and repeated gifts of the multitude must be evoked and concentrated by the statesmanlike leadership of the comparatively few wealthy men among us who are wise enough to discern the needs of the situation and generous enough to care for them. Otherwise what our people give to this great cause will be given in irregular and fitful spurts, and will be dissipated upon feeble and unstable local institutions which cannot long survive and which, even while they live, can in no wise meet the demands of the times. Much has already been thus wasted for lack of leadership, despite all the appeals of the most thoughtful men among us and all the resolutions of our boards and Conferences to the contrary. The Twentieth Century Fund of our great Church, aggregating above \$1,500,000, has been thus sprayed out; and, great as it seems in bulk, it has been sprinkled over such an extensive area that it has done scarcely more than moisten the surface, springing educational shoots that must presently wither and die, to the discouragement of the people who have planted them and vainly imagined that they could come to something.

But that which argument and resolutions and Conferences and boards and "twentieth century cam-

paigns" have not availed to accomplish, our men whom God has blessed with strong minds and affluent means, few though they be, may yet achieve. They can go before our people, at the head of the column, with gifts that will guarantee permanent results, and which will draw after them the smaller contributions of the mighty host who gladly follow where consecrated wisdom leads. Thus our great captains of industry and finance may multiply the value of their gifts a hundredfold and at the same time save the blood-stained offerings of the rank and file from misdirection and loss.

I do congratulate Georgia Methodism that we have among us a few such leaders. One such was Young L. G. Harris, who, from some high seat in glory, we may well imagine, looks down upon this scene to-day with holy satisfaction. Such was the generous William P. Pattilo, when, in 1890, he sprang a movement which marks an era in the history of the college. Such is the broad-minded man (Capt. J. P. Williams) whose munificence has made possible this building, as also his liberality led the list for the erection of the library in 1897, followed closely as it was by the gifts of Chamberlin and Winship and Day and Hemphill and Park, together with the contributions of other large-hearted men who rallied promptly to the support of the enterprise. It is no small honor that comes to the man who is thus enabled by God to lead our Methodist people to carry forward the grand work begun by the fathers for the divine glory and the blessing of men. No military chieftain nor civic hero, crowned with laurel and bay, was ever called to more

honorable leadership than that which is given to one who is permitted to lead his people from ignorance to enlightenment and from irreligion to godliness. No achievement of arms nor triumph of statecraft is comparable to victory on such a field. It is like the work of Moses, the man of God, with his wonder-working rod, parting the waves of opposing seas that Israel, dryshod, may pass beyond the reach of cruel oppression, feeding the chosen people with bread from heaven, and calling refreshing fountains from the insensate bosom of Horeb's rock to quench the thirst of Abraham's sons and to uphold the purpose of Abraham's God. It is like the deeds of Joshua, undismayed by the giants of the Anakim, carrying forward the work of the man of Nebo's vision and burial, arresting by his commanding faith the turbid floods of swollen streams, and pulling down the frowning walls of hostile paganism with the aid of weapons as uncar-nal as the ark of God and the mellifluous notes of priestly trumpeting. It is like the wise toil of Solomon, with inherited treasures raising on the stronghold of the Jebusites the temple of the living God and meeting in the structure that his hands had reared the overwhelming glory of the divine Presence.

Such leadership and such achievements were granted to the Pierces, who, according to the gifts committed to them by God, in their day and generation led our people and founded this institution. "They rest from their labors, and their works do follow them." They have labored, and we have entered into their labors. Thank God there is left with us still leadership to carry on their work, a leadership which, not by their

methods and gifts, but by its own divinely intrusted resources and graces, perpetuates and multiplies the benign fruits of their toil.

And our generous friend has done well to insist that this building should be called by the Pierce name. A true man always remembers the foundations laid by other hands, upon which he builds. It is the instinctive reverence which nobility pays to the royal line to which it belongs. Bearing in its heaven-inspired bosom the consciousness that it is a fellow servant with the master builders of God who have preceded it in holy toil, it establishes comradeship with and pays high honor to them. It fondly seeks to preserve their names and increase their renown while it strives to perpetuate their influence and increase the results of their labors. It stands reverently uncovered in the presence of the mighty spirits who have gone before it as it stretches out its gracious hands to bless posterity coming after it.

Some may be ready to suggest that a Hall of Science is an inappropriate monument for commemorating the names and furthering the labors of the Pierces, the peerless preachers and matchless evangelists. A little reflection will be sufficient to dissipate such an impression.

The elder Pierce was at one time a practicing physician, and to his dying day retained a lively interest in all matters scientific. Both of them stood for that evangelical Christianity which is something more than the friend of science. It may justly be called the mother of science, who gave it birth, nourished its infancy, corrected the follies of its youth, endowed its manhood,

and rejoices without fear in all its attainments. Between modern science and evangelical Christianity there is a vital connection. When and where was science born? Where does it live and prosper most? Where does it find its friendliest atmosphere and widest opportunity?

The map of heathendom is coincident with the area of scientific sterility. Confucianism, Buddhism, Mohammedanism, and all the other pagan faiths have their great schools, with costly equipment and numberless students; but not a ray of scientific light issues from them. Is such a fact an accidental and meaningless coincidence?

In nominally Christian lands where is science most at home and most encouraged? Is it at Rome or Berlin, St. Petersburg or London, Madrid or Edinburgh, Venice or Boston? Is it not true that the type of religion for which Luther and Knox and Wesley and Whitefield and the Pierces stood everywhere gives rise to the most vigorous and fruitful science? The answer to this question points not to a result of mere chance. It discovers a sequence of cause and effect, a succession of germ and plant.

Evangelical Christianity honors the human mind by making its appeal to reason and offering credentials at the bar of man's enlightened judgment. It approaches the human soul with the divine invitation: "Come, now, let us reason together." It exhorts with apostolic authority: "Prove all things. Hold fast that which is good." Engaging the intellect upon the highest possible themes, it inspires and expands it. It must therefore inevitably give rise to science. Its mes-

sengers crying in the wilderness prepare the way of science as well as make straight paths for the feet of the Lord of truth. With the astronomer they walk under the star-studded vault of night, communing with the heavens that declare the glory of God and gazing with rapt vision upon the firmament that showeth his handiwork. With the botanist they "consider the lilies, how they grow," and with the ornithologist mark the habits of the falling sparrow and follow the unwearied flight of the swift-winged raven. With the anatomist they observe the human form divine, declaring with reverent awe: "Behold, we are fearfully and wonderfully made." In their errands of redemption around the world they gather data for the ethnologist while mapping the earth and charting the seas for the geographer. The gospel they preach taught slow-believing science the far-reaching truth, which it long hesitated to accept, that God hath made of one blood all nations of men. They save from utter confusion the biologist as he stands perplexed by the discovery that all terrestrial life is derived from some ultimate life beyond his ken, pointing him to the uncreated and underived Life that is the light of men.

Evangelical Christianity aids all science and welcomes all discovery. It urges reason to do its best, and would have nature tell all it knows to man. Hence the age of the Reformation was preëminently the age of reason, and the progress of the faith of the reformers everywhere multiplies the achievements of science. It was the first, as it is still the fast, friend of science; and all the efforts of a skeptical liberalism on the one

hand and a fanatical superstition on the other shall not avail to put them asunder.

Least of all does that last and, as we think, best type of evangelical Christianity, Methodism, fear anything from the growth of science. It was born in a university and is accustomed to the company of savants. Before its class meeting was established its first school at Kingswood was founded, and wherever it has gone throughout the whole world it has with the same voice called sinners to repentance and students to their books. There is nothing to which it points with so much pride and satisfaction as to its educational institutions. In this day of scientific enlightenment, when other systems of theology are threatened with disintegration by the corrosive atmosphere of the times, it fearlessly brings its Wesleyan creed into the full light of day without the slightest apprehension that the exposure will cause its substance to crumble or its crimson glories to fade.

This creed the Pierces steadfastly believed, and with bewitching eloquence preached it to all the people. A monument to their memory in the form of a Hall of Science is peculiarly appropriate, being an embodiment of an inevitable offshoot of their ministry and an expression of the enlightenment they helped to produce. Because they were defenders of the faith and heralds of redemption, they were propagators of science and ministers of education. To the common people, from among whom the strongest minds always and everywhere arise, they went preaching the gospel of the kingdom. Thus they discovered students for halls like this and created a thirst for such learning as is

here dispensed. Then, as did Wesley before them, they followed their evangelistic labors with an educational campaign and fell to begging "the people called Methodists" for the means to build two colleges, Emory and Wesleyan, a college for men and a college for women, to develop the minds they had found among the common people and to satisfy the thirst for learning which their ministry had created. Their first appeals on behalf of these colleges were made in a period of financial panic—about Mr. Van Buren's time. But, despite such depressing conditions, their eloquence stirred the hearts of the people, rebuked despondency, and fired enthusiasm. Subsequently, through war and want, through evil and good report, they and their comrades pursued their lofty purposes with unwearied devotion. Now at last we begin to see the work of their hands established. What from afar they saw through tear-dimmed eyes and prayed for with hearts that broke with yearning we see fulfilled before us. What they sowed in weakness we reap in power.

O glorious men, ancestors of our faith, forerunners of our science, and guardian spirits of our civilization, how would not your hearts rejoice if you could but walk with us here to-day and see the fruit of your deeds! Perhaps unseen you do thus stand among us. Is the stately form of Lovick Pierce near by, now no longer bowed with age and bent with infirmity, but restored by years of heavenly life to the matchless manhood of its prime? Do our ears catch, borne on the breezes that play among the branches and foliage of these classic shades, the flutelike tones of the marvel-

ous voice of George Foster Pierce, not now impaired by the harsh, discordant touch of disease, but attuned afresh to the eloquence which, effortless and spontaneous, rose like fragrant incense from his fervent soul? If, indeed, such angelic forms be about us, if the persuasive accents of their moving speech still tremble in the air and fall upon our ears, let us to-day, as we lay the corner stone of this monument to their memory, lift up our hands until we clasp theirs once more in warm fellowship; and while we look up into their radiant faces, from which all the lines of care and toil have been smoothed away, let us pledge heaven and earth that their work shall not fail nor suffer want while strength and treasure are ours.

Will not this monumental building, bearing their names and images, call with mute but irresistible eloquence other notable structures to come and stand by its side and shelter the fruits of their labor? Charged with the magnetism of their attractive personalities, will it not draw hither hoarded treasures for endowing and equipping the dear old college they loved so well and toiled for so long? Will it not gather about it scholarships for the struggling sons of Georgia? Will not the generous gifts of devoted souls in every part of the commonwealth respond to the appeal it makes and flock hither to form benevolent association with the holy purposes of their consecrated lives and contract an indissoluble alliance with the benign forces of their faith? In the days at hand will anything be wanting to complete the mighty work which they began until its capstone be brought forth amid the glad

acclamations of a redeemed people crying, "Grace, grace unto it?"

Indulge me in one other reflection, perhaps somewhat personal. When our work is done, as must soon be the case with most of us, it will then be seen, I dare say, that our most enduring contribution to the future success of the Church and the welfare of our country has been what God has permitted and enabled us to do here. For myself, I look back at the years spent in the service of this precious old college—years which brought me the heaviest cares, the most consuming toils, the deepest sorrows, and the highest joys—I look back with fear that I shall never be so useful again. I can do little more for it now except to give it a few dollars out of the small earnings of my life and to speak a word for it on occasion. But O, my countrymen, my brethren, my friends and fellow laborers, let me beseech you to care for it! It is an interest sanctified by the touch of glorified hands and made holy by the blood of martyr spirits. It is worthy of your most persistent sacrifice and abounding liberality.

For myself, I am sentenced henceforth to the work of one who wanders to and fro "till I my Canaan gain." Hence I can do little here. But let me do the little I can and look forward to the only event which now seems certain before me—the time when in the village cemetery I lie down to my long sleep with the echoing notes of the old college bell that has called so often to both work and worship falling upon the dull, cold ear of the sleeper beneath the sod. Waking in the morning, I shall join without utter shame the fathers of the

college in their glorious seats above, if only I shall have been able to do something to augment and exalt the goodly inheritance which they left us here to be transmitted, enlarged and improved, to posterity. But if I have failed to do what I could for the betterment of this institution founded by their self-sacrifice, I shall fear that I will come to their company in the skies without welcome and leave their descendants on the earth without regret.

O mighty spirits from afar, we salute you! Witness this day that we are making some effort to emulate the example you left us and to increase the glorious inheritance which you bequeathed to us. You live in our hearts and still inspire our lives. We therefore raise this monument to your memory and dedicate this house to the great ends for the accomplishment of which you devoted your lives.

May the God of our fathers bless us and cause his face to shine upon us! "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

IX.

THE DENOMINATIONAL COLLEGE AND THE CHRISTIAN MINISTRY.

[An address delivered before the Educational Conference, Montgomery, Ala., April 8, 1911.]

I AM to speak to you at this hour, as you are informed by the printed program, concerning "The Denominational College and the Christian Ministry." It may not be improper, or altogether unnecessary, to spend a few moments in saying something touching the importance of the ministry itself. While it might be supposed that we all agree about that matter, I fear that a good many people think the preservation of the ministry is not a matter of supreme importance to the general community, but a matter of importance only to the Churches. But in truth it is more important to the general welfare, if possible, than to the Churches. No religion can survive without its accredited ministry. No religion, pagan or Christian, has ever flourished without such a ministry. I did not say without "priests," because religion has gotten along without them; I rather think the Christian religion gets along better without them. A priest is concerned mainly with matters of ritual and ceremony. I will not say his office is worthless, but certainly it is far below that of a prophet. When a nation is without public teachers of religion who proclaim, enforce, and exemplify religious truths, when it ceases to have prophets, its religion perishes. And what would be the fate of

our country if Christianity should perish from the land? A religionless nation cannot stand, and the American people have no other religion to which to turn if they should renounce Christianity. The Mohammedan peoples may become Christians; the Buddhist nations may turn to Christ; but if a Christian nation renounces Christianity, there is nothing but godlessness to which it can turn; and that means ruin, for to be without God is to be without hope in the world. Now, the very life of religion is dependent upon the ministry, and the very life of our country is dependent upon the maintenance of Christianity. M. de Tocqueville said, "Religion gave birth to Anglo-American society;" and our social and political institutions cannot survive apart from that which gave them birth. Our republic being rooted in religion, and religion being dependent for its power and prosperity upon a pure and faithful ministry, it concerns patriotism as well as piety that such a ministry be preserved and strengthened for the safeguarding of our civilization.

There was never a time when the Christian ministry was more necessary to us than now, and not for many years has there been a greater discrepancy between ministerial supply and the demand of the Churches for efficient preachers. In the aggregate there are at present as many ministers in the United States as at any time in our history; but, in proportion to the number of Churches to be supplied and the number of people to be served, it may be doubted if the number of preachers is as nearly equal to the need of them as it was ten years ago. In this statement reference is not intended to the Methodists, primarily or chiefly. In this mat-

ter they have suffered less than have some other Churches. But even among the Methodists the multiplication of Churches has been greater than the increase of preachers. The material prosperity of the country has tended to increase the demands of the Churches and to diminish the supply of the preachers. As the resources for maintaining the ministry have increased, pastoral charges have been divided and subdivided, so that three preachers are required now to serve communities where one supplied the needs of the people a decade ago. And the prosperity which has multiplied pastoral charges has tended to suffocate in the hearts of young men the spiritual impulses which lead one to enter the ministerial work with all the self-sacrifice for which it calls. Prosperous times do not produce preachers. Take, for example, that gilded age in Israel's history when Solomon reigned and plenty abounded in the nation. The inspired historian informs us that gold and silver were as plentiful as stones in the streets of Jerusalem. The people indulged themselves with fine horses and costly equipage, sending to Egypt for horses in direct violation of the law of Moses. They built splendid houses, Solomon himself leading the nation in the mania for magnificence. He built palaces in Jerusalem, summer residences in the mountains of Lebanon, and splendid structures at Tadmor in the wilderness. But you look in vain for a prophet in that period of God-forgetting luxury. David had his Nathan, and Ahab had his Elijah; but Solomon had no prophet—and never did an Israelitish king need a prophet as sorely as did he. On Mt. Moriah there was a plentiful supply of priests, painfully

performing a pompous ritual, burning with infinite precision "the fat and the two kidneys," but never rebuking the sins of the court or calling the nation to repentance. How much better the case might have been if there had been one brave Nathan to stand before the king in the fear of God and restrain by his faithful words royal wrongs and popular infidelities! In like manner your prosperous times are hushing the prophetic voices which are needed to call the nation back to God. The prophets are diminished while the need of them grows daily more urgent. I am not sure but that a condition has come to pass which has led many to doubt if there be a divine call to the ministry and to depreciate its value to the country. Neither the office nor the message of the prophet is esteemed by the people with the reverence felt by our fathers for these sacred things.

Moreover, we have not had, as in former times, the mighty religious movements which we call "revivals;" and the history of the Church shows that the supply and power of the ministry are always in exact proportion to the prevalence and potency of these revivalistic periods. Yet the same men who discredit the call to the ministry despise revivals and tell us that "the day of revivals has passed." If such be the case, prepare yourselves for fewer preachers and feebler preachers, for we must rely on seasons of revival to replenish and elevate the ministry of the Church. We need as never before these glorious visitations of grace and power from on high, for already we have more Churches than preachers.

But let us consider the sources from which we get

our ministry. Speaking generally and making due allowance for exceptional cases, it may be said that our main sources of ministerial supply are: (1) The country Church, (2) the parsonage, and (3) the Church college.

City Churches produce few preachers. I was for ten years the president of one of our leading Methodist colleges, and during that time I suppose that something like three hundred of the young men went from the institution into the ministry; but I cannot recall more than two of them who came from urban Churches. Our city Churches are very much addicted to picking preachers, but they are not remarkable for producing them. The fact is that some of them cannot find among their own sons, brought up at their own altars, enough fit men to serve as stewards, much less as preachers. Let me repeat it, that most of our preachers come from the country Churches, the parsonage, and the Church colleges; and of the three sources of ministerial supply, it may be affirmed that the Church college is in some sense the most important.

If you bring from the country Church a young man looking to the ministry, you must have some institution in which to train him and educate him that he may be thoroughly furnished for the work of his high calling. And if you find one such in the parsonage, you must have some educational institution for him, into which he can go without danger of backsliding through the influence of rationalistic instruction or secularized education; for him also the Church college is indispensably necessary.

I do not say that you cannot, now and then, get a

preacher from a State university or from some other secular institution of learning; but you cannot rely on such institutions for the supply of preachers needed. You can get a prophet like Daniel out of a lions' den, but as a rule dens of lions are not the most admirable theological seminaries. [Laughter.] It is said that Romulus and Remus were saved in infancy by sucking a wolf; but, generally speaking, we would not choose such lupine nurses for our offspring. [Renewed laughter.] In like manner we cannot look to secular institutions to nourish our ministers in the days of their youth and during the period of their preparation for their work. In this declaration no railing accusation is brought against the State universities or other undenominational institutions; it is only a statement of a well-known fact which cannot be questioned.

You must look to your Church colleges for the right training of your preachers; and if you continue to build fine churches and neglect your colleges, you will find yourselves presently in a most embarrassing situation. You will have pulpits without preachers and pews without congregations.

Furthermore, you must have a care for the quality as well as for the quantity of the ministry. The American people are an educated people, and they will be more so. The common school is abroad in the land, and it has come to stay. Institutions for higher education are numerous and well attended. The number of educated people in the country increases every day, and their number will grow even more rapidly in the years to come. That being true, the culture of the ministry must advance with the enlightenment of the

people, or else religion will be identified with ignorance and irreligion with education ; in which case modish godlessness will soon laugh obsolete piety out of countenance. Our ministry must be improved as well as increased.

Lest some people draw an unwarranted inference from what I have just said, let me say in this connection that I do not hold the intellectual element as the highest qualification for the ministry of the Word. It is very important, but it is secondary. The spiritual element is the supreme qualification of a preacher for his work. But the gospel must be presented in a form and manner upon a level with the intelligence of the people if its proclamation is not to be feebler and more ineffective than it ought to be. The education required to prepare a man for presenting Christian truth must be acquired, however, in a distinctively and positively spiritual atmosphere and with the conscious purpose to achieve spiritual results. All education, indeed, should be thus acquired, and most of all ministerial education. The culture of the head, going in advance of the piety of the heart, always leads to evil results. Sir Archibald Alison, in his "History of Europe during the French Revolution," noting the increase of depravity with the spread of knowledge in France, says: "It is not simply knowledge, it is knowledge detached from religion, that produces this fatal result. The reason for its corrupting tendency is evident: when so detached, it multiplies the desires and passions of the heart without an increase to its regulating principles; it augments the attacking forces without strengthening the resisting powers, and thence the disorder and li-

cense it spreads through society. The invariable characteristic of a declining and corrupt state of society is a progressive increase of the force of passion and a progressive decline in the influence of duty.”

If these observations of the great historian apply to education in general, they are applicable with a still more solemn significance to ministerial education. The explanation of the utter failure of some men in the ministry is found in the fact that they grew in knowledge faster than they grew in grace; and the chief fault of some educational institutions is that they put learning above piety. Herein also is the ground of complaint against certain present-day theologians and their teachings. It is not that they teach false things, although that is a fact; it is rather that they approach the whole subject of revealed truth in a wrong way. They start with the assumption that the supernatural is impossible and unbelievable, and that in their superior intelligence is found an instrument perfectly competent to mend the Word of God. Their conclusions, bad as they are, deserve less censure than their attitude toward Christian truth. Manifestly they live, breathe, move, and have their being in an atmosphere highly charged with intellectual pride and wholly devoid of religious faith. To place a candidate for the ministry under the tuition of such men, and plunge him into the mephitic atmosphere of doubt which these deluded theologians mistake for the ozone of reason, is to paralyze his faith and pollute his consecration. They teach him to account Isaiah as no more than an uninspired court preacher, until it comes to pass that he denies the inspiration of all the prophets and doubts

his own call to preach. Thus, while multiplying the Isaiahs of King Uzziah's times, these rationalists decrease the prophets of our own times. Their pupils have neither heart nor time for conducting revivals, because they are so constantly engaged in revising the Word of God. If they concern themselves at all with practical morality, they talk only of what they call "character-building." Having lost faith in the supernatural power of the Spirit, they say nothing of the new birth, but declaim much about "salvation by character." "Character-building" indeed! Spiritual character, like all vital things, is not a matter of building, but a matter of birth. One of these dainty parsonettes could not build a butterfly, even if he had all the parts furnished to hand; much less can he construct by his mechanical processes the character of a child of God!

And these clerical mechanics make much of "decision days" and decry old-fashioned revivals. For my part, I would not give one good meeting of old-time Methodists under a brush arbor, where sinners are called to repentance and penitent souls are led to Christ, for all the pretty performances of all your so-called decision days. Salvation is something more than a mere act of childish decision, but men who deny or minimize the supernatural and elevate reason above revelation can do little to bring salvation to the people. The powers of the world to come are too high for them. Such men have no place in the ministry of any Christian Church, and least of all in the Methodist Church. The men we need are men who hold decision days like that of Elijah on Carmel, or that of Peter at Pentecost.

Again, we need our Christian colleges for the education of our ministry in order that they may have the spirit of self-sacrifice and not the spirit of self-exaltation fixed in their hearts; for secular institutions and the instruction commonly imparted by these institutions cannot inspire such a spirit of self-abnegation.

We need in every part of our wide connection a ministry which enters the work to serve and not to be served. In the first place, there are rural charges which need the best of service, and yet to serve which requires much unselfishness. When our country Churches suffer, the whole connection feels the effect of their suffering. The most and the best of the people in the South reside in the country. Ours is mainly a rural population, and I, for one, hope such may always be the case. But our country people cannot have the best service if our educated preachers flee from the circuits and are contented with urban charges only. Can we find self-sacrificing men willing to do the rural work elsewhere than at the altars of our Church schools? Nay. Can we find them there even, if the spiritual fires burn low on those altars?

If possible, the spirit of self-sacrifice is still more needed to serve faithfully our urban charges, although in another form than that required to serve rural charges. A man who comes to a city Church without the spirit of self-sacrifice, feeling that he must hold his place at all cost, will fall inevitably into compromises and concessions to the spirit of worldliness which will dishonor God and damage the cause of Christ. No man is fit to come to town who does not feel that he can afford to return to the country rather than bend

the knee to urban Baals. You will recall the story of a certain South Carolina officer in the Continental army during the War of Independence. It is said that during a truce between his forces and the British forces it became necessary, pending negotiations, for the British commander to dine with him. The meal which was spread consisted of Carolina yams served on a cypress stump. From that plain repast the Britisher went away discouraged, saying: "We can never hope to conquer the American forces when their officers are glad to live on such fare while carrying on the war." He was right, and it is equally true that the most domineering worldliness can never overcome a ministry that knows how to "endure hardness as a good soldier of Jesus Christ." But a ministry dependent upon dainties and discontented with cross-bearings can never win victories over the world, the flesh, and the devil. Neither in town nor in country can we rely upon such a ministry to "fight the good fight of faith." For such warfare we must find moral heroes who could die more readily than they could deny their Lord.

But men of such martyr spirit must be educated in schools where such a spirit can be kindled into a deathless flame. Where, if not in the colleges of the Church, can such a consecrated culture be had? Certainly you cannot find it in institutions the instructors of which are themselves uncertain of God's truth; for definite belief, not uncertain doubt, makes the man of God heroic. Who will suffer or die for indefinite and unsettled principles? Martyrs are always men who rest in settled truth and who account such truth better than life—*good enough to die for.*

Many "men claiming and calling" themselves preachers prate much of "freedom of thought." But pray tell us what they mean by the phrase. Is not all thought by its very nature free? What these men really clamor for is not "freedom of thought," which no man can or does deny them. What they demand is the freedom to assert as truth that which no sensible man ever believed, and to repudiate as false all that has been held as true by the purest and saintliest men who have spoken and written during the last two thousand years. [Applause.] Such is not freedom of thought, but liberty to despise all that has been thought by the noblest of intellects in order to secure favorable consideration for the froth from the lips of an epileptic theology which falls into fits at the sight of any ancient creed and delights in nothing but the babyish toys of a puerile rationalism.

Men of the class mentioned talk much also of what they call "progress." That is a word to conjure with in our day. But tell us what progress can be made by attempts to unsettle moral foundations and displace "the faith once for all delivered to the saints."

Scientific progress can be made; for science is man's interpretation of nature without the aid of divine revelation. In science there is always so much error that progress can be made by constant amendings and revisings. But the Christian religion was "once for all *delivered*" to man by God, and not laboriously *discovered* by man for himself. Moreover, it is a "common salvation," available for the most unlettered souls, and not an abstruse philosophy which only toiling recluses can comprehend. It is, therefore, a "faith" to be

“kept,” and not a theory to be revised. It must be settled truth for the man who is to preach it, and not an unattained truth for which he still seeks. A prophet of God cannot be a man who is seeking truth that he may have something to say; but a servant of the Most High God, come to proclaim the truth which has been delivered to him from heaven. No man is under obligation to preach until he has found truth worth preaching. As long as one is no more than “a seeker after truth” he has only a call to silence and no call to preach.

What we need in our country now is the confident belief of the ancient truth of the gospel and a glorious revival of the old religion. In Church and State we are endangered by the perilous preachments of men who are in rebellion against fundamental principles—preachments by insurgents against all settled truth. One says: “The power of the Federal government must be extended by judicial interpretation, executive action, and legislative enactment.” You know who said that and when he said it. That insurrectionary utterance was made by a President of the United States while he was in office and while he was supposed to be bound by his oath to support the Constitution. Yet it is scarcely less than a call upon the officers of the government in every department of the Federal service to commit treason by trampling the Constitution under foot.

We see men of the same spirit in the theological world, crying out against all the creeds and denouncing the constitution of the kingdom of heaven as a misleading bundle of badly blemished documents, unwor-

thy of belief and fit only for the clinical uses of a vivisectioning criticism.

In such times we do not wish our pulpits to be filled with men of uncertain and unsettled convictions. We want strong believers that we may have strong preachers; we want men of confident faith that we may have a courageous proclamation of the gospel of Christ.

All the great religious movements by which nations have been rescued from revolution and saved from ruin have been led by men who went back to the faith of their fathers. Moses responded to the command of no new divinity when he delivered Israel from Egyptian bondage, but was sent upon his high mission by the "God of Abraham, Isaac, and Jacob." The revival in Hezekiah's time arose, not from the *discovery* of a new religion, but from the *recovery* of the old law. Such has always been the case with the revivals and revivalists of all ages: they have never been *innovators*, but *renovators*. They have always been the messengers of the Ancient of Days, and not the inventors of "new theologies." A "new theology" was brought into Israel in Elijah's time by a fashionable woman named Jezebel, but it yielded no good fruit. It was not acceptable to God's prophet. Elijah opposed it with fire from heaven, as inspired prophets always resist the "new theologies." Men who have severed their connection with God cannot command heavenly fire, and hence they always fall into "new theologies" and seek to kindle earthly flames in order that they may obtain credit for fire with a faithless generation. But in the end they fail. We want preachers aflame with the fire that burned within the tabernacle in the wilderness,

that shone forth with a heavenly glow at the dedication of the temple, and that blazed in the upper room at Pentecost. Such preachers must be, as the men of their kind have always been, men of faith, men of settled beliefs. They must be affirmative men, not peddlers of sterile negations, always nouns "in the objective case with the other parts wanting."

I had the misfortune some time ago to hear a sermon by a man devoted to a gospel of negations. He began by pointing out what he affirmed was untrue in the creed of the Church; then he denied the truth of a recent article in a popular magazine; then he repudiated the doctrine taught by one of the great theologians; then he recalled a conversation of a gentleman whom he met on the street, and who, in common with many others, he declared, had gone far astray from the truth. I waited and waited, hoping that he would eventually tell us something that *was* true; but he never did. And after leaving his congregation in doubt and uncertainty about all truth, he had the impudence to sing the doxology, pronounce the benediction, and bid his hearers "go in peace." I went, if not in peace, at least in wholesome disgust.

O, the world is weary of men who enter the pulpit for the sole purpose of denying all that any religious man has believed since Adam! Men are crying for the certitudes of faith, and not for the uncertain speculations of doubt; and if the Church is to answer satisfactorily their cry, her ministers must come from institutions where the ancient faith is bravely held and not shamefully surrendered to the forces which issue from "Doubting Castle."

But some will say: “Ah! but your Church schools are too narrow; broad men are needed in the pulpit.” What is meant by the word “narrow?” Is not truth always narrow and error always broad? “Twice two makes four.” That is a very narrow proposition which excludes any number of false propositions. Indeed, it is the only true thing which can be said on the subject, but we might utter ten thousand false things about it. We might say, “Twice two is six,” or “Twice two is eight,” or “Twice two is seven;” but if we mean to speak the truth, we will have to confine ourselves to the narrow and exclusive proposition that “twice two is four.” Moral propositions also are narrow. “Thou shalt not steal” forbids every sort of pilfering and large larceny.

The essential truths of Christianity also are narrow. Our Saviour asked his disciples one day: “Whom do men say that I the Son of man am?” After they had reported to him in response to his question an assortment of current errors, he demanded of them: “But whom say ye that I am?” To that interrogation they gave him a very narrow answer: “Thou art the Christ, the Son of the living God.” And the Master responded warmly to the words, saying: “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . And upon this rock I will build my Church; and the gates of hell shall not prevail against it.” Thus he anchored his Church to definite and eternal truth, as opposed to every form of current and popular error. He placed it on a narrow, but upon an imperishable, platform. We would not raise our Church schools on any base more

broad or less immovable. If this be narrowness, make the most of it. We do not mean to allow our institutions to be removed from their foundations and set adrift at the mercy of every popular current of rampant heresy. The Church owes it to the nation to be a steadying power, and not to become an unsettling force in these restless, anarchic times.

A wealthy steel monger seeks to draw away by a tempting pension fund the denominational colleges from their allegiance to the Churches which created them and to which they belong. Another capitalist, an oil magnate, has created a fund to allure State universities from their allegiance to the political bodies which gave them birth and which have sustained them hitherto. Thus it is proposed, whatever may be the conscious motives of these men, to denature the higher education of this country by pulling down all institutions in the land that are bound to Church or State, and setting up instead of them institutions that wait for the crumbs which fall from the tables of the multimillionaires or the doles which are handed out by the subservient boards which they have created to distribute their alms while they play golf. But I greatly mistake the temper of the American people if they consent to the overthrow of all institutions responsible to Church or State and to the committal of the higher education of the country to schools responsible only to independent boards who dominate them by donations. Our people want schools anchored to something more reliable than these Ishmaelitish foundations, and they are going to have them.

Many of our people are quite poor, or at least they

are far less wealthy than the trust-made millionaires ; but out of their own hard and honest earnings they are going to build and endow and control colleges to propagate the faith which they believe and to promote the kingdom of the God whom they serve. These schools no man can buy, and their creators and owners will spurn the bribes of any and all who seek to have them less religious than they were designed by their founders to be. Into these schools they will put something more and better than money ; they will put prayer and faith and conscience and consecration into them, and God will establish upon them the work of their hands. To these religious institutions thus established saintly men and women will send their sons and daughters, who will come forth to the service of the Church and the country with intellectual faculties dipped in a culture like the honey of Mishmash on Jonathan's rod, which gave at once both enlightenment to his eyes and strength to his arm for the deliverance of Israel from the Philistines.

X.

SOME CHARACTERISTICS OF METHODISM.

[An address at the laying of the corner stone of the Inman Park Methodist Church, Atlanta, Ga.]

WE are here to-day to lay the corner stone of another church. The very commonness of the occurrence enhances the significance of the occasion. In our land where no State establishment provides for the cause of Christ, where religion is supported by the free-will offerings of the people, and where the mercantile tendencies of the inhabitants are supposed to foster an unusually obstinate type of covetousness which hinders all benevolence, no houses are more numerous than the churches and no cause so richly endowed as that which the churches represent.

In these facts are found the hope of our country. Wise men, noting the many points of similarity in the condition of the declining days of Rome and the present state of our own country, observing also the resemblance of the signs of our own times to those portents which preceded the French Revolution, are inclined to despair, predicting for us the worst things. All their fears would be justified but for the presence and power of Christianity. Permeating our civilization is this powerful saving influence which reached Rome too late to redeem that festering mass and which was never present in France in undiluted strength. In all things else our case is much like that of those unhappy States which from being without God soon came

to be without hope in the world. And let us be well assured that our doom will be like theirs unless a triumphant Christianity saves us from their fate.

Washington, the father of our country, said in his farewell address: "Of all the dispositions which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principle."

These weighty words of the noblest of the American fathers are but the echo of the Hebrew Psalmist who centuries before said: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

There is not a worthy interest in our land which is not indebted to Christianity for its security, though many ignore the agent of their own protection. Along with the boat in which Jesus and the disciples had em-

barked were other vessels which were saved by the wondrous words: "Peace, be still." When the fierce voices of the storm were hushed and the tempestuous waves were calmed, the apostles noted the presence of the other boats, and the evangelist records: "There were with them other little ships." In like manner across the perilous sea of modern history the "old ship of Zion" moves with the Master aboard, and the record after every storm from which his word has rescued her is as of old: "There were with her other little ships." They are enabled to outride the gales because with them she sails the seas guided by the hand that rules the storm.

Nor is the debt which secular enterprises owe Christianity the less because it is overlooked and unacknowledged. Little knew or cared the cities of the plain for Abraham's intercession, or the vexation of Lot's righteous soul; but ten such persons in Sodom would have been sufficient to have averted the fiery flood that overwhelmed them.

Since the days of Sodom and Gomorrah cities have been counted as storm centers, and the migration of thousands cityward has been pointed to us as a special peril to modern civilization. Jefferson wished that large cities might be few in our country, and so practical a statesman as Bismarck suggested the extirpation of cities as ulcers upon the body politic. But despite the deprecation of statesmen and the declamation of sociologists, the cities continue to grow. If the doctrine of Malthus be accepted, the entire planet will one day be an overcrowded city. But, in any event, our gospel will be equal to all the world's growth. Its

balm will soothe the inflammation engendered by this urban congestion, let come what may.

It is scarcely thirty years ago that this city of Atlanta lay a heap of smoldering ruins. Now thousands and tens of thousands of busy feet walk over paved ways where but yesterday armies in conflict passed by. Where a few thousands lived in "the fifties" more than one hundred thousand men and women live, move, and have their being to-day. But rapid as has been Atlanta's growth in population, the growth of the Churches has been even more rapid. There are more and better houses of worship in this city, and the whole population is more nearly religious than ever before. And in this connection I may remark that you do well to strain your resources to build as good a house as possible here. It is none too large and none too costly for your wants. If a mistake shall appear in the future, it will not be that now you build too well, but that you do not sufficiently provide for the growth of the city in the years to come.

This occasion is interesting not only because this is *a church*, but because it is the kind of church it is. This is a Methodist church, and it will not be amiss to remark upon the significance of that fact.

Methodism is not an old, but it is a most astonishing movement. Luke Tyerman has said: "Methodism is the greatest fact in the history of the Church of Christ." This testimony from a witness so distinguished and so discriminating may seem to some extravagant; but it will at least be sufficient to justify the remarks made by me, who may be justly set down as prejudiced in favor of my Church.

The characteristic feature of any organization is and ought to be indicated by its name. It is certainly so with Churches. The matter upon which the emphasis at least of a movement rests is expressed by the term used by the world to designate the movement. The Church whose chief corner stone is the primacy of the Roman see is properly called the Roman Catholic Church; the Church whose contention is emphatically for a form of administering the ordinance of baptism is rightly called the Baptist Church; the Churches which insist upon certain forms of Church government are justly called the Episcopal Church and the Presbyterian Church. The term "Methodist," although first used as a term of derision, was taken up and made the name of a great Christian body, or rather group of Christian bodies, because it aptly described the matter emphasized by them—viz., religious life. Methodism attaches no importance to any form of ordinance or Church government, considering that these questions are left open by the Scriptures, to be settled by the individual conscience in the fear of God. But Methodism makes everything of Christian life. It announces as its sole aim the "spread of scriptural holiness," and this purpose is impressed on its doctrinal symbols and on its form of government.

Let me before proceeding further stop a moment to protect myself against any possible misunderstanding by disclaiming any disposition to reflect on any other Christian bodies. I should belie the spirit of Methodism, as well as do violence to my own feelings, if I expressed for other denominations anything but the most catholic sentiments and fraternal consideration.

All the bodies I have named have rendered service in the kingdom of our Lord worthy of all praise beyond the matters emphasized by their names. But it has been the peculiar glory of Methodism to put the emphasis of its work on the one matter of Christian experience and life.

Again, let me not be understood as intimating that the Methodists make nothing of dogma. Wesley and his genuine followers have not been of those who decry all dogmatic teaching. But that which has given strength and power to their ministrations has been the constant presentation of doctrine in its practical relation to the experimental life of man.

The founders of Methodism, unlike the reformers of the sixteenth century, were not confronted by a form of Christianity penetrated through and through by error. They accepted the doctrinal standards of the English Church, and have held them in all good conscience until this day. Nothing was farther from their thoughts than the presentation of a new creed. "Progressive orthodoxy" and "advanced thought" are terms not of their making and wholly out of line with their intentions. They appealed to the old truth and demanded that men should show their creed in their conduct. They contended earnestly for the "faith once delivered to the saints," and insisted that the Church should live worthy of the vocation wherewith it was called. They never believed that any cardinal doctrine had been lost or that they had a commission to recover such lost tenets. They aimed at a revival of religion by the preaching of the old doctrines with power from on high. To this end all their cares and studies were

drawn, and the revival they sought was no doctrineless sentimentality. Their discourses were models of theological precision, and it is a remarkable fact that the very sermons which under God produced the revival they desired are still the standards of Methodist theology. It is still more remarkable that Methodism has never known a doctrinal schism. The doctrines of Methodism, vividly believed and warmly urged, have produced under the power of the Spirit its life, and in turn its life has preserved its doctrinal integrity.

Methodism insists upon the unity of God in the divine Trinity. From what other standpoint can an atonement be proclaimed adequate for man's redemption? In the mediatorial work of the Son, enforced by the ministration of the Holy Spirit, is formed the sum of our gospel and the hope of our race. This amazing economy of grace, Methodism insists, encompasses all mankind in the purposes of its redemption. It denies on the one hand the hard Calvinism of Geneva and the degenerate Arminianism of Holland. By the mercy of Christ it offers salvation to all and emphasizes its call to repentance by the sanctions of rewards and penalties commensurate with the outlay of love expended for the rescue of man. Sin, it feels, is an awful fact—the only real evil in the earth—and salvation is no theoretic deliverance by imputation, but an actual redemption from the worst of thralldoms. Hence its insistence upon justification by faith, the regeneration of the heart, and the sanctification of the soul attested by the witness of the Spirit in the full assurance of hope. It finds the prodigal in the far country, hungry and naked, and ceases not its effort to save

him until he is at home again with the kiss of forgiveness upon his face, the consciousness of restored sonship in his heart, the music of the Father's house in his ears, and the arms of the Father's love about him.

The preëminent peculiarity of Methodism is its unflinching assertion of the doctrine of sanctification from sin in this life. Some account this tenet of Methodism its chief heresy, but in this Methodism rejoices as its crowning glory. With the apostle to the Gentiles it preaches Christ in the heart the hope of glory, warning every man in all wisdom that it may present every man perfect in Christ Jesus.

O the pity of it, that among any who are called Methodists there should ever have been any divisive discussion of minor matters about this great doctrine to the neglect in any measure of its real substance and lofty authority! Would to God we might in this matter hear the wise counsel of the saintly Bishop Porter, who said to John Wesley when ordaining him deacon: "If you wish to be widely useful, spend no time in contending for or against things of a disputable nature, but in testifying against notorious vice and in promoting real and essential holiness!"

Believing in the universal depravity of man and that in the gospel is disclosed an atoning grace able to save to the uttermost, it was inevitable that Methodism should from the very beginning go to the masses, not despising the meanest nor despairing of the worst of the race. St. Augustine did not believe more earnestly in the utter helplessness of the natural man than did John Wesley, and only He who made saints of publicans and sinners was more hopeful of the worst of

men. It was most natural that such a man should cry, "The world is my parish," and should dare to attempt the rescue of the most abject of his parishioners. The Methodists have followed in his footsteps, and everywhere the common people have heard them gladly. God forbid that any earthly prosperity or pride should turn us aside from this ministry or alienate us from this constituency!

The great truths to which allusion has been made brought to pass a world-wide revival which set the whole world singing. The effect of these great truths, really and genuinely believed, first "waked to ecstasy the living lyre" of the Wesleys, and the melody of their songs enthralled the nations.

A revival Church is bound to be a singing Church. The revival periods of Church history shed songs upon the earth as August and November bring meteoric showers. A hymn is a product of emotion, and the power of the hymn is measured by the dignity and purity of the emotion which produces it. A shallow emotionalism yields verses which lend themselves readily to the vagrant airs which float out through the window of dance halls and the resorts of merrymakers. But a noble emotion springs from a heart influenced by the profound apprehension of such great truths as man's lost estate by nature and the possibility of such a redemption through the Spirit as is able to lift the most wretched and degraded to the lofty heights of "the perfect man, unto the measure of the stature of the fullness of Christ"—breaks forth in a song at once reverent and ardent, worthy to be sung by a seraph at the gates of the morning while angels and archangels bend

low to catch the notes of the triumphant strain. Such were the songs of Charles Wesley. No commonplace tunes can be companions in flight with the sublime soarings of his muse. Handel found in them words worthy of his genius and set to music the hymns beginning, "Sinners, obey the gospel word," and "O Love divine, how sweet thou art!" No earthly music has ever yet been composed fit to accompany that noblest of lyrics ever written by man:

"Come, O thou Traveler unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with thee:
With thee all night I mean to stay,
And wrestle till the break of day."

We need to wait for its rendition until among the shining ones who walk in white we find one who has been lifted from depths as low as the shame of the weeping woman in Simon's house, to heights as lofty as those to which John in Patmos looked away. And when in scenes of glory such a one shall wake that new, new song, it will be this old, old story which our faltering lips have never been able to reach, but which our hearts have loved so long.

But let us return to earth and the things about us. You lay this day the corner stone of another Methodist church in which this old gospel is to be preached and in which these old songs are to be sung. If in the building that shall rise upon this foundation this simple gospel is still proclaimed, especially to the poor, if here revival fires still burn and lost men are continually saved, this occasion means much to this commu-

nity and to this city. O what does not such a house of worship mean? Pardon for the penitent, cleansing for the impure, strength for the weak, comfort for the sorrowing, help for the helpless, hope for the despairing, the smile of the Father's face for them who have been sorely wounded by a hostile world—all this it means and more, more than human minds can conceive or human speech can utter. It is a worthy object for the bestowment of your treasure. Let your liberality abound unto it. Hallow its rising walls with your prayers, enrich its altar with your offerings, and let the capstone be brought forth with acclamations of "Grace, grace unto it!"

And may the beauty of the Lord our God be upon you and establish the work of your hands!

