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# The Fact of Christianity

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# *The* Fact of Christianity

Lectures on the "Smyth Foundation," delivered before the Faculty and Students of Columbia Theological Seminary, during the Term of 1925-'26. (Published at their request.)

by

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"THE RECORDS OF THE MORRIS FAMILY,"  
"THE ROMANCE OF HOME MISSIONS,"  
"CHRISTIANIZING CHRISTENDOM"



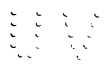
"Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come or do we look for another?"

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—**MATT. 11:2-5.**

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TO  
ALL THOSE WHO ARDENTLY LOVE  
THE TRUTH OF GOD ;  
TO HONEST DOUBTERS WILLING WITH OPEN-MINDEDNESS  
TO INVESTIGATE THE EVIDENCE  
AND  
TO SINCERE INQUIRERS  
WHOSE EARNESTNESS OF PURPOSE LEADS THEM  
TO EXAMINE THE SURE FOUNDATION ,  
UPON WHICH FAITH SECURELY RESTS ,  
THIS VOLUME IS MOST HEARTILY  
DEDICATED

## FOREWORD



**T**HE PURPOSE of this treatise is an Apologetic for Christianity based, not upon the usual historic Evidences such as Prophecy and Miracles, but upon present-day facts conspicuous and unassailable. In other words, it will exhibit and acclaim the fact of Christianity, its achievements, its unique service and value to humanity.

It is cast somewhat in the form of an argument, with the general thought, Christianity Self-Evidencing; but instead of an argumentative discussion, there will be an appeal to reason running like a thread through the whole; and to prevent its becoming a technical discussion, it will abound in illustrations, incidents, facts, data and poetic quotations, which will give it a human touch, making it easy reading, with the effect of a forceful appeal to the reader.

The person in mind will not be a skeptic to be convinced, nor a scholar to be gratified, but it will be addressed to the honest doubter wishing help in overcoming his doubts; or to one whose faith seems failing him and which needs to be re-established upon a firm foundation; or to some adherent of a non-Christian religion who is dissatisfied with his faith and has an open mind for considering the claims of a substitute, that will satisfy his reason and meet the higher needs of his soul. Its language will not be cast in technical terms, but will be couched in such ordinary, common expressions that its meaning will be easily understood, carrying out the purpose in mind of convincing the hearer of the truth of Christianity by proofs self-evidencing.

Beyond all question Christianity is the chief outstanding fact confronting the world today and is confessedly the most potent force in the sphere of thought and action. It regulates all the relationships of life. It influences largely the customs in every home. It affects profoundly the social order. Men

are compelled to account for it in their thought and take account of it in their actions.

The array of facts herein contained is submitted with the utmost confidence, that their careful consideration will carry conviction; and this treatise is sent forth with the prayer, that the divine Author will bestow his favor upon the effort, resulting in the acceptance of the Faith by earnest seekers after the truth, to their own eternal benefit and the glory of God.

Atlanta, Ga.

SAMUEL LESLIE MORRIS.

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# I

## *The* NECESSITY of GOD



IN the constitution of Nature—the physical world of which we ourselves are a part—and in the rational faculties of the mind, which differentiate us from the material universe as well as from the brute creation, there exist alike certain fundamental principles. In the physical world these are known as the laws of nature. In the realm of the mind they constitute the powers and processes of thought. In the moral sphere there exist likewise corresponding principles, which are inherent and intuitive—religious instincts which regulate conduct in the world of human relationships. Without these fundamental laws of being, these mental powers and moral instinct, the process of reasoning would be impossible, the sciences would be non-existent and all moral standards would be lacking.

### *Axioms and Intuitions.*

Application of these principles may be made in every realm of thought. In the science of Mathematics are certain universally recognized axioms, self-evident and incapable of logical demonstration, such as: "The shortest distance between any two points is measured on a straight line;" and, "The whole is equal to the sum of all its parts." The basis of Logic and Philosophy includes similar fundamental principles, such as the law of cause and effect, absolutely essential to the art of reasoning. The foundation of the Natural Sciences rests upon certain commonly accepted forces and phenomena inherent in the constitution of nature, and which come within the purview of our physical senses.

### *Parity of Reasoning.*

Following the analogy of the other co-ordinate sciences, in the moral sphere Religion likewise has its fundamental in-

instincts and beliefs, which are inherent in the constitution of the human race—emanating primarily from the light of nature and from conscience, the inherent moral sense, which distinguishes between right and wrong.

Among these fundamental principles and inherent religious instincts are, the well-nigh universal consensus of belief in the existence of a Supreme Being, the human soul, its spiritual nature and moral accountability, to society at least, and presumably to a higher power that “makes for righteousness.”

The idea of God is so stamped on the constitution of man as to be ineradicable. Those who argue against it do so in the face of the universal beliefs of mankind, including their own intuitions. The best the objector can claim is that his own nature plays him false and cannot be trusted in its testimony to this universal belief.

Dr. E. Y. Mullins, President of the Baptist Theological Seminary, Louisville, Ky., one of the most conservative, safe and forceful writers of the present generation, in his scholarly apologetic, “Why Christianity Is True,” issued by the American Baptist Publication Society, is well within the rights of moral philosophy in his insistence, that “Christian ideals and conceptions must claim citizenship in the universal Kingdom of Truth.” Religious philosophy must be accorded the same standing and rights in the world court of human reason as are allowed the Natural Sciences and Metaphysics. The spectrum reveals the unity of the universe, and demonstrates the fact that there is not an element in any heavenly body but is found in the constitution of our earth. Carrying out this idea of unity and applying the principle to our world, the Kingdom of Truth must include alike phenomena in the natural and spiritual domains, confirmed by these fundamental laws operating in both spheres. Inanimate nature and humanity are twin children in the kingdom of the world. Facts in the physical world are not more real than those in the moral and spiritual. The ultimate beliefs of science do not

occupy higher nor more substantial ground than do the fundamental beliefs of religion. Dr. Mullins enforces this contention in terse language and by lucid reasoning which cannot be questioned:

"The fact, for example, of chemical coherence or affinity among substances is no more real than the fact of logical coherence of thoughts. The attraction of gravitation between bodies is no more real than the attraction of affection between persons. The force of steam which propels the engine is no more actual than the force of will which constructed the engine. The progressive unfolding of an egg into a bird which can fly has no greater claim to our acceptance than the progressive unfolding of a thought into a system which conquers men. These groups of facts are equally valid. Science can deal with either. One group clusters about matter and force, the other around personality and spirit. Reasoning about the latter labors under no greater disability than reasoning about physical nature. Conclusions about them may be buttressed as strongly as any other conclusions."

In this discussion no special privilege will be evoked for ethics and religion; and no special plea will be urged in their behalf. Moral science will be asked to be accorded the same consideration and treatment as natural science. The existence of God will not be assumed. Belief in His existence will be subjected to the same test as belief in the law of gravitation. The fact of God's existence is as capable of demonstration as the fact of gravitation. Is this an unreasonable plea? No discrimination must be tolerated in either sphere of life, physical or spiritual.

#### NATURAL RELIGIONS.

Beginning first with the Natural Religions, it is our purpose to demonstrate not so much the existence as the necessity of God—equally imperative in the thought and convictions of mankind as in the sphere of the supernatural. In the discussion of the Natural Religions, divine Revelation is of

necessity and purposely excluded at this stage of the argument; but legitimate appeal instead will be made to those fundamental principles inherent alike in nature and in human nature, without which reason itself would be discredited. If self-evident axioms and the laws of nature obtain in the other sciences; and if the law of cause and effect is essential to the proper functioning of the reasoning faculty in normal mental processes, the same consideration must be accorded similar fundamental principles in the moral sphere. They will marshal a sufficient array of cumulative evidence, converging upon one common focus, re-enforcing the conviction of the necessity of God, and resulting finally and imperatively in the recognition of the fact of God.

#### *The Scientific Method.*

In the scientific method of approach, looking to the establishment of any truth or proposition, the purpose may be accomplished by means of "hypothesis," verified later by an indisputable array of facts; or else by the "inductive method" of collecting indiscriminate data and then deducing a law, which alone will account for the facts, and which itself is confirmed by this array of evidence. The process is substantially the same, and the result identical. As Dr. Mullins has well said:

"This inductive method is pursued in physical science everywhere, and in the social sciences also, in economics, civics, sociology and now at length in ethics and religion. Evolution and criticism both erect their intellectual structures with the stones blasted in the quarry of the inductive method." Being employed in all other spheres, no objection can be legitimately raised to the use of the inductive method in the domain of ethics and religion.

#### 1. THE LIGHT OF NATURE.

In the natural world and in human philosophy, nothing is more generally and tenaciously held than the universal opera-

tion of the law of cause and effect. Professor Huxley said: "If there is anything in the world which I do firmly believe in, it is the universal validity of the law of causation, but that universality cannot be proved by any amount of experience." Every normal mind will heartily agree with him; the others are so few in comparison as to be negligible. Human reason is so constituted that it imperatively demands an adequate cause for every effect. Not simply in the laboratory of the greatest chemist, but in the kitchen of the commonest cook, if this law should fail to function, there would be chaos in the laboratory and death in the kitchen. If it could be abrogated, life on the globe would become extinct, and the whole course of nature dissolved in the poetic forecast of "the wreck of matter, and the crash of worlds." There can be neither suspension of the law, nor even exception to the universal sweep of its scope, without dire consequences—the latter alternative being itself an illustration of its force.

#### *Distinction of Terms.*

In the sphere of causation, discrimination must be recognized, however, between the inevitable effects, resulting from the operation of fixed laws, and the consequences produced by voluntary acts of will-power, exercised by intelligent personality. The combination of oxygen and hydrogen in certain proportions always forms water. Falling bodies inevitably obey the law of gravitation. Such effects might be termed blind causation, inevitable and invariable. The law of cause and effect operates uniformly in nature, but never attains its full force in the strict acceptance of the term, causation, as it does in results produced by intelligent "will" exercised, for example, in the manufacture of a watch, in the determination of some historic event, or in the consummation of some moral purpose.

If the most insignificant effect in nature, the most trifling event in life, each demands an adequate cause, much more do the sublimest physical phenomena, the most momentous **events**

in history and the gravest consequences in the moral sphere. The higher the reach and the greater the effect, the more imperative is the demand for an adequate cause. If the application of the law extends to every tiny atom in the physical world and each insignificant event in life, much more does it apply to the universe as a whole, according to the axiom, that "The whole is equal to the sum of all its parts." Nature and reason alike imperatively demand a First Cause. The mind refuses to accept an infinite series of causes. It is irrational.

*Intelligent Causation.*

Ignoring for the present the evidence from design, human reason insists upon a cause, not simply adequate to the explanation of the universe; but maintains that the effect demands a cause which is the expression of intelligent will-power. The universe is too orderly in its arrangement to have been produced by anything except the highest intelligence. Mendel's law of heredity in nature operates almost with the preciseness and positiveness of a demonstration in mathematics. The combination of chemical forces and elements are never problematic, but always with mathematical exactness. The heavenly bodies in their orbits are more perfect and exact to the very second, than any machine devised by the highest human skill and intelligence. How else can reason account for the existence and perfection of mathematics in nature than as the result of mind? The argument is the same whether is considered the magnitude or the minuteness of the universe. The telescope does not create greater amazement than the microscope. The minuteness of finish, form and beauty of a grain of sand awake admiration and wonder, that cannot be satisfied with anything less than a cause which has both personality and wisdom beyond any human conception.

*Science Confirms.*

Whatever may be the reactions of the varying schools of science, and the divergent opinions of scientists according to their personal bias or trend of thought, science itself, strictly considered, is impartial. It comes to the rescue in support of causation. It has never discovered anything ultimate nor anything spontaneous. It can convert coal into heat, water into steam, matter into gases, but these are only processes. They are parts of an organized system over which science has no control, and in order to obtain results science itself must obey inevitable laws. It can reduce matter to molecules, to atoms, and to electrons, but it cannot account for an atom nor an electron. Its negative result is equivalent to the admission of an intelligent will and purpose operating throughout the universe, justifying the poetic conception of intelligence back of all law and its operation :

“Back of the beating hammer by which the steel is wrought,  
Back of the workshop’s clamor, the seeker may find a thought;  
The thought that is ever master of iron and steam and steel;  
That rises above disaster and tramples it under heel.  
Back of them stands the Schemer—the Thinker—who drives things  
through;  
Back of the job the Dreamer, who is making the dream come true.”

If we admit the force of this sentiment in the world of industry and invention, can we hesitate to follow the leading of the argument into the jurisdiction of nature’s architect in the poetic application?

“Back of the loaf is the snowy flour,  
Back of the flour, the mill;  
Back of the mill, the wheat, the shower,  
The sun and the Father’s will.”

—*Maltbie D. Babcock.*

This is no modern argument. It is as old as human thought—at least as far as recorded thought reaches. Four hundred years before the prevalence of the Christian Religion, Plato, in the exercise of his reason and in the sphere

of natural religion, argued the existence of a Supreme First Cause because the whole race—philosophers and scientists combined—could not create even an insect. The consideration obtains whether accounting for a grain of sand or the material universe itself. More than two thousand years later, the poet and philosopher of the nineteenth century was still standing on Plato's plane of thought, voicing in "Young's Night Thoughts" the common sentiment of the intellectual and moral world, exclaiming :

"An undevout astronomer is mad,  
                    What hand behind the scene,  
What arm almighty put these wheeling globes  
In motion, and wound up this vast machine?"

Biographies of Napoleon Bonaparte give as authentic the incident, that promenading back and forth one night he heard his generals discussing their doubts and expressing atheistic sentiments, when suddenly confronting them he pointed to the starry heavens above and asked startlingly, "How do you account for those worlds revolving in their orbits?" The silence of their answer was profound.

## 2. DESIGN IN NATURE.

The law of cause and effect is re-enforced by Design everywhere manifest in nature. It reaches one step higher, and not only demands causal agency, but introduces the factor of intelligence—already argued at some length—which, however, will be herein personified as Wisdom, the supreme manifestation of intelligence. To the power resident in the First Cause is added, therefore, wisdom demonstrating purpose, adaptation of means to an end, and efficiency in the functioning of the parts. Once again, it must be said, this is no new argument. Socrates, guided only by the light of nature and his human reason, argued the existence of an intelligent First Cause, based upon the human eye, its perfection, its protection by strong frontal bones, by eyebrows and lashes, all contributing to its efficient functioning. His ar-



gument is magnified a thousand-fold today by the teaching of science as to the marvelous mechanism of the eye and its nerve connections with the brain. Science pays tribute to the human eye, and the wisdom of its creator, by modeling the camera of the artist after it, the archetypal device for focusing and reproducing the image of the external world. The famous teleological argument of Archbishop Paley from design, derived from the mechanical construction of a watch and its perfect functioning, as showing an intelligent First Cause, based upon analogy, is more elaborate; but in principle and in force, it is not superior to that of Socrates—from the viewpoint of natural religion.

### 3. THE SWAY OF REASON.

It is difficult to separate this from the former pleas, for the light of nature appeals to reason; but this argument will be based, not simply upon the exercise of reason, but also upon the power of reason itself. There is within the human mind that which transcends nature on the philosophic dictum of Descartes: "I think, therefore I am." This inner light of reason, is not only logical in the demonstration of personality, but in its demand for the rational course of nature and its established laws. Atheism and Pantheism, Materialism and Idealism, being mutually contradictory, destroy each other. Reason in its normal functioning postulates alike the material and the spiritual in a dual sphere of being. It rebels equally at the alternative suggestion of chance or the eternity of the material universe. Either alternative is a violation of the law of cause and effect. Voltaire, even under the sway of infidelity, was not so irrational as to dethrone reason itself, saying: "Chance is a word void of sense; nothing can exist without a cause." The acceptance of causation by Huxley and Voltaire commits them to the logic of its rational consequences. To stop short is both arbitrary and irrational.

*Causation in the Moral Sphere.*

Reason pronounces inconsistent the acceptance of the operation of the law in all the practical affairs of life and a denial of its functioning in the moral and spiritual spheres. Thoughts are as real things as any object in the material world. The same is true of moral ideas and spiritual concepts. Conscious causation in personal experience and in the exercise of will-power, whether in the material or spiritual sphere, is far more firmly established than is its blind operation in nature, for in addition to the effects produced, there is the rational testimony of personality, to the fact.

In the full sweep of this principle reason takes its place by the side of nature's dimmer light, and demands as the sole explanation of nature and of personality, a supreme First Cause—the meaning of causation itself. The alternative would wreck the universe, and leave the human race in the blackness of darkness without a ray of light, on an unknown sea without chart or compass, with no certain destination and no safeguard against the disastrous collapse of humanity's dearest hopes.

## 4. THE BLIND TESTIMONY OF SCIENCE.

Natural science has no moral function and no standing in the realm of the philosophy of the spiritual. Its sole legitimate function is to observe phenomena and to catalogue the laws of nature and their operations. It cannot testify to the operations of the mind, much less to the existence of the soul. It has no scalpel with which to dissect the mind and no instrument with which to view a soul. It must confine itself to the sphere of the physical. If it invades the spiritual, it can legitimately be put out of court.

Nevertheless it can and does bear indirect testimony to the truth and is, therefore, invaluable in its legitimate sphere of service. It furnishes the very highest testimony indirectly to the necessity of a supreme First Cause, in that it has now

thoroughly and unmistakably destroyed every vestige of the theory of "spontaneous generation," upon which certain scientists built their hopes of abrogating cause, and of incidentally obviating the necessity of a First Cause.

Huxley, an accredited scientist of recognized ability, announced his discovery of "Bathybius" as an alleged proof of spontaneous generation. Häckel evinced unconcealed delight at the possibility; but it proved to be nothing except deep sea ooze, without a vestige of life-producing power. Huxley then conceived the idea of an experiment, calculated to demonstrate the possibility of spontaneous generation. Having sterilized a decoction in a sealed bottle, upon exposure life promptly reappeared; and again the discovery of spontaneous generation was announced. Professor Tyndall, while pleased, expressed doubt as to the validity of the test, suggesting that perhaps the germs of life might have existed in the atmosphere. He accordingly repeated the experiment upon the summit of the Alps, where the atmosphere itself was sterile; and never a germ of life showed itself. It is now, therefore, a dictum of science, "Ex nihilo, nihil fit"—nothing ever springs from nothing. Science thus unmistakably bears blind testimony to the necessity of a creative First Cause.

### *Evolution as a Scientific Basis.*

Some scientists are now endeavoring to build their hopes on Evolution, but they have removed the creative hand only one step further back; nor have they succeeded in eliminating that guiding hand in controlling the process of development from the lower to the higher forms. Even Darwin, the reputed father of modern Evolution, admits that it did not abolish the necessity of a First Cause. The original germ must be accounted for upon some established scientific theory, which has never yet been forthcoming. Repeated experiments of scientists to produce a germ of life by chemical agencies have utterly failed. Its strongest advocates must

admit, therefore, that evolution has not devised a theory, which even remotely pretends to account for the existence of life.

*Process, Not a Power.*

The most that can be claimed for Evolution is that it is a process, operated by some invisible power. It will not operate itself, and it cannot unfold anything which is not first infolded. An acorn will grow into an oak, but only because the tree is potentially infolded, and its growth is a process operated by the power of life with the aid of favorable environments, without which the growth would have been impossible. Without superior power and guiding intelligence, nature would go on repeating itself with no inherent independent force that would produce higher forms. The natural tendency is degeneration, not development. Human intelligence can by culture and care change the wild rose into the American Beauty, but if neglected and left to its inherent tendencies it will revert to the original wild state of nature. Darwin states that pigeon-fanciers can change the ordinary bird almost at will into superior varieties, but if the most highly developed are transported to some island and left alone for a generation or two they will revert to the original common type.

Dr. James Dennis and Professor Alfred Russell Wallace, one a student of missions and the other a student of science, agree that evolution breaks down at three points: It cannot explain the origin of life. It cannot account for animal sensation and human consciousness. It cannot explain the moral nature of man. These three are sufficient to condemn it both from the viewpoint of science and of philosophy.

The following poetic sentiment is quite popular :

“A fire-mist and a planet,  
A crystal and a cell;  
A jelly-fish and a saurian  
And caves where the cave-men dwell.  
Then a sense of law and beauty,  
And a face turned away from the clod;  
Some call it evolution  
And others call it God.

A haze on the far horizon,  
The infinite tender sky—  
The ripe rich tints of the cornfield,  
And the wild geese, sailing high;  
And over the upland and lowland  
The charm of the golden-rod;  
Some of us call it nature,  
And others call it God.”

—*William Herbert Carruth.*

This sentiment has no force except poetic imagination and exquisite beauty. It has neither scientific nor moral value. The sentiment does, however, bear indirect testimony to the necessity of God in nature, if it has any value whatever—blind testimony to the divine law of life. Christian Theistic Evolution, as a philosophy of the universe, is the only consistent ground upon which it can stand—a possible method by which Deity operates in nature.

##### 5. THE INHERENT LONGING FOR IMMORTALITY.

The hope of immortality prevalent in all ages is one of the fundamental instincts of humanity and lies partly within the sphere of the natural religions, because it exists independently of revelation. While it is only an indirect evidence of a First Cause it is all the more powerful, as it seems stamped upon the constitution of human personality. In the physical world the effects of causation are cognizable by the senses, but the longing for immortality is the common experience of humanity which cannot be accounted for except as something instinctive, being primarily independent of revelation.

*Ancient Beliefs.*

Egyptian art reveals this belief as shown by pictorial representations in the Bulac Museum at Cairo, Egypt, and in the British Museum, London, as well as by the art of embalming, which had its basis in the belief of immortality. Pagan mythology emphatically implied the fact, though in but dim light, as to the conditions and environments of future existence. Greek philosophy taught immortality so clearly that it became the ground of appeal, as when Addison exhibits the old Roman Senator Cato contemplating suicide and makes him exclaim :

“It must be so,—Plato, thou reasonest well;  
 Else whence this pleasing hope, this fond desire,  
 This longing after immortality?  
 Or whence this secret dread and inward horror  
 Of falling into naught? Why shrinks the soul  
 Back on herself, and startles at destruction?  
 ’Tis the divinity that stirs within us;  
 ’Tis Heaven itself that points out an hereafter,  
 And intimates eternity to man.”

*The Analogy of Nature.*

This instinctive hope is strikingly confirmed by the analogy of nature. The chrysalis is the classical illustration of the ages, winding about itself its burial shroud in an instinctive impulse that prophesies its future life. Poetry lends the force of its charm and weaves this sentiment into its most beautiful verses. William Cullen Bryant witnessing the distant flight of the waterfowl, guided solely by instinct, raises the inquiry :

“Whither midst falling dew,  
 While glow the heavens with the last steps of day,  
 Far through their rosy depths,  
 Dost thou pursue thy solitary way?”

Then answering himself the query, he suggests the divine guidance :

“There is a power whose care  
Teaches thy way along that pathless coast,  
The desert and illimitable air,  
Lone wandering but not lost.”

Making application of the principle, he concludes that the same leading hand will guide the soul, in accordance with its instincts, safely to the goal of its hopes.

Parallel with this thought, Tennyson, in his masterpiece, “In Memoriam,” interprets and expresses the same immortal instincts of perplexed humanity :

“Are God and Nature then at strife,  
That Nature lends such evil dreams,  
So careful of the type she seems,  
So careless of the single life? . . .  
And he,—shall he,  
Man, her last work, who seemed so fair,  
Such splendid purpose in his eyes, . . .

Who trusted God was love indeed,  
And love creation’s final law, . . .  
Who loved, who suffered countless ills,  
Who battled for the true, the just,—  
Be blown about the desert dust,  
Or sealed within the iron hills?  
No more!—a monster then, a dream,  
A discord. Dragons of the prime,  
That tore each other in their slime,  
Were mellow music matched with him.”

Hugh Miller, the profound thinker and devout geologist, commenting, voices the sentiment of every longing soul :

“The sagacity of the poet here,—that strange sagacity which seems so nearly akin to the prophetic spirit,—suggests in this noble passage the true reading of the enigma. The appearance of man upon the scene of being constitutes a new era in creation; the operations of a new instinct come into play,—that instinct which anticipates a life after the grave, and reposes in implicit faith more upon a God alike just and

good, who is the pledged rewarder of all who diligently seek Him. And in looking along the long line of being,—ever rising in the scale from higher to yet higher manifestations, or abroad on the lower animals, whom instinct never deceives,—can we hold that man, immeasurably higher in his place, and infinitely higher in his hopes and aspirations, than all that ever went before him, should be, notwithstanding, the one grand error in creation,—the one painful worker, in the midst of present trouble, for a state into which he is never to enter,—the befooled expectant of a happy future, which he is never to see? Assuredly no. He who keeps faith with all his humbler creatures,—who gives to even the bee and the dormouse the winter for which they prepare,—will to a certainty not break faith with man,—with man, alike the deputed lord of the present creation, and the choser heir of all the future.”

#### 6. THE MORAL NATURE—WITNESS UNIMPEACHABLE.

Natural religions reach the height of the argument in the moral nature of the soul. According to the consensus of the more spiritual religions, man bears the stamp of divinity, “the image of God.” While this is the clearer teaching of revelation, it is also more or less inherent in natural religions, whether written in their sacred books, or merely the logical inference of religious beliefs and moral practices—dictates of the moral nature. Endowed with the faculty of reason, humanity is thereby distinguished from the irrational brute creation, though having instincts, appetites and sensations in common—this rationality being the basis of accountability.

#### *The Moral Sense.*

The climax of being, however, is the possession of a moral sense, the basis of character. Conscience is as universal as the race, the common possession of every normal individual. It matters not whether civilized or barbarian, whether intel-



ligent or ignorant, whether moral or depraved, whether Christian or Pagan, each individual has more or less developed, or dwarfed, this moral faculty which distinguishes between right and wrong. It may be obscured, often unreliable, blunted until almost insensible, but it can never be entirely obliterated. It is the individual standard of ethics, determining moral conduct ranging from the unlicensed indulgence of the brutal impulse to the highest ideals of spiritual life..

This moral sense, however obscured, is the loftiest, the most unimpeachable argument for the existence of a Supreme Being, which natural religions have ever been able to exhibit. This moral sense, "the law written upon the heart," could never have created itself, nor been developed by any natural process. The contrary is true, that left to itself, the inevitable tendency of human nature is degeneration, in all ages and among all peoples. The moral faculty is a monument to divinity, but the monument is in ruins—defaced, its purity and beauty despoiled. Even in ruins, the stamp of divinity is still upon him, justifying the statement, that "Man is incurably religious"—though by no means in the better acceptance of the term. If he cannot obtain the best, he will accept a substitute, even the worst. If none is acceptable to his taste, he will manufacture a religious system in accordance with his vitiated impulses, which leads to further disintegration of moral character.

#### *God, the Determining Factor.*

If he is "incurably religious," the determining factor is the place assigned God in his system—who may be recognized as supreme or practically eliminated. If the Supreme Ruler of the Universe is unacceptable to his taste, he will create a God of his own kind or adopt an unworthy substitute. The tendency of all natural religions is for each individual to "create God in his own image, and this vision of God, therefore, is the reflection of the interpretation of himself." The character of his God will have a marked influence on the

character of the worshipper. The moral standard maintained and the holiness of life attained will be largely affected by the ideal worshipped. Like God, like people, is the history of all religions.

So necessary to the world's welfare is God, so essential to its moral government, so necessary to the craving of the soul for God—as evidenced by human history in its search for God—it has been repeatedly asserted that if there were no God, it would be necessary to create one.

This is the explanation of the multitude of religions existent in all ages, and which in some form have been adopted by every race and tribe of people on the globe—each constituting evidence of the craving of the soul for God. They have not been equally good. Some have even perverted this longing of the soul into evil, cheating it of the object of its search, and degrading the moral nature to the level of their varying vicious ideals and purposes. Even among the religions which have contained something of good, the choice between them has been attended with tremendous consequences for good or evil upon the dictum, that “The good is the enemy of the best.”

The practice of any religion, however degraded, is, therefore, an indirect evidence of the existence, and a conclusive demonstration, of the necessity of God. This universal longing and search for God were turned to good account by the Christian philosopher at Athens—greater than a Plato or Socrates—who interpreted the multitude of the Athenian gods, culminating in the altar “To the Unknown God,” as blindly “feeling after Him” in their effort to “find Him” “whom they ignorantly worshipped.” Not alone at Athens, but as wide as humanity, this universal longing manifesting itself in various ways, is evidence that God endowed the soul with such infinite capacity that only God Himself can fill and satisfy its deepest craving.

*Illustration.*

One conspicuous illustration is typical of all souls among all peoples as expressed in poetic terms by Pollock's "Course of Time":

"Take one example; to our purpose quite,  
A man of rank, and of capacious soul;  
Who riches had, and fame beyond desire;  
An heir of flattery to titles born,  
And reputation, and luxurious life. . . .  
Then travel came and took him where he wished.  
He cities saw, and courts, and princely pomp! . . .

He touched his harp, and nations heard, entranced.  
As some vast river of unfailing source,  
Rapid, exhaustive, deep, his numbers flowed,  
And opened new fountains in the human heart.  
Where fancy halted, weary in her flight,  
In other men, his fresh as morning rose,  
And soared untrodden heights, and seemed at home,  
Where angels bashful looked. . . .

Great man! the nations gazed, and wondered much,  
And praised: and many called his evil, good;  
Wits wrote in favour of his wickedness;  
And kings to do him honour took delight.  
Thus full of titles, flattery, honour, fame;  
Beyond desire, beyond ambition full,—  
He died—he died of what? Of wretchedness.

Drank every cup of joy, heard every trump  
Of fame; drank early, deeply drank; drank draughts  
That common millions might have quenched—then died  
Of thirst, because there was no more to drink.  
His Goddess, Nature, wooed, embraced, enjoyed,  
Fell from his arms, abhorred; his passions died;  
Died all but dreary solitary pride: . . . .  
A wandering, weary, worn and wretched thing;  
Scorched and desolate, and blasted soul;  
A gloomy wilderness of dying thought—  
Repined and groaned, and withered from the earth. . . .

Proof this, beyond all lingerings of doubt . . . .  
That not in natural or mental wealth,  
Was human happiness or grandeur found,  
Attempt how monstrous! and how surely vain!  
With things of earthly sort, with aught but God,  
With aught but moral excellence, truth and love,  
To satisfy and fill the immortal soul!"

Earth's fountains cannot quench the thirst of the meanest soul. Thomas Carlyle said: "All Europe cannot satisfy even a bootblack." This universal dissatisfaction of the lowliest soul is an inarticulate cry for God. It represents the aspirations of humanity, though often unrecognized by itself. The Hebrew poet, contemporary with Homer, 3,000 years ago, voiced these deepest aspirations of ancients and moderns alike: "I shall be satisfied when I awake with thy likeness." This craving of the human soul manifesting itself—some times in a conscious longing for God, but often in a blind rage against the object of their need by misguided honest doubters—is in itself an evidence of the necessity of God.

#### *Summary of Cumulative Evidence.*

These six varying lines of thought, converging upon one focus, are independent of each other, yet they mutually support the conclusion. They each lead unmistakably to God—constituting cumulative evidence which cannot be set aside without destroying all conclusions based upon evidence and dethroning reason itself. In nature, chemistry, the solar system, parts of one undivided universe, everywhere are exhibitions of design, evidences of divine wisdom. The moral faculty protesting against evil, is the echo of the voice of righteousness in each soul. Underlying all is the principle of causation, which demands an explanation for each effect, however trivial, and which is never satisfied nor halts till it leads to the ultimate cause of the universe itself—including human rationality whose powers could have been conceived and confirmed only by supreme intelligence.

There must always be an imperative connection between the subjective thought and the objective thing. Some creature, universally conceived, having no objective existence would be a contradiction, and a moral impossibility. Experience and observation confirm this contention by the fact that no such non-existent object has ever yet been universally conceived. Now applying this principle of reasoning, if there be

no God, where originated the universal idea of God? The innate idea of God is so universal, and the arguments for His existence are so unanimously accepted by all peoples in all ages, as to postulate the necessity of God to a moral certainty, by an array of evidence which can be brought to the support of nothing else in the sphere of being. The necessity of God leads inevitably and undeniably to the fact of God.

#### REVEALED RELIGION.

The foregoing consideration and the force of the arguments based upon nature and reason, finding expression in the Natural Religions, are well-nigh universally accepted—the exception being practically negligible. The alternate, unbelief, raises more difficulties and makes greater demands upon credulity than the largest claims of reason and faith.

The world has, however, outgrown all the service of the Natural Religions. Their valuable testimony to the necessity of God still leaves the soul without intelligent guidance as to the character of God, the methods of understanding His will and of obedience to His Laws. The Deist who still recognizes nothing clearer than the light of nature, and nothing more authoritative than his own darkened reason and uneducated conscience, is standing on no higher plane than pagan Athens, which, 2,500 years ago erected “an altar to the unknown God.” His best religious instincts leave him still feeling after God in the darkness of uncertainty. If there is any conscious longing for God, he is only

“An infant crying in the night,  
An infant crying for the light,  
With no language but a cry.”

Votaries of all religions have always been dissatisfied with Nature's best. The feeling of need for a divine revelation has been practically universal; and this recognition of need has manifested itself in every effort to get in touch with Deity by means of “communications.” Greece had her Del-

phic oracle with its ambiguous answers to inquiry. Astrologists undertook to get revelations from God through the medium of the stars. Soothsayers by the dissection of animals sought the will of the gods. They were all alike unsatisfactory, furnishing opportunity and temptation to the practice of fraud. Cicero states that one soothsayer could not look another in the face without smiling. At the same time, these efforts at communication with the Deity furnish concurrent testimony to the inadequacy of nature and reason, to reveal the will of God, thereby demonstrating the need of divine revelation.

#### *Comparative Religions—Revelation.*

The Comparative Religions now existing have each its sacred books. The Buddhist has the Vedas; the Mohammedan, the Koran; the Mormon, the Book of Mormon, and the Christian, the Bible. Each bases its claim on a divine revelation, differing fundamentally in their teaching, yet they unite, as with one accord, in voicing the necessity of God and the need of a revelation. No extended effort at this time will be undertaken to exhibit their comparative merits, nor the pre-eminence of the Bible. Each system must be judged by its literary merit, its moral code, its spiritual ideals and its results in moral character.

#### THE BIBLE, SELF-EVIDENCING.

Other sacred books were written almost exclusively by one author, reflecting the times, personality and nationality of the author. The Bible, on the contrary, was the composition of about forty authors, extending through a period of nearly 1,500 years. Like the robe of the Master, it was "woven without seam throughout." It speaks one message as clear and consistent as if it were the product of one mind. It is universally recognized by friend and foe as a literary classic unsurpassed. The variety of its contents covers historic nar-

rative, proverbial philosophy, ecstatic rapture of prophecy and the sublimest poetry. Its moral code, embodied in the Ten Commandments, is so superior to any human document as to transcend criticism. The best page from Plato or Seneca inserted would damage its reputation. It is the recognized basis of all human legislation. Not a parliament of earth nor human government would dare decree anything in known contradiction to the Ten Commandments or the Sermon on the Mount. The ideal holiness of its Deity and the faultless character of its Christ, as the human expression of Deity, are unapproachable by any conception in human thought. The marvelous fulfilment of its numerous prophecies makes it unique. Not a false note is chargeable against it. The moral and spiritual character of its votaries has so transcendently exceeded all competitors as to re-enforce its challenge, that "Wisdom is justified of her children."

Its most marked feature, that which distinguishes it from all other alleged revelations, is the fact that its religion centers around a person. The Christianity revealed in the Bible is Christ—his character, his mission, his mind, his motive, his purpose. The Vedas, the Koran and other sacred books represent the teaching, ideals and laws of their individual authors. The message of the Bible is focused on Christ as the human side of God and the ideal of Christian character. No charge can be lodged against the Bible and Christianity except the failure of their votaries to attain the ideal. That in itself is one of the strongest vindications of the Bible and the unapproached acclamation of its ideal.

The Bible, standing on a different plane from all other revelations, supports and re-enforces the light of nature, sanctions and satisfies human reason and the moral instincts of the soul, in their testimony to the necessity of God. Then transcending nature, reason and the moral faculty of the soul, it reveals the supreme character of the God of Nature and Revelation, whose personality cannot be contained in any

definition, owing to the limitations of human language and thought.

### *What Is God?*

Perhaps the nearest satisfying definition of God took place in the Jerusalem Chamber of Westminster Abbey, when in 1643 an Assembly, called by Parliament to represent the religious denominations of Great Britain, convened for the purpose of forming an ecclesiastical constitution and religious system of doctrine for the nation. A painting on the walls of that historic room represents the scene enacted there, when the Assembly faced the question, "What is God?" Gillespie, the youngest member, proposed prayer for divine guidance, and being designated to lead the prayer, he began with a sentence which so impressed by its power the Assembly, that it unanimously agreed to adopt the first sentence of the prayer as its answer. Bowed there in reverent prayer, on their knees, the Assembly answered: "God is a spirit, infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

Is that ideal worthy of His being and character? Is not such a God worthy of universal acceptance, unalloyed worship and undivided service? Nature, reason, conscience and Revelation unite in an unqualified affirmation.



## II.

### *The* PROBLEM of EVIL



**T**HE telescope of the astronomer dwarfs our world into a mere atom in the universe, compared with other heavenly bodies. The sun would make one million globes the size of the earth. The latter is not even a first-class planet, Jupiter being twelve hundred times as large. Betelguese and Antares each would make 27,000,000 bodies the size of our sun, and the huge mass of either would occupy all the space within the earth's orbit around the sun, including the sun itself. Our entire solar system is so small in comparison, it could not even be seen from Betelguese or Antares, and either of the two would make about thirty trillions of our world!

For those who accept the teaching of the Bible, other considerations immensely exalt our world. It will be forever famous throughout the universe as the birthplace and scene of the ministry and crucifixion of Christ. It may possibly be equally famous as the only "lost world" among the myriads in existence. Just as tourists make pilgrimages to Thermopylae, Waterloo or Gettysburg by reason of their historic associations, so it may be our world is possibly the "spectacle" of the whole universe on account of its story of sin and redemption. Bethlehem and Calvary are not in themselves localities of any natural attraction, and yet they are the most sacred places of earth because of their association with the birth and death of Jesus. The same consideration may make our insignificant world the scene of innumerable pilgrimages from the remotest parts of the universe. The story of its lost condition may constitute it the world of romance in the boundless universe of God!

## WORLD OF SUFFERING.

Regardless of one's attitude toward the Bible and Christianity, upon one subject there is unanimous agreement—a conviction shared in common by Christian and pagan. It is a universally recognized fact that ours is a world of suffering. Sickness lays its dread hand on human bodies, and death often follows in its wake, taking daily toll of human life. Pain ordinarily attends sickness. The nervous system is often shattered, adding its corresponding mental distress to the pain-racked body. The aching brow throbs. The sensation of feeling distributes its agony throughout the afflicted body. Suffering frequently entails sorrow; and the ravages of death taking loved ones from our embrace, breaking up the family circle, leave bleeding hearts lacerated and torn, thereby extending the agony into the realm of the soul. Tears are the inarticulate but eloquent expression of emotional distress unutterable in terms of human speech.

Hospitals, physicians, funerals and hearses are familiar evidences of disease and pain. Mourning garments are signals of distress, which greet the eye on every side, making silent appeal for human sympathy. Suffering, pain, agony, sorrow, distress, wretchedness, all speak one language; and our lexicons are filled with similar synonyms of human woe.

*The Riddle of Earth.*

Can any earthly philosophy explain the origin of suffering? Can it offer any panacea for a broken heart? Can it speak some magic word which will soothe a wounded spirit? Science can discourse learnedly of "deranged nervous systems," and it can administer an anaesthetic which will temporarily deaden pain; but can science analyze sorrow or furnish some magic formula that will transform agony of soul into heart's ease or blissful experience—some "nepenthe" that will bring surcease from sorrow? Can it ever guarantee permanent immunity from pain, or stay the inevitable hand of death? To

every appeal of a grief-stricken soul science is dumb with silence.

Is there any earthly religious philosophy that can ease a tormented body or soothe a wretched soul? The Stoic can preach endurance, but that cannot render endurance tolerable. The Epicurean can drown temporary agony of body or soul by indulgence in sensuous pleasure, which in turn will eventually exact retribution for the offense. His motto, "Let us eat and drink for tomorrow we die," but postpones the evil day. Mohammedanism endorses the philosophy of the Stoic and refers everything to the will of Allah; but gives no assurance that such "will" is the dictate of love, and that it will eventuate in good, or even compensation, to the sufferer. Buddhism holds out the hope of Nirvana—absorption into divinity—but with the loss of conscious personality and with no compensation in the form of experienced blessedness. Philosophy, science and pagan religions, in the presence of suffering and sorrow clamoring for a remedy, practically confess their abject helplessness, as shown by negative results—the quest being as futile as the despairing cry of ages past: "The depth saith it is not in me; and the sea saith it is not with me!"

### *The Philosophy of Christ.*

Christianity alone can calm the troubles of the soul which like "sea billows roll," saying, "Peace, be still." It is the only philosophy of earth that can speak confidently with blessed assurance of a divine purpose in suffering, consuming the dross of the soul as with purifying fire. It alone can guarantee that permissive subjection to "manifold temptations, if need be," is the dictate of divine wisdom and the attestation of infinite love, saying, "All things work together for good to them that love God"; and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The product of Christianity—a soul redeemed from evil—in the supremest of

all trials which test principles, can exultantly shout its victory, "O death, where is thy sting? O grave, where is thy victory?" This is not merely a beautiful theory. It is the avowed testimony of millions, out of a blessed experience, among all classes, in all ages, in all countries, in all circumstances and in all conditions, whether bond or free, rich or poor, learned or unlearned. If this testimony is not trustworthy, all human evidence is worthless, and all the foundations of society, government, truth and life itself are forever and eternally shattered.

#### THE DARKER MYSTERY OF SIN.

Sin and suffering go hand in hand. Like the Siamese twins they are inseparable. It matters not by what name called—"error," "guilt," "wickedness," "evil"—the fact of sin cannot be side-stepped, cannot be disputed and cannot be ignored. To eradicate this small word of three letters, sin, it would be necessary to destroy human language. It is interwoven in all our speech; and its existence is evident in a thousand terms. "Crime," "wickedness," "wrong," "evil," "immorality," "murder," "theft," "lying" and dozens of similar terms are synonymous with "sin." Every lexicon of earth is submitted in evidence. Its existence is wide as human experience. One need but appeal to the emotions of his own nature. What meaneth "anger," "malice," "hatred" and the multitude of "evil passions?" They are the dark brood of an evil principle that invades every soul and pervades every life.

Observation lends its force to the contention. On every side evil lifts its ugly face. Murders, crimes and lawlessness thrust themselves on our attention. Laws are written upon our statute books to check wrong-doing. Prisons are constructed to confine criminals. Rulers wield the sword to punish guilt. Gibbets are erected to eliminate from society the incorrigible. All these exhibits presuppose and attest the awful outstanding fact of sin.

*The Common Problem.*

All systems, institutions and religions face the problem of sin, the mystery of its origin, and the force of its operation in human affairs. Science and philosophy are alike dumb with silence in its presence. The Deist, guided only by the light of nature, can no more account for sin than he can explain the riddle of the Sphinx.

*The Parable of Evil.*

Virgil in his Aeneid describes a scene in the presence of the Trojan horse, where Laocoon, the priest of Apollo, incurred the wrath of Athena by hurling a spear at the wooden monster, the gift of the Greeks, and was visited with seeming condign punishment. Two huge mysterious serpents sent by the goddess Athena, gliding swiftly from the sea, encircle in their horrible irresistible folds Laocoon and his two sons, at the same time attacking these helpless victims with their cruel deadly fangs. The famous sculpture of Pentelic marble in the Vatican Museum, exhibiting father and sons sharing a common fate, with inexpressible agony on their faces, is familiar to all who have visited the great Art Galleries of earth. It matters not what was the purpose of Virgil in its conception, is it not a parable of sin encircling humanity in its fatal embrace?

What can solve the mystery and shed light on its origin? Paganism and Deism are utterly speechless in its presence. Christian Science—Pantheism rechristened under a new name—comforts its adherents writhing in agony, with the assurance that pain is a delusion and has no existence—in the face of a suffering world! It teaches that sin is unreal, the logical consequence being to blot out distinctions between right and wrong and to absolve wickedness from the charge of guilt. Denying the testimony of their own senses, and contradicting the avowed experiences and observations of mankind, is as utterly irrational as it is futile—a mad attempt

to account for sin by blinding themselves to the patent fact. Can the philosophy of Mrs. Eddy promise anything better in the eternity of the future than it offers in the present life? Will sin and suffering be an eternal experience, with no remedy except an eternal denial?

#### THE PHILOSOPHY OF CHRISTIANITY.

Christianity alone attempts an explanation of its origin and an interpretation of its meaning. In its divine Revelation, it teaches that sin is a product alien to our world, which did not originate with humanity, but was introduced from some other world—projected from a foreign spiritual realm into the experience of the race, by the voluntary opening of the door to its entrance. Whenever and wherever it originated, it was in essence wilful rebellion against moral government. Its admission into our world entailed upon the race its direful consequences. Is there any other solution? Is it not the only rational explanation? Until some savant, scientist or philosopher can furnish some better or wiser solution of the problem, are we not under necessity of accepting the rational explanation of Christianity?

John Milton, one of the most Christian of men, one of the profoundest of philosophers, one of the greatest of poets, in his immortal *Paradise Lost*, describing the temptation of Eve in Eden, represents her as yielding to the suggestion of Satan to eat the forbidden fruit, in the following pathetic language:

"Forthreaching her hand,  
She plucked, she ate!  
Earth felt the wound;  
And nature from her seat,  
Sighing through all her works,  
Gave signs of woe that all was lost!"

This is a poetic account of the origin of sin on earth—"man's first disobedience that brought death into the world and all our woe!" Like an infectious disease, the contagion

spread to the utmost limits of humanity. No power of philosophy nor skill of science can quarantine against it. Divine Revelation, in explaining its origin, recognizes that an element of mystery remains but balances the account by way of compensation in furnishing a sovereign remedy.

*"Is There No Balm in Gilead?"*

In the attempt to find a remedy, wide differences emerge, and various theories have contended with each other as rival claimants for consideration. Lady Macbeth lashed by her conscience for complicity in the murder of King Duncan, voices the cry of guilt in all the ages. Her husband raves wildly for some effective remedy, while the man of medical science throws up his hands in helpless despair :

LADY MACBETH : "Here's the smell of blood still.  
All the perfumes of Arabia will not sweeten  
This little hand. Oh, oh, oh!" . . .

DOCTOR : "Not so sick, my lord,  
As she is troubled with thick-coming fancies,  
That keep her from her rest."

MACBETH : "Cure her of that.  
Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raise out the written troubles of the brain,  
And with some sweet oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart?"

DOCTOR : "This disease is beyond my practice"——

The only remedy ever suggested by science was an inquiry whether something might not dissolve the fibre of the brain, thereby eradicating the memory of evil deeds, with their torturing sense of guilt. Even if the suggestion were a possibility, would it not be an unworthy expedient; and would it be any advance over the Lethe of pagan mythology, whose waters were reputed to destroy memory, in the oblivion of an eternal forgetfulness? Has it any more merit or any more effectiveness than the ineffectual denial of guilt by Christian Science?

Science can vaccinate against disease, quarantine against its spread and chloroform pain; but it is absolutely impotent in the presence of sin. Science and sin belong to different realms. Science cannot penetrate the moral and spiritual world. It is deaf to the cry of guilt for relief, blind to the fact of sin and dumb as to any remedy. Philosophy and non-Christian religions are as impotent as science in their search for a remedy. Their panaceas are as mutually destructive as they are impotent—as may be seen by a brief consideration of the following:

#### HUMAN EXPEDIENTS.

##### 1. *Self-Afflictions.*

The prescription of penances and kindred self-afflicted penalties are remedies which carry with them confessions of guilt and a recognition of deserved punishment. It is, however, a remedy of cruelty, which tortures the body in a vain effort to purify the soul. The prophets of Baal on Mt. Carmel, in their frenzied appeal to their god, are represented as cutting themselves with knives in the belief that torture made an effective appeal. The dumbness of their god to the cry of agony and physical suffering is typical of the futility of all such effort. Deluded sufferers in India have writhed on beds of iron spikes in their vain attempt to attain holiness. This excruciating suffering of body has resulted in no satisfaction of soul, nor perceptible beneficial influence on moral character. The wretched countenance, the sad eyes and their unchanged lives, are unmistakably evidence of the futility of their misguided efforts and the hopelessness of their sad spirits.

##### 2. *Works of Merit.*

In the same realm of human self-help, akin to voluntary bodily afflictions, is salvation from sin by works of merit. It is an attempted justification by character. Good works



and kind deeds have their value in human society. They have the approval of conscience and the applause of men; but will good deeds balance the accumulated account in the estimation of society; and will they be accepted by human governments as satisfaction for violations of civic and moral laws? If the murderer flees from justice and is discovered years afterward in a new community, where he has admittedly led a life above reproach, will the courts of justice balance the account and accept this reformation as atonement for the shedding of human blood? Will his own conscience allow the plea and absolve him from condemnation? Is it not a matter of frequent occurrence that escaped murderers, safe from recognition and from all accusation at the hands of the law have voluntarily surrendered and submitted to the penalty of the law? Is it not equally true that seeming reformations often break down at some fresh provocation in time of severe temptation? Works of merit are, therefore, but spasmodic impulses, which have little or no merit in the building of character, and can never balance the account in the indictment of justice for crimes against society and violations of moral law.

### *3. Forms and Ceremonies.*

Purification from the guilt and stains of sin, by means of rites and ceremonies as a prescribed remedy, is common to most religions of all ages. Paganism abounded in ritualistic forms, as expedients to satisfy conscience and purify life. The literature of Egypt, Greece and Rome is literally burdened with detailed descriptions and classic allusions to the ritualistic forms which were the very essence of their ancient religions. Each proposed expedient reveals the felt need of human nature for satisfaction and the general consensus of religious beliefs, that outward ordinances had some kind of efficacy in purifying life. Bathing in the sacred Ganges is supposed to possess such merit that great throngs may be seen crowding each other in its polluted waters to purify the

stains of the soul. The pagan temples of the East are forever crowded with worshippers practicing every conceivable expedient, supposed to possess efficacious purifying power.

Judaism, the forerunner of Christianity, abounds in forms or ceremonies, which were never intended to convey the idea of efficacious power, but prescribed merely to symbolize cleansing. Such, however, is the proneness of human nature to attach importance to rites, and such abuse attended their practice, that it became necessary for Hebrew poets and prophets to protest against such false conceptions, by means of "line upon line and precept upon precept," insisting that these ceremonies had only symbolical value. The true penitent appreciating their inadequacy cries out: "Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit. A broken and contrite heart, O God, Thou wilt not despise," which Kipling paraphrases and uses in the *Recessional* with such effect: "Still stands thine ancient sacrifice, an humble and a contrite heart."

Isaiah, living under the dispensation of types and shadows, yet with true spiritual insight of an inspired prophet, thunders against the perversion of outward forms and enforces their spiritual significance:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

In the clearer light of the Gospel Dispensation a modern poet re-enforces the truth of the inadequacy of ritualistic forms:

“Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace  
Nor wash away its stain.”

They have never borne the fruits of righteousness as evinced in moral character—according to the universal testimony of students of religious life and the observations of men. All evangelical faiths, however they may differ in the variety of rites practiced, unite unreservedly in the truth expressed in poetic form:

“Not all the outward forms on earth,  
Nor rites that God has given,  
Nor will of man, nor blood nor birth,  
Can raise a soul to heaven.”

#### *4. Education and Culture.*

The confessed failure of self-imposed penalties, the futility of meritorious works and the inefficacy of ritualistic forms leave but one more human expedient for consideration. If self-help is unavailing, as a last resort the remedy is sometimes sought in the intervention of human power. Education is asked to lend its elevating power, and moral suasion is invoked to exert its potent influence. It is salvation by culture. If, however, no one individual can lift himself out of “the horrible pit” of sin, how can a dozen save each other? Their combined strength is not greater than the sum of their individual units.

Culture does not infuse new moral elements; it can but develop what is latent. The analogy of nature re-enforces this contention. The wild crab apple may be greatly improved by culture. Fertilizing and special care will tremendously increase the quantity, as well as influence the quality of the fruit, but will never transform it into the Albemarle

Pippin. No amount of culture can transform character. It can produce reformation, but is powerless to effect spiritual regeneration. "That which is born of the flesh is flesh." This is universally recognized as a fundamental truth in the natural world. Analogy would project its application into the spiritual world, and as emphatically endorse the second proposition of Christ: "That which is born of the spirit, is spirit." Human nature is too radically sin-infected to be cured by any external means or pressure, whether education, moral influence or the highest culture. Character is inherent. It cannot be changed by environment or external applications. It can only be regenerated by spiritual force within. Making clean "the outside of the cup" does not affect the "inside" and the contents. This is the teaching of Christ, confirmed by personal experience, observation and the testimony of the ages.

#### CHRISTIANITY'S REMEDY.

The search for a solution of the problem of evil, and for an effective remedy, is as old as Job: "How then can a man be just with God?" It had lost none of its absorbing interest in the days of the later prophets, as is witnessed by the question, and answer of Micah:

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body, for the sin of my soul?"

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

Even in the dim light of the Jewish Dispensation, this answer repudiates the suggestion of the efficacy of ritualistic

expedients, and acclaims the superiority of deeds of righteousness in the command to "do justly, love mercy and walk humbly with thy God."

The clearer light of the New Testament Revelation is needed, however, to reveal the method of attaining unto transformed characters, "bringing forth the fruits of righteousness." The very essence of the Gospel Dispensation in its sovereign remedy for sin finds expression in the life and mission of Jesus, as expounded by Himself in two typical phrases: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "And I, if I be lifted up from the earth, will draw all men unto Me,"—and the inspired comment of the Apostle adds, "Signifying what death He should die."

The cross is thus revealed by Christ Himself as the effective means of lifting the soul out of the hell of sin into the atmosphere of righteousness and into the family of God. Its efficacy, predicted by Christ, has been attested in all succeeding ages in its power to "draw all men"—of all nations, of all characters, and of all conditions. The atonement, symbolized by the cross, has demonstrated "the expulsive power of a new affection." Nothing else makes such universal effective appeal to "all men," as "Christ crucified, . . . the power of God and the wisdom of God."

### *The Efficacy of the Atonement.*

The vicarious sacrifice of Christ, as announced by himself, not only solves the problem of sin and its remedy, but furnishes the interpretation of the riddle of history's past ages. It sheds a flood of light upon all those sacrifices whose blood stained the altars of pagan religions. Their victims, offered to appease the gods, was a "feeling after God"—blind testimony to the need of atonement; and that "without shedding of blood is no remission." It was likewise an ex-

planation of "all the blood on Jewish altars slain." No wonder Isaiah, the Evangelist of the Old Testament, seven hundred years beforehand, saw him "brought as lamb to the slaughter." No wonder John the Baptist, his forerunner and herald, cried, "Behold the Lamb of God, which taketh away the sin of the world"—the antitype of all preceding sacrifices and the fulfilment of all "the types and shadows," which prefigured the atonement in the ritual of the law, in the aspirations of the Psalms and in the vision of the Prophets.

*Vicarious Sacrifice—Universal Principle.*

The vicarious sacrifice of Christ is not simply a matter of revelation. It is a principle that pervades the universe. "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth much fruit." The same principle is wrought in the constitution of nature—death for the sake of life. Victims in the animal world die daily that others may live—justifying Tennyson's assertion, that "nature red in tooth and claw" is a seeming contradiction of the law of love. On the contrary, sacrifice is the principle upon which society is operated and perpetuated. Every mother risks, and in myriads of cases yields up, life vicariously for the sake of her offspring. The atonement sheds light on all the self-afflictions—"shedding of blood"—by men in all their misguided efforts to satisfy the penalty of the broken law and pluck the sting out of an accusing conscience. Every human sacrifice points the way—often blindly, however—to the necessity and efficacy of the cross, "the power of God unto salvation."

THE ATONEMENT SELF-EVIDENCING.

At the World's Fair in Chicago during 1893, a Parliament of Religions was held, in which every religion of earth was invited to send representatives to expound its principles and distinctive mission. The climax of interest was reached in

facing the Problem of Evil, and especially the proposed remedy. Professor Joseph Cook, of Boston, eminent Lecturer on Science and Religion, arose and repeated the cry of Lady Macbeth for something to cleanse her hands of "the smell of blood," and her husband's appeal for some remedy to rid "the stuffed bosom of that perilous stuff, which weighs upon the heart." Turning to the representatives of the non-Christian religions, he inquired if any could furnish an answer. Each and all significantly shook their heads, or were dumb with silence thereby confessing impotence. Then addressing the Parliament, he exclaimed: "The cross of Christ is the sovereign remedy of Christianity." "The blood of Jesus Christ, his Son, cleanseth us from all sin." Christianity is the only Religion which offers an atonement for the guilt of sin.

The efficacy of the divine remedy scarcely needs argument. It justifies itself in the experience of millions of the followers of Christ, not only in ages past, but in myriads living today, who both in personal experience and in transformed lives testify of the power of the cross "to save them to the uttermost that come unto God by Him," who "endured the cross despising the shame." It satisfies the penalty for sin, soothes the anguished heart, glorifies suffering and makes the strongest appeal for sacrificial service which a redeemed soul can render suffering humanity.

The full fruition of the cross is revealed in the vision of the Seer on Patmos: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"He shall see of the travail of his soul and shall be satisfied."—Isa. 53:11. Eternity will justify the infinite cost of the sacrifice in its blessed results of glorified humanity—the

sufferings and sorrows of earth being forever ended, all tears wiped away by the touch of the divine hand, the stains of sin forever cleansed, robes washed and "made white in the blood of the Lamb." Is there any other philosophy of life, or religion of earth, that can perform this miracle of grace?

H. W. Farrington won the Harvard Prize in the following, the shortest and most comprehensive poem ever written—an epitome of Redemption:

"I know not how that Bethlehem's Babe  
Could in the God-head be;  
I only know the Manger-Child  
Has brought God's life to me.

"I know not how that Calvary's Cross  
A world from sin could free;  
I only know its matchless love  
Has brought God's love to me.

"I know not how that Joseph's tomb  
Could solve death's mystery;  
I only know the living Christ,  
Our Immortality."



### III

## COMPARATIVE RELIGIONS



“HOPE springs eternal in the human breast,” is a poetic sentiment; but the fact therein contained tints with roseate hues the otherwise sombre aspects of life and makes its hardest features, not simply endurable but the inspiration to higher achievements. Hope, so blessed in its influence on life and character, is one of the many elements—in common with faith, and love and other experiences—inherent in the religious instinct which springs from the deepest fountains of the human soul. This acclaims religion the noblest heritage of life, and its possession in purest form, the chief consideration of every rational being, which justifies the closest investigation of all rival systems. Men can afford to be mistaken in regard to any other fact, possession or investment. The choice, however, between religious faiths is fundamental, affecting character in the present life, and future destiny commensurate with eternity.

#### *Aspiration.*

In the animal world every creature seems satisfied with its natural food, and content with environments and conditions, except the human. As far as human judgment can reach, based upon observation and experiment, only one earthly being has aspiration beyond present needs and attainments. Nothing in the animal kingdom longs for aught except the satisfaction of immediate needs and the gratification of present desires. The one exception is the being which has a twofold nature; one in common with the beast that perishes and the other related to the realm of spirits. His animal nature makes demands which must be met forever and again. Inherent in the higher nature are longings reaching always beyond his

grasp, always unsatisfied. Expressed in poetic thought "Our reach must exceed our grasp, else what's heaven for." Like the homing instinct of the bird, is soul-thirst always for God from whom it comes. This makes religion as essential to the spirit as food and air and light are to the body. Faith, hope and love are not more natural in the relationships of human life than is religion in the sphere of the spiritual.

### *Things in Common.*

All religions have a common motive in satisfying soul-thirst, a common basis of faith in a Supreme Being, are born of a kindred purpose to meet a spiritual demand, and seek to supply a universal sense of need. They all, therefore, have some things in common. Moreover, all religions have something of good; and each has its own distinctive codes for influencing conduct, with certain ideals to be attained. One thing possessed in common is the conviction of the necessity of revelation, as evidenced by their respective sacred books—Vedas, Koran, Book of Mormon and the Bible.

They are, however, by no means all alike good. To conclude that Buddhism, Mohammedanism, Mormonism and Christianity are equally good, or differ only in degrees of goodness, is to repudiate the power of discrimination, which is one of the fundamental functions of the reasoning faculty. They represent different philosophies, and even contradictory principles and practices in life, which are as antagonistic as conflicting theories in psychology or hypotheses in science. Each system of religion stands upon its own merits and must be judged by its own fruits. "Wisdom is justified of her children."

### PARLIAMENT OF RELIGIONS.

The World's Fair at Chicago in 1893 exceeded any previous Exhibition, in generous rivalry among the nations, for presenting the results of their scientific achievements and the products of their mechanical genius. Rev. John H. Barrows.

D. D., conceived the plan of inviting representatives of the Religions of the world to hold a Parliament, for the purpose of allowing each to exhibit its contribution to the world's religious needs, in order that there might be a comparison of their respective claims, in the appeal for acceptance by suffering humanity. Buddhism, Mohammedanism and other non-Christian Religions had equal opportunity, with Christianity, of presenting their distinctive tenets and systems, and the privilege of expounding their several faiths. They responded by sending their ablest exponents. Each exhibited its most valuable contributions, differing in certain respects from the others. The result of investigation and comparison leads to the following conclusions, several of which are modified from an address of Dr. Robert E. Speer :

1. *Truth of Christianity, All-Inclusive.*

No great truth was presented by any system, which was not found in purer and richer form in Christianity.

Hinduism teaches the immanence of God in the world, but not more forcefully, not more attractively, than does Christianity. Paul contrasted Christianity with Paganism on Mars Hill, asserting the divine immanence: "In Him we live and move and have our being." One of our poets expresses in beautiful terms the same sentiment: "Nearer is He than breathing and closer than hands and feet." In his intercessory prayer for his own, Jesus stressed their spiritual unity with each other and their mystic union with the Father and the Son by mutual indwelling: "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us." Christianity surpasses Hinduism in teaching, not only the divine immanence in all creation, but the transcendence of God over and above and beyond the material universe. Hinduism teaches the nearness of God, but takes no account of his immaculate holiness, which this immanence of God works out in beautiful Christian character, as the reflection of the divine image.

Hinduism teaches also the transitoriness of our present life, but not more effectively than this statement of the Psalmist: "In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it it cut down and withereth." But Hinduism is essentially pessimistic and makes no such practical application of the transitoriness of life, as does Christianity in its prayer: "So teach us to number our days that we may apply our hearts unto wisdom." Above all, it misses the chief corrective of this pathetic aspect of life, by which the Psalmist balances the account in the guarantee of permanence: "Establish thou the work of our hands upon us; yea the work of our hands establish thou it." The transitory is thus transmuted, by the teaching of Christianity, into the permanence of achievement and into the beauty of eternal character.

Mohammedanism teaches the greatness and the sovereignty of God, but never rises to the conception of Christianity that "God is love," and the consequent obligation, "Thou shalt love the Lord, thy God, with all thy strength . . . and thy neighbor as thyself."

Confucianism teaches that we are in the midst of a great framework of holy relationships, but forgets that the holiest of all relationships is the personal living fellowship of the eternal God of whom Christianity says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." It even inculcates the Golden Rule in the negative form, but falls infinitely short of the positive precept as commanded by Christ: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Just as all good men have each certain distinctive personal virtues—though lacking in others—so while Christ has the sum total of these combined virtues, yet he transcends all others by possessing higher and nobler qualities to which none others attain. In like manner non-Christian religions have certain elements in common with Christianity—though not one virtue or truth which it lacks—yet it contains their

sum total, and then reaches heights of spiritual attainment which renders it conspicuous and unapproachable in its character and mission. The very best things in non-Christian religions are thus held in common with Christianity; and not one offers something better. In some cases, their best are borrowed from Christianity, and in other cases, are counterparts of it—so recognized by the general consensus of students of philosophy and religious ethics. The Fatherhood of God and the brotherhood of man is an illustration. Who ever taught it except as hinted in the Old Testament and then more clearly deduced from the teachings of Christ?

## *2. Half-Truths, Hindrances Rather Than Helps.*

Fragments of truth are valuable in cases when the searchers for truth and for God make it a stepping stone to higher realms of thought and aspirations for God; but these half-truths become positive hindrances and stumbling blocks to those who are blinded and self-satisfied with present attainments. No wonder it has been said that "Satisfaction is suicide of soul." Half-truths in non-Christian religions often stand in the way of its approach by the truth itself. The monotheism of Mohammedanism, held in common with Christianity, seems to be a ground of approach, but in the end becomes the fatal stumbling block in the effort of Christianity to win the Mohammedans to higher spiritual conceptions of God.

Apology for confessed immoralities in systems of non-Christian religions is often based upon acknowledged evils existing in Christian countries. The difference, however, of their respective attitudes is vast. Non-Christian religions ordinarily admit their impotence in dealing with evil—regarding it as a necessary an ineradicable element in human nature and society—and are content to tolerate it. True Christianity may not at first eradicate evil, yet it never tolerates, never compromises, but wages eternal warfare against it till righteousness eventually triumphs.

In the best non-Christian religions, evil is not only tolerated, but gross immorality is often a constituent part of worship and a conspicuous element of religion itself. Macaulay, one of the greatest historians, basing his judgment on the investigations of others and personal observation, condemns Hinduism as most immoral, saying: "Emblems of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods, as the priests. Crime against life, crimes against property are not only permitted but enjoined by this odious theology."

Townsend, Editor of the London Spectator, and for years a resident of India, in his treatise entitled, "The Core of Hinduism," bears similar testimony, that the great curse of India lies in the fact that morality has no immutable basis, but is deemed by every man a fluctuating law, and therefore as having an absolute want of ethical reality and lacking in any nexus binding religious faith to moral life. It has been necessary for the British Government by statute to prohibit obscenities of public worship in India. One of the outstanding witnesses to its immoralities are the obscene carvings in the friezes around the temple of the Rajah of Nepal in the holiest city of Hinduism on the banks of the most sacred river.

Mr. Bosworth Smith in his Treatise on Mohammedanism has furnished the most effective and persuasive apology for that system ever written in English, but admits in comparison that there are whole realms of thought in Christianity and whole fields of morals that are all but outside of the religion of Mohammed; and that Christianity teaches men ideals of personal purity, of humility, of forgiveness, of injuries and of the subjection of the lower life to the demands of the higher ideals, which are absolutely foreign to Mohammedanism. The moral chaos of this system is not due to any ineffectual protest and vigorous contest against evil on its part, but to the very teaching of the Koran itself,

in which Mohammed says: "Verily a lie is allowable in three cases: to women, to reconcile friends, and in war." The Koran further provides that every Mohammedan may have four legal wives in addition to concubines and slave girls. Immorality nurtured by this system is utterly abhorrent to Christianity.

### *3. Non-Christian Religions, Impotent to Meet Higher Demands.*

Non-Christian religions are admittedly inadequate to meet the intellectual needs and moral sense of their votaries. They are consequently conspicuously impotent to meet the social needs of society growing out of the relationships of life. Religion is, first of all, a personal relationship between the soul and its creator, but it functions as well throughout the whole social order, and is a confessed failure unless it takes the entire world into its benevolent consideration as the object of unselfish effort. Religions, therefore, which do not inculcate and enforce personal purity are absolutely incompetent to deal with problems affecting society, and principles which are eternally contending for the moral regeneration of the human race. It is contrary to the philosophy of life and against all human precedents and observation to undertake the moral reformation of a community, or the spiritual regeneration of a nation, except by first changing the moral character of the individuals composing the constituent parts of the whole. As non-Christian religions do not vitally change the moral character of their devotees, they cannot function as spiritual forces in the social uplift and spiritual regeneration of the world. As they do not impress their adherents with an adequate sense of sin and its pollution, they cannot convey to them influences and impulses which "make for righteousness."

The object of this discussion is not polemical, and in no sense a specific attack on other systems, but is undertaken in the spirit of the Parliament of Religions for purposes of

legitimate comparison. It cites certain of their teaching and the negative character of their results, in order to weigh them in the balances over against Christianity in moral values. Any religion is better than none—if only its influence on the present life is concerned. If in any sense it exerts a restraining influence from evil and is a positive force for goodness, it is better than unrestrained vicious conduct. However, the best of all non-Christian religions, if it becomes a substitute for something supremely better, is worse than none.

There are investments in the business world which are good, and there are other investments which are infinitely better. There are investments which are doubtful and temporary—dangerous experiments—and there are investments which are secure as Gibraltar and are as eternal as God himself. Roger W. Babson, recognized as the greatest expert in economics, says: A dollar invested in a lunch will last five hours; in a cap, five months; in an automobile, five years, and in education will last a lifetime. On this principle, the claims of Christianity are presented in comparison with other systems for the purpose of demonstrating its superiority and moral supremacy, as productive of the best results in the present life, and a firm foundation on which to build the most blessed hopes for eternity. An appeal is, therefore, made to investigate its claims by the same laws and tests as investments in the business world, or in any other sphere of life.

#### CHRISTIANITY'S ADVANTAGES UNRIVALED.

Having subjected Christianity to the lower level of Comparative Religions, which indisputably demonstrated its superiority, it remains now to exhibit certain fundamental elements, inherent and unique, which lift it out of the realm of comparison into a region unapproachable by any rival system.



*1. Its Most Valuable Asset Is Christ.*

"Christianity is now being compared with other religions in ways that were not possible even a few years ago, and this comparison inevitably leads up to the question of the person of Christ. Men are asking some very pointed questions. Wherein lies the uniqueness of Christianity? What was new in it? What did Christianity bring into the world that had not appeared before? The Christian answer is Christ, the person of Christ, the uniqueness of Christ and his work. The controversy is therefore about facts. Christianity is a historical religion, and as it claims to rest on Christ, it necessarily follows that the consideration of Christ is vital to the reality and continuance of Christianity as a historical religion."

In character he is unapproachable. No other in the world's history stands on the same plane with him. He is the universal man, possessing all the virtues of humanity in marvelous combination: "Keeness and integrity, caution and courage, tenderness and severity, sociability and aloofness, sorrow without moroseness, joy without lightness, spirituality without asceticism, conscientiousness without morbidity, freedom without license, earnestness without fanaticism." His contemporaries—friends and foes alike—testify to the purity of his life. "Holy, harmless, undefiled, separate from sinners," is the united testimony of those most intimately knowing his practices, principles and purposes. Even Judas Iscariot, who would eagerly have seized upon any defect in his life to have justified his treachery, stung by remorse, cried in agony of soul: "I have betrayed the innocent blood." Pilate, the judge who sifted the evidence, entered upon the records of the case, "I find no fault in him." His life, character, principles and teachings have been subjected to the closest and severest scrutiny in all the ages by scholars and skeptics and yield always the only, the same negative result—"no fault in him."

John Stuart Mill, himself not a Christian, said: "Religion cannot be said to have made a bad choice in pitching on this man as the ideal representative of humanity." Jean Paul Richter, distinguished writer, expresses his profound admiration in striking terms: "Jesus, the holiest among the mighty and the mightiest among the holy, lifted with his pierced hands empires off their hinges and still governs the ages." Rousseau, the French sceptic, testified: "If the life and death of Socrates was that of a philosopher, the life and death of Jesus was that of a God!" Colonel Robert Ingersoll, who did not hesitate to attack the Bible, and even the character of its God, laid no iconoclastic hand upon the life and character of Jesus, but said: "I have a great admiration for that grand, mild, benevolent man; and if he were on earth today I would be his friend."

Harry Emerson Fosdick insists that Christ is a "scientific fact," a life actually lived on this planet, which we must take into consideration when we try to build a philosophy of life. "There is something incredible about the greatest lives, so that if some one in advance had told us the story of Chinese Gordon, of Adoniram Judson or of Abraham Lincoln, it would have seemed impossible. But of all the astounding careers with which we have to deal, where is there anything comparable with Christ's? If some one had told us in advance that some day a baby would be born in a cattle shed, be brought up in a carpenter's home, working at the household trade until he was a full-grown man, that then he would teach his people for a few months, until he died at thirty-three; that he would raise no armies, organize no institutions, write no books, hold no offices; that he would be poor and unbefriended, called crazy by his family, called a heretic by his church, called a traitor by his nation, and that at last he would be dragged outside the walls of the city which he loved and would be crucified as a felon between thieves; and if anybody had told us that two thousand years afterward there would not be a land on earth where men and

women were not gladly laying down their lives for the privilege of telling people about him, it would have seemed incredible.

“It is the most considerable fact that ever took place on this planet—the fact of Christ. Men see that rocks are facts and they will build from them the science of geology. They see that stars are facts and they will induce from these the science of astronomy. They know that fossils are facts and from them they will read you a whole chapter of the history of the earth. But after all this building of inductions from physical facts, they will base nothing on the most dominant, towering, influential fact in human history. A life that has changed the whole calendar so that we date everything from the time he came—that ought to be a considerable fact. A life that after sixty generations of searching investigation makes a cautious and critical mind like Matthew Arnold say: ‘Nothing will do except righteousness; and no other conception of righteousness will do, except Christ’s conception of it.’”

Evolution cannot account for him. If so, why, after nineteen centuries, does it not produce a better or even reproduce his equal? Born of Jewish ancestry, the most exclusive of races, yet he is an international, belonging to all ages and peoples in his type of thought and life. In the midst of immorality, impurity and ungodliness, his life and character are so irreproachable that he represents the holiness of God in the judgment of the whole world, and is the type and model of idealism, morality and every virtue in the catalogue of moral attainment. He is not simply the founder of Christianity, but its life, its ideal and its God.

## *2. The Teaching of Christ.*

As far as his character towers above the best and noblest of earth, so far does his teaching transcend the philosophies and religions of earth. It is universal in its adaptation to

the needs of the world, complete in its scope in that it touches life at every point from the outward practice of ethics to the regulation of the thoughts and motives of the innermost recesses of the soul, inexhaustible in its supreme reach to such extent that the greatest scholars are still delving into its depths and discovering "things new and old." In spite of all the progress of human thought not a single new ethical idea has been given to the world since his death nineteen hundred years ago.

Dr. Fosdick raises the question which forces itself on human consideration in all the ages: "What will you do with Jesus as an ethical teacher? Strange, is it not, that that man of Nazareth after all these centuries should so challenge the conscience of the world? When first they put that cross upon his back and he stumbled down the narrow and ill-smelling lanes of Jerusalem amid the gaping, mocking crowds, out toward Golgotha, who ever would have supposed that a generation twenty centuries unborn, whenever it tried to settle the deepest questions of right or wrong, would have to accept or deny him? The Pilates of this world, the rulers and governors, the politicians and diplomats, the representatives of Caesar, have Jesus on their hands. They have got to do something with him. And as today one hears the politicians and governors of the world discussing what they will do to escape the hell that threatens, the old scene in the Praetorium recreates itself. It is Christ before Pilate. What will they do with him? For unless they choose him, his methods, his principles, his ways, somebody will yet sing above the ruins of our western world like Shelley over Ozymandias."

Dr. Hoyt is responsible for the following remarkable and invaluable incident, as quoted by Dr. Griffith Thomas in his valuable treatise, *Christianity is Christ*: "Some years since Sir Edwin Arnold, the distinguished poet, and author of "The Light of Asia," and Dr. William Ashmore, of China, the heroic and renowned American Missionary, met each

other on a Pacific steamship. 'I have been criticized,' said Sir Edwin Arnold to Dr. Ashmore, 'for an implied comparison between Buddhism and Christianity in regard to the doctrines derived from them and the principles contained in them respectively. No such object was in my mind. For me, Christianity, rightly viewed, is the crowned queen of religions, and immensely superior to every other; and though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give away one verse of the Sermon on the Mount for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty new Upanishads.' "

### *3. Christianity's Ideals and Moral Standards.*

Bishop Gailor of the Protestant Episcopal Church, in an address to the Convention of the Student Volunteer Movement, presents the following striking contrast in the matter of Comparative Religions with a significant conclusion:

"Seventeen hundred years ago a Christian teacher gave a description of an Egyptian temple, with its porticos and vestibules and groves and sacred fields adjoining, the walls gleaming with precious stones and artistic paintings, and its shrines veiled with gold-embroidered hangings. 'But,' he says, 'if you enter the penetralia of the enclosure and ask the officiating priest to unveil the god of this sanctuary, you will find a cat, or a crocodile, or a serpent—a beast—rolling on a purple couch.' And a modern writer asks us to contrast this with the Temple of Jehovah at Jerusalem. Here, too, you would find a gorgeous building, a priesthood, altars, and a shrine hidden by a veil. Within the veil stands the ark of the Covenant covered by the mercy seat, sprinkled with the blood of atonement, and shadowed by the golden cherubim. Let that covering be lifted, and within that ark, in the very core and center of Israel's religion, in its most sacred place, you find what? The Two Tables of the Moral Law. There in a word you have the contrast of the two re-

ligions. The moral law, enforced by the belief in the one true God—that is the religion of Israel—and that religion was interpreted, fulfilled, and consummated by the revelation of the Christ.”

The ethical standard of the Old Testament is the Moral Law, and that of the New Testament is the same, with Christ’s spiritual interpretation in the Sermon on the Mount. No other religion approaches this Christian standard. The world will never outgrow it. Humanity will never produce a higher moral standard; and Christianity itself attains its perfection as it approaches this spiritual ideal.

#### *4. Christianity, Self-Evidencing.*

The practical proofs of any system are, not only conformity of life to the ideal, but the products of the system. By the two tests expounded by Christ himself, Christianity and every other system must stand or fall: “Wisdom is justified of her children,” and “By their fruits ye shall know them.” Only the briefest allusion is here made to these products of applied Christianity. They will be enumerated and displayed in separate chapters. Suffice it to say, the noblest, the most spiritual, the most sacrificing, the holiest characters the world has every produced are to be found solely in the ranks of Christianity. The greatest moral achievements of men are the sole products, direct or indirect, of the Christian Religion. It parallels the world’s greatest progress. It has produced the highest civilization. Its past record of achievements renders it beyond all question the world’s brightest light and its sole hope of the future. Christianity, in its purest form, is the spirit of Christ, living still in godly life and blessed deed.

IV  
CHRISTIANITY'S IDEALS  
*and* PURPOSES



THE Religion of Jesus is the product of neither ancient nor modern thought, and owes nothing to civilization, science nor human philosophy—as to its origin or its ideals. It occupies a distinctive realm of thought and service, in its spiritual conception, beyond the limitations of their reach, and consequently beyond their ability to function.

*The Fact of Christianity.*

Whether men accept or reject its supernatural claims, their attitude in no way disturbs the scientific fact, that Christianity is the most conspicuous force of the past and the most commanding influence in the modern world. No amount of reasoning and no assaults of Destructive Criticism can alter the irreducible minimum as to the fact of its unique origin, the fact of its historic record, the fact of its influence in personal experience and in national life, and the conspicuous fact of its achievements. As Christ himself was on the hands of Pilate—from which situation as judge he vainly sought to free himself—so Christianity is on the hands of the world today; and there can be no escaping the responsibility of considering its claims in the light of its past record and its present achievements. The world must take account of the fact of Christianity. It is imperative and unavoidable.

*Origin.*

As a historic fact it had its origin in one of the darkest periods of the world's history. As a scientific fact neither Greek philosophy nor contemporary religions contributed to its thought or ideals. Paganism, its predecessor, was not

better than its conception of the moral character of its gods. These superhuman monsters of iniquity reflected the moral standards of that grossly immoral age. Judaism, the only religion of antiquity, which had any conception of morality, had degenerated largely into forms without godliness. It was often justly denounced by its own prophets and reproved by Christ for hypocrisy and emptiness. The barren figtree being the recognized symbol of its moral and spiritual life, Judaism, therefore, could not have borne Christianity as its fruit.

As a tribute to the superiority and influence of this new Religion on the dark age in which it had its birth, Ernest Renan, skeptic, said: "Jesus Christ created a paradise out of the hell of Rome." Socrates, Plato and Aristotle have never been surpassed as thinkers; and yet their philosophy which swayed the minds of men for four hundred years before Christianity existed, was without any perceptible influence on the moral character of that age. Two of the greatest moral philosophers of the world, Seneca and the Apostle Paul, stood before Nero, Emperor of Rome. It is charged that Seneca in his appeal to Nero lowered the moral standard time and again, to accommodate Nero's vices, in the effort to induce him to attain unto an easier standard, with the result that Nero degenerated into the vilest of monsters. Paul stood for the ideals of Christ and consequently went to the block, saying: "I have fought a good fight." The philosophy of that age and the existing religious systems could not, therefore, account for Christianity, which pronounced judgment upon them all alike.

Evolution is equally impotent to account for the origin of Christianity. Degeneration, rather than development, is the law of depraved humanity. Judaism, the most exclusive of all religions, could not have given birth to the most liberal and comprehensive, while itself has remained static during all the succeeding centuries. The law of evolution, according to its sponsors, is supposed to operate uninterruptedly.



They insist upon the reign of law. Consistency would require that if evolution accounted for Christianity the law of development in the succeeding 1900 years of its operation would have given the world something infinitely superior to Christianity. Yet with all the marvelous advance of civilization and learning, the present age has not even remotely approached the standard of Christianity. Is it any wonder that it has been said: "Only a Christ could have conceived a Christ." Is it not equally true that only a Christ could have conceived Christianity? If not, why does not some philosopher or religionist reproduce a Christ, or match Christianity, his product?

#### THE MORAL STANDARDS OF CHRISTIANITY.

Any adequate consideration of its moral standard will serve to lift Christianity out of the realm of Comparative Religions into a higher plane, where it occupies a place unique and unapproachable and without a competitor.

##### *1. The Moral Law.*

Though an entirely new Religion, in all fairness it must be admitted that it is partly indebted to Judaism, its forerunner, for three things: It inherited Monotheism, the Moral Law, and the spiritual messages of its prophets and poets. These great ideals, revelations of God in the former Dispensation, had however become obscured by neglect, void by rabbinical traditions and lost by substituting ritualistic forms for practical ethics. It was Jesus who swept away the worthless accretions of degenerate Judaism, reclaimed and revitalized the Moral Law. It was in reality equivalent to a new discovery, so completely had its spiritual character been lost to the world and to Judaism itself, now but an empty shell of its former ethical life.

*2. Spiritual Interpretation—New Ideal.*

The Sermon on the Mount was in effect a new and clearer revelation. It was not simply a repetition of the Moral Code. It was a spiritual interpretation of the Law, which revealed a deeper meaning, a broader sweep and a higher reach than were even dreamed of in any moral philosophy or previous religion. Christ extended morality beyond conduct into the realm of motive, and into the region of impulse—the inner sources in the soul from which conduct and life emanate. “Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you . . . Love your enemies, bless them that curse you, do good to them that hate you . . . That ye may be the children of your Father, which is in Heaven.” This does not abrogate the law of “*Lex Talionis*,” based upon justice. Human justice with its compensations, awards and punishments still stands, just as essential to society and government as is the divine attribute of justice upon which it is based.

Christ taught a higher law of love not at all incompatible with justice. It subdues one’s enemies, not by legal recourse or process, but by the power of love, which is infinitely more effective; and even where appeal is made to the law in cases of the incorrigible, it must be not only without vindictiveness, but with an attitude towards the offender, which reflects the divine attribute of love. It inculcates a new moral standard. The world had never even remotely conceived such a principle in the relationships of life. It is the dynamic which has in it more power than all the courts of justice, swords, cannon and armies of the world. It remains yet to be put into universal practice; and when it begins to function in reality, the influence and power of Christianity will demonstrate themselves as the most supreme, invincible, and blessed forces of this sin-cursed world. This is forcefully presented by Harry Emerson Fosdick:

“For these many generations Christ has been telling men that violence and force will never work . . . Where have they worked? History is a long story of proud and overbearing empires founded on force and glory in imperialistic conquest, which have risen to boast themselves a little hour and then irretrievably have fallen into the dust. Weak, too, is our western world because of the very things we counted on to make it strong—conquest, imperialism, oppression, war.

“It is said that at the time of the French Revolution, when all Paris went wild, a riotous mob, the riffraff and scum of the populace, swept through the Tuileries on loot and pillage bent. They poured down one of the long corridors, violently burst open the opposing door and tumbled into the room beyond. And there on the opposite wall of the room was a great picture of the crucifixion. They say that the wild mob became suddenly quiet, that those who had hats on took them off, and a few knelt, that the leaders turned the picture to the wall until the cross was hidden. Then the crowd stole out and shut the door and broke loose again.

“We understand why even that wild, revolutionary mob could not break loose again until they had turned the cross to the wall and shut the door . . . They had met Christ on the cross and had seen there revealed an eternal mercy”—the power of divine love.

Law and governments are the means ordained by the “powers that be” in an organized effort to rule the world, serving a necessary and temporary purpose. Love is the power of God that will ultimately and effectually govern the world.

This is the standard of Christianity as revealed by Christ; and the world is just beginning to catch its meaning and see a vision of a love-controlled world. The future Golden Age awaits its practice, in which Christianity will be the dominant force, and Christ the supreme authority and its acclaimed Sovereign.

### *3. The Character of Christ.*

The ideal standard, embodied in the teaching of Christ, is even surpassed by the concrete expression of those ideals in his perfect life. The unique contribution which Christ made to ethics is himself, in a character which is the unapproached ideal of all subsequent ages. Lecky in his *History of European Morals*—though not himself a Christian—furnishes an invaluable testimonial to the character and influence of Christ :

“The Platonist exhorted men to imitate God ; the Stoic, to follow reason ; the Christian, to the love of Christ. The later Stoics had often united their notions of excellence in an ideal sage, and Epictetus had even urged his disciples to set before them some man of surpassing excellence, and to imagine him continually near them ; but the utmost the Stoic ideal could become was a model for imitation, and the admiration it inspired could never deepen into affection. It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love ; has shown itself capable of acting on all ages, nations, temperaments and conditions ; has been not only the highest pattern of virtue, but the strongest incentive to its practice ; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has indeed been the wellspring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the church, it has preserved, in the character and example of its Founder, an enduring principle of regeneration.”

Personality is the greatest force in life. Ralph Waldo Emerson said : “What you are speaks so loud I cannot hear what

you say." The moral character of Mohammed would in itself be a tremendous handicap to his system, if there were any possible means at present of elevating the ideals of his followers. They accept his teaching because they have never yet visualized holiness of character; but the time perhaps is coming when the light of holiness will fire their imagination and inspire their aspiration.

It is the personality of Christ which lends added force to his teaching. They act and react on each other. His immaculate character emphasizes and commends his tenets. It is equally impossible to come under the thorough spell of his precepts without yielding to the attractiveness of his personality and the acceptance of his claims, not simply as a teacher sent from God, but as the divine Son of God. The great dilemma still challenges solution: "Aut Deus aut homo non bonus"—"Either God or else not a good man." It is unanswerable. The world universally acknowledges his unimpeachable goodness of character. Not to accept his teaching is utterly inconsistent. His character and teaching are the basis of Christianity, which stamp it as divine.

Christianity is the exponent of his life and spirit; or as one has expressed it, "the Christian is Christ brought down to date"—a second edition of Him, but in the embryo undeveloped. As a system of ethics based upon his teaching and life, it towers above all others as the Alps lift themselves above the foothills at their base. Not a complaint can be lodged against Christianity itself, but only against the lack of it in many of its adherents. It is self-evidencing—its own unimpeachable witness.

#### THE EFFECTS OF THE SYSTEM.

##### *1. Its Spirituality.*

In the application of its principles to life, its vast superiority over other Systems is manifest in its method of approach to God in worship. In all religions there must of necessity be dependence on certain rites, forms and ceremonies, in the

expression of religious life and in communion with Deity. The highest type of Christianity places but little emphasis upon external forms and never substitutes them for the essence of the thing itself. It is characterized by spiritual, spontaneous worship that appeals to the inner soul, rather than spectacular ritualism which pleases the outward senses, in striking contrast with the "vain repetitions" and the inevitable tendency of some existing types of degenerate Christianity to revert to formality, ordinarily accompanied by hypocrisy. This type was unsparingly denounced by Christ, as "making clean the outside of the cup and of the platter." It is a recognized principle and a tendency of human nature to attach more and more importance to externals as the spirit of spiritual worship departs. In nothing does Christianity demonstrate its superiority more conspicuously than in the purity and spirituality of the worship it enjoins, and as practiced by the genuine followers of Christ.

## *2. The Fifth Gospel.*

Palestine is sometimes erroneously termed "the Fifth Gospel." It is more deservedly an expressive term for Christian character, and equivalent to "living epistles"—a phrase coined by the consensus of mankind. The Christian, whose life accepts Christ and conforms to His standards and ideals, is universally recognized as an unanswerable argument for the truth of Christianity. Its standards being ideal, their application in the relationships of life results in holiness of character.

The Golden Rule, as enunciated by Christ, is a standard so lofty that it is by many regarded as unattainable in practice and impossible in the business world. Even if that allegation were true, it could not be expected that Christ, the founder of a divine Religion, would be justified in lowering the standard to accommodate the imperfections of humanity. "Hitch your wagon to a star," was the quaint advice of Ralph

Waldo Emerson, equivalent to commending an ideal beyond attainment, and which keeps its devotees struggling always upward—on stepping stones to higher things.

*Examples.*

The impossibility of attaining, however, is not accepted by those who honestly and earnestly attempt the goal. The Literary Digest recently carried the picture of "Golden Rule Nash," the millionaire, who gathered around him his office force and employees and admitted them into partnership of the business, entitled to share its profits on the basis of the Golden Rule.

John J. Eagan, millionaire of Atlanta, Georgia, personally and well known to the writer, and still more extensively known in the business world and in the sphere of philanthropy, announced to his competitors, co-partners and employees that the Golden Rule would be henceforth strictly applied in the conduct and profits of his business operations. Neither friend nor foe ever charged him with violation of this contract, and at his death recently he left the most remarkable "will" ever recorded in Atlanta, in which he left the entire holdings of his large business corporation in Birmingham, Alabama, as a "Trust" for the benefit of the employees, providing that in sickness or misfortune the fund should be used to relieve their necessities, and that the profits of the business should be shared by the wage earners whose toil had contributed to its success.

The Literary Digest January 3, 1925, gives an elaborate account of his adventure for Christ and humanity, the following being a few extracts:

"Installing Christ as the head of a foundry is a bold venture in business; but it has been done, and is being made to pay—in contentment and cash. . . . To John J. Eagan, of Atlanta, the Golden Rule was something more than an ideal for theorists to dawdle over; it was a principle to be applied in industry, in every-day life, seven days a week. He put it into practice in the American Cast Iron Pipe Company

at Birmingham and gave the public a fair deal and his employees a living wage, incidentally trebling his own fortune . . . It is one of the romances of religion, and when the history of modern ventures in Christianity comes to be written it would not be complete without the story of the Kingdom of God set up in a foundry, along with the story of 'Golden Rule' Nash's successful experiment in the clothing industry. . . .

"Mr. Eagan died in March, 1924. His will, we read, gives the common stock of the foundry company to the members of the Board of Managers and the Board of Operatives, and their successors in office, in trust for their fellow workers and for those who buy pipe of the company. The will closes with the words:

"To insure service both to the public and to labor on the basis of the Golden Rule given by our Lord and Saviour, Jesus Christ."

James M. Speers, President of the McCutcheon Company, New York, answers the question, "How can Christianity be applied in industrial and commercial life, so as to make it a power in the Kingdom of God," by saying, "simply living it." His Company has adopted, and found it works successfully, the following policy:

"First, that the actual capital in dollars and cents invested in the business was entitled, as a first claim, to a fair return from the profits made, which return we fixed at eight per cent. As a second claim on any profits made, that every person who earned a salary in connection with our organization would be entitled to eight per cent on the salary earned. And third, that if anything were left after these two dividends were paid, we would divide that on a fifty-fifty basis between the people who own the stock and the people who earn the salaries."

Under its operation as high as fifteen per cent bonus has been paid employees on salary earned, in addition to insurance premiums paid for benefit of each family.



At the meeting of the Presbyterian Alliance in Washington, D. C.—having world-wide scope—Mr. Guthrie, of Edinburgh, Scotland, King's Counsel, furnished the following remarkable illustration of the influence and value of Christian character: In one of the towns of Arabia, where a Christian Mission was established, an Englishman by the name of Smith conducted a mercantile business on rigidly ethical principles. It became necessary to put on oath one of the natives, who willingly consented to swear by the Koran, but positively refused to swear by "English Merchant Smith," as in the latter case he felt he would be under obligation to speak the truth strictly—a striking testimonial to character, as an asset and as an evidence of the truth of Christianity.

Millions of living witnesses today are the undisputed evidences of Christianity in their respective spheres. They are not confined to any class of society, any condition of life, nor any particular nationality. It matters not whether cultured or rude, whether educated or ignorant, whether aristocratic or plebeian, whether their former life was above reproach or stained with all the vices of the catalogue, they bear one undivided testimony to the power and influence of Christianity in the formation of irreproachable character, as attested by meretricious conduct. It must be admitted that many nominal Christians belie their profession. Counterfeit coins circulate everywhere for genuine, but this is no reason for discounting the genuine. Judas Iscariot was no reflection upon Christ and the Apostles. The world with its keen powers of discrimination is not slow in detecting the difference and in assigning each its proper evaluation. Christ and Christianity "have not left themselves without witnesses" in any period of the world's history. They can be haled into the court of Public Opinion in any community, and prove the case of Christianity. Miracles of grace in the moral sphere are as real and commanding in power as any in the physical world.

## CHRISTIANITY AND PROBLEMS.

The intrinsic value of a science or philosophy is demonstrated, not simply in its products, but as well in its ability to handle intricate or perplexing problems. Education, philanthropy, diplomacy and all human institutions are forced to deal with the problem of evil; and each attempts a remedy, a preventive, or a correction, and—if nothing else—to provide some expedient to hold it in check. Governments erect prisons and philanthropists establish reformatories for the purpose. They one and all treat the symptoms, or else set in motion expedients to affect the consequences. Christianity alone offers a remedy, that goes to the root of the disease. It is the only influence or power that can cope with the problem of sin. Dr. Griffith Thomas, in his charming book, "Christianity Is Christ," published by Longman, Green & Company, has justly said:

"The testimony of Tyndall to the futility of materialism, the tacit admission of Huxley in his invention of the word 'agnostic,' and the pessimism of Thomas Hardy, are illustrations of the utter powerlessness of philosophy, science, education, culture, progress to deal with the deepest problems of human life. And yet all the while, many and many a simple-hearted life is finding in Jesus Christ the secret of deliverance from sin, the guarantee against moral weakness, and the inspiration of an immortal hope.

"Cotter Morrison in his *Service of Man*, which on its publication twenty-two years ago, was spoken of as the most powerful attack on Christianity during that generation, frankly admits that there is no remedy for a bad heart, that society has a right to extirpate the hardened criminal and to prevent him from leaving a progeny as bad as himself. There is no good news in this for the outcast, the depraved, the abandoned, the hopeless. To tell such people that they are to be extirpated is to confess the ghastly failure to deal with sin. Nor can education, or philosophy, or even social reform,

cope with this gigantic power of evil. Yet thousands and millions today, as in all ages, are testifying to the power and glory of Christianity in dealing with their sin and wickedness. These are facts which stand the test of examination and carry their own conclusion to all who are willing to learn."

Christianity is the only institution, system, or religion that can proclaim from its pulpits or whisper to a sin-cursed soul, "Thy sins be forgiven thee . . . go and sin no more," with any guarantee of a remedy that will eradicate the evil and transform the soul of a Magdalene into virtue, a publican into honesty and a sinner into a saint. It is not a beautiful theory, nor an untried experiment, but a successful treatment, attested by witnesses in any community, as unimpeachable specimens of the power of Christianity in the lives of those who practice its precepts.

#### CHRISTIANITY'S SOCIALISTIC IDEALISM.

Christianity is unique in the emphasis it attaches to relationships. No soul is isolated or independent in the universe of God. It maintains a two-fold relationship. Christianity, therefore, looks two ways. It looks Godward and it looks manward. It looks upward and it looks downward. It looks heavenward and it looks earthward. It is this feature that differentiates it from all other systems of religion. Moham-medanism, possibly the best type of non-Christian religion, looks Godward five time each day in prayer, but it has little regard for obligations growing out of human relationships. It founds no asylum for the afflicted, nor orphanages for the fatherless; and the most devout worshipper of Allah may at the same time be as cruel as Turks and Kurds have shown themselves at times. Moralists, on the contrary, recognize their obligations to their fellowman, but refuse definite allegiance to God. Christianity is distinctive in that it takes account of both tables of the Divine Law.

"Its moral ideal is love to God and man, and in this is a unity which binds in one all the elements of the spiritual life. Its emphasis on humility and its exclusion of fame and reputation, its refusal to pander to any personal interest, its insistence on the passive virtues, thereby practically adding an entirely new realm of morality—all show the completeness of Christ's ethic."

Its transformation of the individual is never for his sake alone, but is chiefly for others. The ultimate aim is always for the great mass composing the Kingdom of God. It presents as its ideal of God, one who identifies himself with his servants. In the ministration of Christians to human need they are supposed to be the personal representatives of Christ himself, who functions solely through their agency. In his earthly ministry he laid his healing hands upon fevered brows, and pain and sickness fled from his presence; but now he ministers to suffering bodies only through the agency of human hands. He carried the gospel of salvation on foot in his missionary journeys throughout his native land; but now the feet of his saints are his only means for the spread of his message of salvation. In his compassion upon the multitude as sheep having no shepherd, as they fainted, weary and soul-hungry, he addressed his tender appeal in the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Now he calls only through the agency of his people, his voice speaking through human lips.

Alice M. Kyle has beautifully expressed this thought:

"Among the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed  
To catch the great Physician's eye  
And touch Him as He passed.

We have not in our hours of need  
His seamless garment pressed,  
Nor felt His tender human hand  
On us in blessing rest.

Yet still in crowded city streets  
The Christ goes forth again,  
Whenever touch of human hand  
Bespeaks good will to men.  
Whenever man his brother man  
Upholds in helpfulness;  
Whenever strong and tender clasp  
A lonely heart doth bless,  
The Christ of God is answering  
A stricken world's demands  
And leading back a wandering race  
By touch of human hands."

He also identifies himself with his followers in their trials, misfortunes and sufferings. To Saul, "breathing out cruelty and threatenings" in his mad campaign against persecuted saints at Damascus, he said, "Saul, Saul, why persecutest thou me?" Ministration to need is likewise recognized by him as ministration to himself: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Is there any system of religion which has such a socialistic ideal, and which so completely identifies its deity and his worshippers as one in union, one in purpose and one in all their interests? Does not this unique feature exalt Christianity as in itself a divine institution? It is the only religion which exalts service to humanity. Others function largely from fear of the Deity.

#### CHRISTIANITY'S MISSIONARY IDEAL.

It is unique in its conception of its mission of universality. It never contemplates anything short of the whole wide world. It teaches "God so loved *the world*." Its conception of its mission is as wide as God's love, "The field is *the world*." Its obligation is not narrow, restricted, circumscribed, but its Commission is unrestricted: "Go ye into all

*the world.*" Other religions make their appeal to races as adapted to "the Eastern mind." Christianity is a product of the East, but is world-wide in its adaptation, peculiar to the needs and ideals of no age, country or nationality. It is as world-wide in its adaptation as it is in the purpose of its ever-widening sweep of conquest.

"Christianity, rising out of the narrowest of religions, is becoming the universal religion. Prompted by universal loyalty to Christ and universal love to man, missionaries have gone forth far and wide, backed by no earthly power, influenced by no earthly incentive, proclaiming the simple message of a personal Saviour, and wherever they have gone the results have been nothing short of stupendous. The general influence alone has been great in its formation of new literature, new ideals, new philanthropies, while the transformation of men and races in Fiji, Uganda, New Zealand, Terra del Fuego, are among the most noteworthy features of modern history."

Keshub Chunder Sen, one of the most remarkable men, not only of India, but of the modern world, asserted that Christ was the power that rules India, going so far as to state that he was the very atmosphere which India breathed; and that "It is Christ who rules British India, not the British Government."

The most remarkable figure of India today—perhaps of the whole East—is Ghandi, who defies the British Empire with his attitude of "passive resistance," and is so conspicuous in the exalted ideals of his irreproachable character that Great Britain hesitates to defy the sentiment of the world by entering into conflict with him. It is a sublime spectacle of one man standing up against the greatest empire of the earth, with no other weapon than the asset of moral character. Like Keshub Chunder Sen, his illustrious countryman, he is not a professed Christian, but he has imbibed the principles and spirit of Christ—an illustration of the force of Chris-

tian character outside of the pale of organized Christianity and in this respect the most valuable witness to the power and influence of applied Christianity.

#### INDIRECT INFLUENCE IN ITS BY-PRODUCTS.

The power and influence of Christianity are not confined to the church and Christ's professed followers. It is essentially and primarily the spiritual life of the church, but it also influences governments; it creates the social order, and it promotes all humane institutions. It created the atmosphere which they breathe, and supplies the benevolent principles by which they are actuated. Just as Christ is the vine from which individual Christians draw their spiritual life, so Christianity itself sustains a similar relation to benevolent institutions and social reforms. They could not exist except for the spiritual power of Christianity, which pervades society and leavens modern civilization. At the time of its birth, the Roman father had absolute authority over his children with the right to enslave or sell into wedlock, and had even the power of life and death. The slavery of the Roman Empire was deepseated and backed by the strong arm of the mightiest government of earth. It was Christianity which taught the equality and brotherhood of man. Other religions have not only tolerated but propagated slavery; but wherever Christianity finally established itself slavery was forced eventually to disappear. Woman was the chattel of her husband and her marriage relation was at his will and whim. Jesus broke the shackles from the arms and necks of womanhood, sanctified marriage, elevated woman to perfect equality and to the social standing of her husband as his companion, and created the Christian home—one of the most powerful spiritual forces for the purification of morals and the final redemption of mankind. The blessings of humanitarianism for the alleviation of suffering, curbing cruelty to animals, the establishment of asylums for the unfortunate, hospitals for treatment of diseases and mercy to inmates of prisons, are among

the direct and indirect influences and products of Christianity. These, however, are merely catalogued here to the credit of Christianity in the working out of its ideals, but must be reserved for adequate treatment and larger demonstration in the next chapter. Given full liberty in the sway of its beneficent influence and in the practice of its ideals, Christianity will demonstrate its divinity by the creation of a heaven on earth, as well as guarantee citizenship in the eternal and blessed Heaven of the world to come.



## CHRISTIANITY—PRODUCTS and BY-PRODUCTS



IN the previous chapter, allusion was made to its By-Products, as the practical proofs of the ideals of Christianity in action. An ideal must be judged by its adaptability to all kinds of conditions and its practicability in securing results. Tested by this criterion, Christianity stands in a class by itself. Nothing approaches its ideal in intrinsic excellence and the value and variety of its products. This chapter will be devoted to an exhibition of these products and a discussion of their merit.

### NEGATIVE PRODUCTS.

It must be credited, not simply with its institutions and philanthropies, but with the evils which it has abolished whether directly or indirectly.

#### 1. *Slavery and Cannibalism.*

Human slavery in some form has existed as far back as the annals of history can trace human institutions and relationships. It has been so deep-rooted, so backed by custom, sentiment and selfishness that even good men have been apologists for it; and nearly all the governments of earth have protected it both by law and by armed force.

It must be admitted that slavery has had some good influences and results in its favor and to its credit. African slavery has been the means of rescuing thousands from the maw of cannibalism and given these slaves civilization, making their condition, even in slavery, a heaven in comparison with the hell of heathenism from which they were rescued. It has changed millions from savages into saints, when

they have come under the influences of Christian homes. Slavery was undoubtedly used of God as a means of disciplining the Tribes of Israel in Egypt and of solidifying their national life for the terrific contest in Palestine with barbarians.

Notwithstanding however, everything which can be said as to any good effects, slavery is a violation of the principles of brotherhood, of the rights of man and a violation of the spirit and principles of Christianity, and cannot be successfully defended. Christianity early challenged the morality of slavery and arrayed itself against the slave trade. The contest was long drawn out, and often a drawn battle, but it continued until slavery was abolished in every Christian country under the sun. Where it lingers today in remote regions in the territory of other religions, its existence is due to the inability of Christianity to reach the evil. It having triumphed over it everywhere else will finally reach it and sweep it from the face of the earth—and cannibalism along with it.

## *2. The Liquor Trade.*

Christianity, in the interests of humanity and in behalf of the economic loss of the material resources of nations, has challenged the right of the liquor trade to exist. The contest has been most complex, backed by great monied interests, by the depraved tastes of its victims and by political influence and forces. In the United States it seemed so formidable, so well entrenched and so interwoven with a thousand other interests, that but few had the faith and courage to attack this monster of iniquity.

It required the training of a new generation in the public schools and Sabbath-schools, the organization of philanthropic societies and the protests of the pulpit of the Christian churches. The larger credit is due the Christian women whose faith never wavered and whose efforts never faltered until an amendment to the Constitution of the United States

was added, which forever outlawed the manufacture of and traffic in intoxicants. The public saloons have been driven out of existence, the sale of liquor conducted only by unlawful means, and by "scofflaws," who are the contempt of the vast body of law-abiding citizens. It is being gradually crushed by law and by the Christian sentiment of public opinion. The crusade for world-wide prohibition is on, and when Christianity of the purer type gets into complete action, liquor, opium and other narcotics must fall before the onward sweep of the forces of righteousness.

### *3. The Debauchery of Womanhood.*

Already the entire status of woman has been thoroughly changed throughout the whole world, although sins against womanhood still linger in the dark places of the earth. No longer is she the chattel of her father to be sold into slavery or concubinage at will, nor is she now the helpless victim of her husband's silly whims or uncontrolled rage. No longer is she the beast of burden in the marts of the world. Her honest toil is now her contribution to the welfare of home and the nation. Christ has liberated her from a thralldom worse than slavery. Christianity has exalted and honored her as its greatest factor in the spread of the Kingdom of God and in the service of humanity.

### *4. Secret Diplomacy and War.*

Christianity has unmistakably challenged political diplomacy and war, as contrary to the spirit of Christ and the principles of the Christian Religion, and thrown down the gauntlet to these forces of evil. It proposes to ask no quarter and will accept no compromise. As early as the days of the Church Fathers, Tertullian, Cyprian and others denounced war as un-Christian, but there have always been national ambitions, world forces, pleas of self-defense, diverse opinions in the church itself, and other influences, due to the

frailties of human nature and the imperfections of society, which Christianity has not as yet been entirely able to overcome. Good men in all ages have been apologists for war as a necessary evil. Even the Popes have sent out armies and blessed their banners for success. The Crusades were justified as religious wars, just as other questionable methods were mistakenly commended by certain ecclesiastical officials, representing erroneous types of Christianity, which have ultimately been repudiated by the true followers of Christ.

The Sermon on the Mount and war cannot be harmonized. Christian conscience is so largely asserting itself today that there is a growing conviction that the very truth and mission of Christianity are in the scale; and men are beginning to feel that Christianity will be held accountable for the indefinite prolongation of wars. The consensus of mankind repudiates the assertion of Nietzsche that "Corsica has conquered Galilee."

One of the Reformers wisely said: "The only difference between the difficult and the impossible is that the impossible takes a little longer time." Christianity accepts the world's challenge to end war. It must, however, change conditions before it can claim victory. The problem which Belgium faced when the Prussians crossed its border made it impossible in the circumstances to avert war at that crisis. The problem of Christianity is so to transform diplomacy and change the attitude of nations toward human rights as to prevent ever again such a crisis as Belgium and the whole world faced. It can be accomplished, not by refusing to fight in self-defence or in patriotic loyalty to one's country, but by transforming international relationships through such agencies as a World Court and the League of Nations, or possibly by some more effective Christianizing institution. The gradual substitution of moral for physical force in inter-

national relations is as sure as human progress. Revolutions never go backward. The conscience of mankind is being aroused.

"Right is right as God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

Woodrow Wilson, the most Christian statesman the world has known, in his idealism has pointed the way. He is a type of the product of Christianity in the sphere of diplomacy, and his tribe will inevitably increase. It is true he followed his Master by the way of the cross and went down in temporary defeat, but his spirit and principles live in the League of Nations and in the hearts of men. Bitter partisan politics deprived the United States, to her great discredit, of participation in this international alliance and of world leadership, made possible by Woodrow Wilson in his Christian idealism, but the reaction will eventually come; and Woodrow Wilson will be triumphantly crowned by the world as its first and greatest leader in the army of the Prince of Peace.

At this time there are opposing forces which prevent Christianity from functioning as "peacemaker," and which stand in its way of abolishing war. The leadership of the political world at present is not Christian. Politics and diplomacy and international relationship have not yet been revolutionized. It is a slow process. "The Kingdom of God cometh not with observation." It is true in nature that the great forces of gravitation, chemical action and the growth of forests are chiefly silent, gradual and unseen by the human eye.

The progress of Christian influences finds its analogy, not in the "whirlwind" of impetuosity, not in the "fire" of religious fanaticism, nor in the "earthquake" of spasmodic upheavals, but in the "still small voice" that speaks conviction in the silent depths of the soul of mankind. If success

in any moral sphere be long delayed, Christianity undeterred sees in the analogy of nature how slowly and silently she elaborates the best and grandest results of her mighty plan and program by gradual processes, and takes comfort in the thought that in the kingdom of grace God works by the same methods and executes his largest purposes by the steady, irresistible perseverance of Christian principles and forces, remembering that though "the Kingdom of God cometh not with observation," it comes none the less surely.

The fight of Woodrow Wilson and Christianity for universal peace may be temporarily defeated but will not end. The war against war is still raging. Mars must go. Even while the goal of a peaceful world is urged, and war is a lesser evil than moral cowardice, which tamely permits the perpetration of crule wrongs, Christianity can still function in the name of Christ.

To be compelled to surrender life for the protection and welfare of others is Christlike. It is to share his cross. If compelled to bear arms, Christianity teaches to love one's enemies, and to distinguish between the evil hated and the unfortunate adversary, and to exhibit the spirit of Christ even on the battlefield itself, so long as war still lingers as an unsolved problem.

Ultimately in the war against war, Christianity will win. The tide ebbs and flows, but one standing on the beach will be able to observe movement on the whole—if given sufficient time.

"On the far reef the breakers recoil in shattered foam,  
But still the sea, behind them, urges its forces home;  
Its chant of triumph surges through all the thund'rous din;  
The wave may be defeated, but the tide is sure to win.

"The reef is strong and cruel, upon its jagged wall,  
One wave, a score, a hundred, broken and beaten fall;  
But in defeat they conquer, the sea comes flooding in,  
Wave upon wave is routed, but the tide is sure to win.

"Oh mighty sea! thy message in clanging spray is cast,  
Within God's plan of progress it matters not at last,  
How wide the shores of evil, how strong the reefs of sin,  
The wave may be defeated, but the tide is sure to win."

As Christianity won its fight against slavery, liquor and other evils in the past, so it will ultimately and inevitably win in the abolition of war. Is there any other philosophy or religion that has so much to its credit? Is there any other influence or force which gives such promise of success in coping successfully with the unconquered foes of humanity and righteousness?

#### POSITIVE PRODUCTS.

Having "achieved the impossible" more than once in abolishing evils, Christianity can further point to something more tangible than negative results. It can exhibit its philanthropies, its eleemosynary institutions and its blessed results as a monument to its efficiency and its spiritual power.

##### *1. Orphanages.*

Christ took little children in his arms and laid his hands in benediction upon them. Philosophers had not heretofore given large place to childhood in their schemes of thought and practical plans for benefiting humanity. The tendency of earthly philosophy has been largely in the realm of the speculative, with something of contempt for the commonplace things in life. In imitation of its Master, Christianity has laid its hands in benediction upon the children through the instrumentality of orphanages, Sabbath-schools and religious educational institutions.

Muller in his great Orphanage at Bristol, England, conducted entirely upon faith in the God of the fatherless, has blessed thousands upon thousands of dependent children. Dr. Barnado by similar institutions in London has rescued vast numbers of waifs from the streets and haunts of vice in that great metropolis, supported them or placed them in

Christian surroundings in Canada and other countries, converting these liabilities into a tremendous asset of splendid character to the world's benefit and in service of usefulness. These two are cited merely as well-known specimens in this field of Christian philanthropy. To their number might be added thousands of similar institutions in every country where Christianity functions.

In addition to those that are under direct control of church and religious influences, there are many more for which Christianity is indirectly responsible, established and supported as city institutions, not as church homes but as civic, by taxation or contributions of our Christian civilization. No other religion of earth competes with Christianity in this sphere of service. No country from which Christianity is excluded can exhibit an orphanage or similar charity. If this is not evidence of its divinity, it would be difficult to conceive anything which would prove a religion as of divine origin.

An illustration, world-wide in its fame, is the Near East Relief caring for helpless children—100,000 in all with 42,000 still as wards of Christianity—innocent of all responsibility for cruel conditions, and victims of the world war. Countless thousands have been gathered into the orphanages of the Orient, and millions of dollars have poured into the treasury from Christian sources as proofs of brotherhood and Christian love. Not a religion of earth joins with Christianity in this blessed service. Equally to its credit, Christianity can point to its benefactions to the suffering of Europe, even those lately arrayed against each other as foes, and to the millions of dollars from Christian America for the victims of the earthquake in Japan.

## 2. *Hospitals.*

As Christ, "The great Physician," carried in one hand healing for the bodies of men, and in the other relief for the sin-sick soul, so Christianity in the spirit of Christ builds



its hospitals for alleviating human suffering and for the healing of physical ills. Christ is the human side of God and the divine side of man. In like manner, Christianity has its human and its divine element, and they meet in their beneficial service in the Christian hospital. Multitudes of these institutions scattered through the whole world carry on Christ's ministry of healing and attest the fact that he still lives in men, his spirit finding expression in Christianity's philanthropies.

John D. Rockefeller, a devout Christian, established a Foundation of ten million dollars for medical missions and research. His great hospitals in China manned by Christian physicians, are unrivalled and express to this alien country the attitude and spirit of Christianity toward human need and afflicted humanity. His Foundation for promoting Christian Education expresses the same purpose in another sphere of service. Andrew Carnegie, not himself a professing Christian, has, however, played the part of Christian philanthropist. He was reared in a Christian home, breathed a Christian atmosphere, absorbed Christian ideals and could not possibly have rendered such service to humanity if he had been reared under the auspices of any other known religion; for none such have produced a Carnegie. His ministrations to need must, therefore, be credited to Christianity.

The same must be said in regard to other philanthropists in Christian countries who have never identified themselves with organized Christianity. They themselves have enjoyed the indirect benefits of Christianity, and so their eleemosynary benefactions must be claimed as the indirect products of Christianity. On this same principle, men make contributions to the erection of churches, recognizing that they receive the indirect benefit from the investment by reason of increased valuation of their property and in various other ways.

Even skeptics and men who have mistakenly arrayed themselves against Christianity prefer to live in an atmos-

phere of Christian civilization. They do not often realize the inconsistency of their attitude.

Rev. John Liggins is responsible for the following incident, published in his treatise on missions:

“James Russell Lowell, ex-American Minister to England, just before leaving the latter country for the United States, attended a meeting in London to do honor to the poet Browning. Some of those present made addresses in which they aired their skepticism, and said that they could get along without any religion. Mr. Lowell, having the courage of his convictions, paid some attention to these men in his address, and among other things equally pertinent and forcible, he said:

“The worst kind of religion is no religion at all; and these men who live in ease and luxury, indulging themselves in the “amusement of going without religion,” may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they en-

joy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith, in that Saviour who alone has given to man that hope of life eternal, which makes life tolerable, and society possible, and robs death of its terrors and the grave of its gloom.' ”

The products and by-products of Christianity enumerated in this chapter are not intended to be exhaustive, but are exhibited merely as specimens. Whole books have been issued containing catalogues of their names, their varieties, and their activities, including government hospitals for the afflicted, homes for the aged, state institutions for the blind, Associated Charities, Community Chests, Homes for the Incurables, Homes for Foundlings and thousands of similar blessed ministries as indirect products of Christianity, manifesting the very Spirit of Christ, and which do not exist in any country where Christianity does not hold sway. The world is challenged to duplicate the products of Christianity by any other philosophy or system of religion. Is it not, therefore, unique among the religious systems of earth?

## VI

# CHRISTIANITY *and* CHARACTER



**GOODNESS** is its own witness. The divinity of Christ is ordinarily established by appeals to arguments based on the well-known Evidences. Prophecy stands among the first. More than 200 allusions to Christ in the Old Testament—minute details as to birthplace, triumphal procession in entering Jerusalem, casting lots for his raiment and manner of death with the wicked—were all literally fulfilled in Christ. An eminent mathematician, being asked his opinion as to the probability of their fulfilment, announced it would not occur one time in a million, that such number would all meet and find their fulfilment in one. His miracles, his resurrection, his inimitable teaching alike establish his claims. His inimitable moral character cannot be explained on any other theory than his deity. His life and character are the greatest of all miracles and forever accredit him in the judgment of all ages.

On the same principle the Bible accredits itself. The matchless purity of its precepts, its moral code and its influence for righteousness, are its own witnesses. They cannot be successfully impeached. It is an anvil upon which many hammers have worn themselves out.

### CHRISTIANITY ACCREDITS ITSELF.

Effort in the previous chapter was successfully made to show it accredits itself by its products. Reserved for this chapter is the greatest of all its products. Its highest witness is moral character.

In its historic growth the world has worshipped at three shrines; and the boy passes through the same three stages of development. The first shrine of hero worship is physical prowess, or military achievement. It is Hercules, the hero

of mythology, David killing Goliath, Alexander the Great or Napoleon Bonaparte and their conquests. The second shrine at which the world and the boy worship is the intellectual. The hero is now Byron or Shakespeare or Milton. The third is the highest type of greatness. It is the greatness of goodness—John Howard, the philanthropist, Wilberforce emancipating slaves or David Livingstone pioneering for Christ in Africa. Goodness accredits itself.

### *1. Character, the Greatest Product.*

Every country is famous for its special products. Japan is noted for its silk and for a process which takes its name from its native place and known as "japanning." China vies with Japan in the quality of its silk, and is famous for porcelain which in its most valuable form is known as "china." Africa is famous for its diamonds and India for its pearls. The human mind is glorified by its products of thought—philosophy and masterpieces in the great poems. Science accredits itself by its mechanical devices, its telegraphs, phonographs and radio achievements. Education and culture have borne valuable fruit in their respective intellectual and aesthetic spheres. Christianity reaches highest of all, and is unapproached, in its product of goodness, the expression of character. All else is "of the earth, earthy." Character alone of earthly products attains immortality.

In the Bulac Museum at Cairo, Egypt, the tourist looks upon the stern features of Rameses II., the Pharaoh of the oppression, resting in his glass case, a shriveled mummy! Near him reposes another, labeled "Pharaoh's daughter." He overran the world with his armies, erected everywhere gigantic statues of himself and boastful monuments to commemorate his victories. Egypt today is full of the broken fragments of his greatness; his statues are lying in the dust, or filling a place in the British Museum, his crumbling tene-ment of clay an object of curiosity to the tourist and himself an enigma to the historian. His daughter, lying in her sar-

cophagus near-by, built no pyramid and left no monument to her memory, but with the generous instinct of a woman she rescued a castaway babe from the bulrushes of the Nile and trained him for his life work. That babe left his impress, as Jewish lawgiver, not simply upon one nation and generation, but after more than three millenniums he still shapes the legislation of the world; and no parliament of earth in this twentieth century would dare enact a law contrary to the fundamental principles of justice embodied in the Pentateuch. His character transcends all the arts and deeds of Egypt. It is the only product which is immortal.

The author of this treatise has had the advantage of travel beyond the privilege of many men and has had opportunity to study the transient and permanent in character, and pays tribute to the latter.

As I wandered amid the ruins of the Alhambra in Spain with its marble pillars, alabaster halls and frescoed domes, a vision of pleasure rose before my fancy, and those halls rang again with maiden's laughter and resounded with merriment and music. But the vision quickly faded and far down the valley I heard "the last sigh of the Moor." As I sat amid the ruins of the Temple of the Sphinx, and surveyed the tombs of the Pharaohs, a vision of science met my gaze, and I contemplated the wisdom of Egypt and reveled amid "the lost arts." But the Nile's inundation swept over them or the sands of the desert have buried them. As I climbed the Acropolis to the ruins of the Parthenon at Athens, a vision of beauty entranced my soul. The statues of Phidias and Praxiteles seemed to breathe, and the painting of Zeuxis to live again. Then the beauty faded, and its broken fragments lay at my feet scattered in the dust. As I walked amid the ruins of the palaces of the Caesars on the Palatine Hill at Rome and around the Coliseum's mighty walls, a vision of glory dazzled my mind. I heard again the tramp of Rome's legions and witnessed the "Triumphs" of her heroes. But the glory paled, Rome's power was broken, and

the mightiest empire crumbled and was added to the wrecks of the past.

Then I stood amid the ruins of a home at Bethany; and a vision of loving service thrilled my soul. I saw a woman break her alabaster vase and pour its precious contents on the head of the Master, and I heard the highest encomium of praise, "She hath done what she could." "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." I saw her monument more precious than diamond, and more enduring than brass, as imperishable as the everlasting gospel. The Parthenon is destroyed, the Coliseum in ruins, and the Alhambra crumbling; but the monument of character will stand when the Pyramids are scattered by the winds of the desert. Loving service of Christian character is immortal. "The eternal years of God are hers."

Character is not only eternal but unassailable. Other evidences of Christianity may be disputed, but Christian character is unimpeachable. Foes have attacked arguments from prophecy and miracles, but no tongue of adversary, nor pen of skeptic, can successfully assail goodness. Saintliness of life is unanswerable. Character is bombproof. It accredits itself, and Christianity as well.

Other religions have produced certain types of philosophy, have prescribed certain codes of ethics, and have given the world splendid examples of austerity and sacrifice. They produced creed but not character. They practiced ritualism, but these rites did not purify the heart and did not alienate from sin. Christianity's grandest achievement is moral character.

#### *Individual Character.*

In the laboratory of nature the black charcoal is transmuted into the brilliant sparkling diamond. J. R. Miller in beautiful figurative language describes the conversion of filthy water into fleecy snow:

"A drop of water lay one day in a gutter, soiled, stained, polluted. Looking up into the blue of the sky, it began to wish for purity, to long to be cleansed and made crystalline. Its sigh was heard, and it was quickly lifted up by the sun's gentle fingers—up, out of the foul gutter, into the sweet air, then higher and higher; at length the gentle winds caught it and bore it away, away, and by and by it rested on a distant mountain-top, a flake of pure, white, beautiful snow."

Transformations in the natural world are not more miraculous than the transformed characters in the spiritual through the influence and power of Christ.

Jerry McCauley, of New York, was a drunken sot, who wandered one evening into the Water Street Mission in New York, thoroughly intoxicated, but was marvelously changed into one of the most spiritual of men and most successful of evangelists; and his case is so miraculous it has become a proverbial illustration, used in this connection simply because it is thoroughly authenticated. Harold Begbie's Book "Twice Born Men," is now classic, and abounds in illustrations of similar characters, miracles of grace attesting the power of Christianity to change the most abandoned into the noblest of characters. The author is personally acquainted with Choctaw Indians and Negroes, whose moral characters for integrity, Christian service to humanity, godliness and exemplary piety will compare favorably with any in the most refined and cultured spheres of society. Missionary literature abounds with illustrations among the lowest and lowliest of tribes of the natives in the South Sea Islands and in darkest Africa, which can be explained by nothing short of the miraculous power of Christianity.

#### *Influence of Character.*

Fenelon was among the saintliest of men. One of his friends, an unbeliever, visited him in his home, remaining several days, during which the subject of religion was purposely avoided. At length his friend very suddenly proposed



to leave and upon being urged to abide longer said: "I cannot; if I do, I will become a Christian in spite of myself"—marvellous testimony to the Christian character of Fenelon.

Mission books contain the following well-authenticated case: A shipwrecked crew finally reached a cannibal isle in Polynesia, but feared they had escaped the sea to fall victims to a worse fate and were hiding from the natives. One of the number accidentally found a Bible, and immediately their fears gave place to boundless joy, fully justified by discovering these cannibals had been transformed into Christians.

The periodicals of America contained the following significant incident: An unbeliever traveling in dangerous territory in the United States in pioneer days was overtaken by night and compelled to ask lodging in a suspicious mountain cabin, and his fears were not greatly relieved by the rough appearance of the inmates. Having a sum of money upon his person, and fearing murder and robbery, he declined a bed when time came for retiring, purposing to remain on guard during the night. At length the uncouth owner said: "Well, stranger, it is our custom to have family worship at bedtime," and with that he read the Scriptures and made a simple prayer commending his household and the stranger to God's care. Imagine the relief and the alacrity with which the stranger accepted a bed and enjoyed peaceful rest for the night. It may be said such cases may not be well authenticated. What matters it? Whether the incident really occurred or not, it is exactly what would result in such circumstances. Christian character would relieve all apprehension and guarantee absolute protection. Millions of such lives have been radically changed, whose characters are undisputed products and proofs of Christianity.

## *2. National Character.*

On an infinitely larger scale, the same product attests the power of Christianity in national life. It is not a mere coincidence that Christianity rules the world. It has created a

national character of certain countries, by which they wield an influence world-wide. Scotland is recognized as possessing the loftiest moral standards of the world. It is confessedly one of the most Christian, and shows remarkable freedom from criminal record. Is there any possible explanation than that in this land, where Christianity has notoriously had supremest sway, national life and sturdy character have reached their loftiest level. Puritanism in England partook of many of the evils of the times, but it was the highest type of Christianity in that age, and it stamped its permanent influence on Britain's national life. The Psalm-singing soldiers under Oliver Cromwell by reason of their Christian conscience and morality were invincible; and the same sturdy characteristics in the army of William of Orange accounted for its marvelous victory. Taine, author of *English Literature*, commenting on their achievements says: "These men are the true heroes of England; they display, in high relief, the original characteristics and noblest features of England—practical piety, the rule of conscience, manly resolution, indomitable energy. They founded England, in spite of the corruption of the Stuarts and the relaxation of modern manners, by the exercise of duty, by the practice of justice, by obstinate toil, by vindication of right, by resistance to oppression, by the conquest of liberty, by the repression of vice. They founded Scotland; they founded the United States; at this day they are, by their descendants, founding Australia and colonizing the world."

No nation was ever founded with a more distinctively religious purpose than America. The official character and commissions granted by the foreign courts to the early settlers were almost without exception an explicit recognition of the divine claim. "In the name of God, amen," are the opening words of the Mayflower Compact and the full spirit and meaning of that document are summed up in phrase as follows: "For the glory of God and the advancement of the Christian Faith." The Dutch of New York

were devoutly pious, and however eager for trade, brought their religion with them and established perhaps the first Church in America. The Scotch-Irish of North and South Carolina declared themselves actuated by "a laudable zeal for the propagation of the Gospel," while Georgia, the last of the colonies settled, was a philanthropic enterprise from the start, dominated by godly Moravians from Germany and Presbyterians from the Highlands of Scotland. Christianity was, therefore, the foundation stone upon which America was built, and it has dominated its life ever since and influenced its national character.

The objection may be raised that crime abounds in America as well as in non-Christian countries; and the force of the objection must in justice be admitted and reckoned with. The distinction between Christianity and Chirstendom must be kept in mind as of vital importance. The saintliest Christian may live in close proximity to the vilest criminal in the same town. The difference between the two reveals the power of Christianity. Crime in a Christian country is due to the rejection of Christianity; or else results from only a nominal profession. The adherents of non-Christian religions are rated at 100 per cent, if they practice certain ritualistic observances, even though their character may be utterly unaffected by their religion. On the contrary, Christianity divides its constituents into the real and the nominal, and counts as Christians only those whose characters are consistent with their profession. This accounts for the mistakes of the late Count Okuma, Japan's Prime Minister, and great statesman, and others who reproach Christian countries with the misdeeds of their non-Christian population. Ungodly travelers and unprincipled business men are a reproach to a Christian country and misrepresent the higher type of its citizenship. It may be a natural mistake; but in all fairness, is it right to judge Christianity by those who either reject it, or else refuse to practice it? Rabbi Wise in a public address in Atlanta paid the highest tribute to Christ

and charged Christians with failure to practice the teaching of their Master. It was a just indictment against nominal Christians, but it was a tremendous argument for Christianity based upon the character of Christ and of millions who confessedly do conform to his life and teaching.

The distinction, therefore, between Christianity and Christendom is necessary, vast and vital—fundamental to any understanding of religion and the interpretation of human events. Christendom is the by-product of Christianity. It is coextensive with the populations of recognized Christian countries and coincides largely with church organizations. Due to worldly influences and ungodly environments, Christendom is so adulterated with the alloy which is “of the earth earthy,” that Christianity is frequently, and with unfeigned mortification, compelled to repudiate and battle against its hybrid offspring.

The Mississippi River has its proper source in the crystal waters of Lake Itasca. In the long journey to the sea, it gathers into itself the waters of its many tributaries piercing the Mississippi Valley. Rivers are colored by the lands through which they flow; and instead of the crystal waters of Lake Itasca, the small stream swells into the mighty Mississippi of discolored waters. Notwithstanding its discoloration and even its partial contamination, it is still life-giving water, slaking the thirst of man and beast, enriching its broad valley and bearing the commerce of the nation on its bosom. In like manner, Christianity is discolored, and to a certain extent contaminated by worldly contacts, as it gathers into its bosom the wider product known as Christendom, nevertheless it retains its life-giving power, purifying and transforming an ungodly world. At the same time the distinction must be clearly preserved between the essence of Christianity itself and its imperfect by-product, Christendom, which often does great discredit to the Christianity of Christ.

As an illustration of the difference between Christianity and Christendom, consider the recent incident touching Japanese affairs. Christianity in the United States sent millions of dollars to relieve Tokio, after the disastrous earthquake, an evidence of its beneficent mission among the nations in the interest of brotherhood and as expressing the Christ-spirit abroad in the world. Then came the action of the United States Senate, repudiating and annulling the agreement in regard to Japanese immigration. It becomes exceedingly difficult to make Japan comprehend the difference between Christianity and the diplomacy of a reputed Christian nation; yet Christian people, not only see the difference, but repudiate the suggestion that this action of the Senate represents Christianity.

In like manner, the Christian character of Germany may be defended, despite the mistakes of her leadership. Unfortunately Germany fell under the influence of rationalistic teachers in the church, and militaristic leaders of the Nietzsche type in the state, who diluted her Christianity and tremendously damaged her national life. God punishes nations in this life as they have no corporate existence in the hereafter, and consequently Germany paid an awful penalty for her defection. Her discipline will be remedial. Her Christian consciousness will reassert itself. Her mistakes must not be charged against Christianity, but against her leadership, that diverted her temporarily from the practice of the Christian faith. She has hundreds and thousands of irreproachable Christian people; and the Germany of Martin Luther will live again, and yet justify itself in the estimation of a thinking world.

One need but compare the Christian countries of the world with such non-Christian as the Congo or Sudan in Africa, Thibet and similar countries in Asia, to recognize the power and value of Christianity in national life. Japan is no exception. It may not be reckoned among the Christian countries, yet it possesses to a large degree Western civilization created by Christianity. Until 1854 it was known as the Hermit Nation. Compare its present life with conditions at the time Commodore Perry entered its port and his crew sang the first Christian Psalm ever heard in that lovely land, beginning, "*All People That on Earth Do Dwell.*"

It is as highly educated now as any country on the globe and its civilization ranks with any. It has felt the leavening influence of Christianity, whether recognized by itself or not. The world estimates its national life in terms of Christianity's influence.

The history of Christianity reveals its dynamic moral power and beneficial influence. It has changed the destiny of nations. It changes the current of world-thought and the course of world-life. It is not a mere coincidence that the Christian nations govern the world. Let any country be lifted into the category of "Christian" in national character, and it will at once emerge from the governed into the company of the governing forces of the world.

### *The Map of the World.*

Let the experiment be tried of making a map of the world, coloring black the non-Christian countries and painting white the Christian. Then make another map, coloring black the non-progressive countries where stagnation paralyzes thought and activity, and painting white the countries of intelligence,

achievements of science, and the highest development of character. The two maps will correspond absolutely country for country.

Every Christian country of the globe will be included in the white of each map. Is there any stronger demonstration of the power and divinity of Christianity? Is not character its own witness and Christianity, therefore, self-evidencing?

## VII

# CHRISTIANITY *and* MISSIONS



TWO visions of marvelous significance in the New Testament stand out in striking contrast to each other. One occurred at Troas in the life of Paul, the pre-eminent Missionary in the early days of Christianity: "A vision appeared to Paul in the night; there stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us." The other is a vision of the redeemed in glory described by John, the sole survivor of the Apostles, an exile in banishment on the barren Isle of Patmos: "I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

### *The Vision of Paul.*

Paul's vision, unlike that of John, was not "a great multitude," redeemed and with robes washed in the blood of the Lamb, waving palm branches of victory, but of "a man," the representative of a still larger innumerable throng of human need, unwashed, wretched, vile, characterized by every adjective in the category of sin. In all the ages this Macedonian cry has been ringing in the ears of Christianity, but the church has not always seen these beckoning hands of distressed humanity in their mute, pathetic appeal for the Gospel of the Son of God.

### *The Vision of John.*

John's vision of the redeemed in glory was subsequent to that of Paul—both in time and in results—standing almost in the relation to each other of cause and effect. John's was



not simply a vision; it was likewise a prophecy. Heaven is to be the fulfilment; and Missions, the agency by which it will be accomplished.

At the time John saw this innumerable multitude in glory, Christianity had but slightly penetrated Asia Minor and the countries contiguous to Palestine. The light had flashed from Jerusalem to Antioch and from Antioch to Ephesus, Corinth and Rome. Europe was still in the grasp of barbarism. The continent of Asia was practically untouched except near the Mediterranean. Along the northern coast of Africa the light had been kindled, but had not penetrated the interior. America was unborn. Yet John saw the redeemed flocking from every nation, kindred and people of earth—many whose existence was not even a dream. The prophecy has now changed to history. The purpose of this chapter is to trace the progress and exhibit the agency of its achievements.

#### *Christianity's Westward March.*

The crossing of the Hellespont from Troas into Europe by Paul and Christianity was the greatest epoch in history, next to the advent of Christ into human life. Contrast the civilization of Europe and America today with that of Asia and Africa—details unnecessary. The explanation of the difference lies in the westward march of Christianity in response to the call of Macedonia. This statement will be substantiated by exhibiting the influences accompanying the progress of the Gospel and the blessed results following in its wake.

#### *The Purpose of This Narrative.*

The object of this writing is not to take account primarily and chiefly of Foreign Missions, its achievements and the full statistics of the present status. Missions need no apologetic. They and their results are their own witness. The purpose is, therefore, not to justify Missions, but to allow

them to attest Christianity. Attested by its principles, by its products and by the character produced, Christianity finds its highest evidence of divinity in transforming the life of every country, race and tribe it has touched—Foreign Missions constituting the proof.

No one presents that fact more clearly and forcibly than Dr. James Dennis in his masterly treatise, "Christian Missions and Social Progress," demonstrating their value in this aspect of Missions:

"It is not merely a vindication of the social value of mission work, but it becomes in proportion to the reality and significance of the facts put in evidence, a present-day supplement to the cumulative argument of history in defense of Christianity as a supreme force in the social regeneration and elevation of the human race. The great argument in vindication of the beneficent results of Christianity as a social dynamic in history has been hitherto based upon the outcome of the conflicts of the Christian religion with ancient heathenism in the early centuries, resulting in the gradual differentiation of Christian civilization, with its distinctive insignia, from the classical and medieval paganism. An effort is herein made to introduce an argument founded upon contemporary evidence, as furnished by the results of Christian missions in our own day."

Dr. James Orr strikingly re-enforces this contention: "Christianity is a power also for temporal and social salvation, a leaven which is to permeate the whole lump of humanity. It is on this side that a great and fruitful field opens itself up for Christian effort in the present day, on this side that Christianity finds itself in touch with some of the most characteristic movements of the time. The ideals of the day are pre-eminently social; the call is to a 'service of humanity;' the air is full of ideas, schemes, Utopias, theories of social reform; and we, who believe that Christianity is the motive power which alone can effectually attain what these systems of men are striving after, are surely bound to put our faith

to the proof, and show to men that in deed and in truth, and not in word only, the Kingdom of God has come nigh to them. We know something of what Christianity did in the Roman Empire as a power of social purification and reform; of what it did in the middle ages in the Christianizing and disciplining of barbarous nations; of the power it has been in modern times as the inspiration of the great moral and philanthropic movements of the century; and this power of Christianity is likely to be yet greater in the future than in the past."

#### THE EVANGELISTIC APPEAL.

Any consideration of the purpose and aim of Missions must, first of all, however, take account of the evangelistic aspect of the Great Commission. Individual regeneration is the foremost, in fact, the indispensable purpose of the Gospel. The individual soul is the first receptacle of the leaven of Christianity. Only through the individual can the community be reached—and eventually the leavening influence affects, by its moral power, the whole of national life, as expressed by Dr. Dennis:

"Just as the social misery and degradation of our great communities within the bounds of civilization are simply the cumulative result of individual delinquency and demoralization, so the saving of society is to be secured only through the uplifting of individual character, which in its total accretion issues in the redemption of society as a whole. As Christianity advances from heart to heart in this and other lands, it advances from home to home, and involves almost unconsciously a large and generous new environment of influences which works for the reformation and gradual discrediting of the old stolid wrongs of society. Christianity has been building better than it knew in establishing its missions in the heart of these ancient social systems."

Results of evangelistic effort cannot be catalogued except by means of statistics, which are hereby given as evidence

of the success of Christianity in changing the destinies and currents of the lives of countless individuals. No method exists by which it is possible to array even a tithe of the visible results. In its larger aspect that would involve the history of Christianity itself, and still leave statistics an unknown quantity. Nor is it possible even to estimate the results since modern Missions began with William Carey, Adoniram Judson and Robert Morrison more than a century ago. Just one hint, as a specimen of spiritual achievements, is the statement in missionary periodicals that in China alone through the combined operations of Catholic and Protestant Missions, more than two million souls have been gathered into the fold of Christianity; and China is only one country and not even the most fruitful field of missionary effort.

Statistics of the numbers embraced in the various Protestant Mission fields indicate that there are at present nearly three million of professing Christians in addition to an equal number of adherents; while Catholic statistics reveal eighteen millions, though their method of enumeration, unlike Protestant figures, includes all baptized persons. The value of these statistics is herein given to show the vitality and aggressive operations of Christianity; but this is not the most practical and appealing evidence, especially to non-Christians who may not be persuaded of the future salvation of these millions of souls. The chief significance of these figures is their strength in the face of tremendous handicaps—Christianity attacking evils and requiring high moral character in its constituency, both calculated to retard its progress. Always and everywhere many Goliaths of evil challenge heroic Davids to mortal combat for the survival of the moral fittest. As the appeal of this argument is rather to non-Christians and earnest seekers after truth, the more practical demonstration of the moral power of Christianity must be to visible results in benevolent achievements. The emphasis, therefore, will be placed, not upon statistics, but upon this practical phase of Missions.

## THE PHILANTHROPIC ASPECT.

Beyond all question Foreign Missions is the most stupendous philanthropic enterprise this world has ever witnessed. Nothing at all approaches it, in its magnitude, nor in the purely benevolent purpose actuating and dominating. It is exceedingly doubtful if all the combined philanthropies of earth, in their aggregate operations and blessed ministrations, can make equal exhibit of beneficent results.

Why should Christian people make such incalculable sacrifices of money, and such immolation of precious lives, on this altar of service? What practical benefit or dividends on investments, accrue to the benefactors? Why should America or Great Britain pour out their wealth and contribute their choicest sons and daughters to the poorest, the slum-cursed people of China, or to the degraded and alien races of the dark continent? Why should intelligent cultured people of a high civilization be concerned for the wretched cannibals, lowgrade intelligence and moral degenerates of the South Sea Islands? Of what benefit, and in what way, would the conversion of these barbarians in far distant lands inure to the welfare and happiness of Christian people, possessing every luxury and conceivable convenience of civilization? Can there be any explanation except pure unselfish philanthropy; or any motive other than the expression of that love of humanity which Christ taught and Christianity fulfils? No other religion of earth makes any great sacrifices for alien peoples and non-Christian populations.

*Practical Proofs of Philanthropy.*

In material things Christianity is annually contributing \$70,000,000 for the sole purpose of giving to unfortunate peoples—often on the opposite side of the globe—the blessings of the Gospel of hope in their wretchedness, the benefit of moral reforms in their criminal life, hospitals for their

sufferings and schools for their uplift in the scale of intelligence, without any thought of compensation or expectation of earthly reward. The religion of Jesus from Christian countries is supplying and supporting the choicest of its most cultured families as missionaries, aggregating in numbers now 30,000, self-exiled, consecrated toilers in foreign lands, who have surrendered ease and comfort for such sacrificial service. It is likewise furnishing the support of 150,000 natives employed to give their whole time and service to their wretched kinsmen.

Much of the data and details of philanthropic service rendered by Missions herein recorded must be credited to Dr. W. W. Keen in his comprehensive address delivered at Dayton, Ohio, before the American Baptist Foreign Mission Society and entitled, "Service of Missions to Science and Society."

### *1. Hospitals.*

An array of hospitals, established in alien countries, manned by 1,157 skilled physicians and trained nurses, costing annually hundreds of thousands of dollars, in itself alone, should acclaim Christianity as the Christliest and most philanthropic institution of earth—something entirely unique which differentiates it from any and all existing religions.

Dr. Peter Parker, the first medical missionary of the American Board, "had great difficulty in securing a building, and when it was ready no patients came the first day. On the second, a woman courageously trusted herself in the hands of the foreigner. Next day half a dozen came, encouraged by her success, and soon the street was full. So anxious were they to secure his services that even women of the better class stayed in the street all night, so as to secure an early admission. Long lines of sedan-chairs almost choked up the narrow lane. Great men with their attendants waited their turn to see the foreign doctor. As many as a thousand were waiting at once, and there was danger that people would be

injured by the pressure. Sometimes blind people from a far-off village clubbed together to charter a boat to Canton, and then waited four or five days after their arrival till there was a vacancy for new patients. One Chinese wheeled his blind old mother a thousand miles, nearly twice as far as from Dayton, Ohio, to Philadelphia, in a wheelbarrow."

These medical missionaries have introduced anesthetics which abolish pain, vaccination which banishes smallpox, the intelligent treatment of other epidemics, and the antiseptic surgery which saves thousands of lives and untold suffering.

Dr. Dennis sums up the results in 1902, when there were "379 hospitals and 783 dispensaries ministering to 6,500,000 patients annually in Asia, Africa and Oceanica, and 67 medical and nurses' training schools, with 631 pupils. What do not these figures represent in lives, in comfort, in happiness and hope for this world and often for the next!"

Since which time the number has tremendously increased. The Rockefeller Foundation is conducting a medical work in China, by means of its hospitals and expert physicians, of enormous proportions and importance, unequalled by any philanthropy of the character ever undertaken for humanity.

## *2. Schools and Colleges.*

In Dennis' Centennial Survey of Foreign Missions there are catalogued 94 missionary universities and colleges with 36,000 students; 179 industrial training schools with over 9,000 students; 879 high schools and seminaries with 85,000 pupils and nearly 19,000 day schools with almost a million students! James Bryce is surely right when he says, "The gospel and the mission schools are at present the most truly civilizing influences which work upon the natives, and upon these influences, more than on any other agency, does the progress of the colored race depend."

Imagine yourself set down in France, Germany or Italy without any written language and obliged to devise a written

alphabet to represent these spoken languages. Is it any wonder that it took Judson twenty-seven years to translate the Bible into Burmese?

Listen to the predicament of Mr. Richards, of Mozambique, who writes: "These people had never heard of ink until we brought it to them. There was no history, no book, no dictionary, no alphabet, not a single idea as to how thought and words could be transferred to paper and from paper into the comprehension of one who had never heard the words before they were transferred to paper."

Yet in the face of these difficulties, apparently almost insurmountable, of the 600 spoken languages and dialects of Africa, 200 have been reduced to writing. Many of them were on the point of extinction and have since become extinct. They would have been utterly lost to philology had it not been for the missionaries. Perhaps half as many more languages in other parts of the world, that is, 300 languages in all, have been reduced to writing and preserved.

The debt of philologists to missionary labors has been repeatedly acknowledged by many of the leading linguists of all lands. The late Professor Whitney, of Yale, the distinguished Orientalist, says: "I have a strong realization of the value of missionary labors to science. The American Oriental Society has been dependent on them for its usefulness."

Few missionary languages, even those most developed, had even a dictionary. We owe to missionary philologists nearly 150 dictionaries, including the earliest ones of Ulfilas for the Goths, Cyrils, for the Slavs, our own Eliot's for the American Indians, Hepburn's for the Japanese, Morrison's and S. Wells Williams' for the Chinese.

### 3. *Orphanages.*

What an exhibition of pure benevolence, and what a deep and lasting impression must be made upon non-Christian countries by the 533 orphanages, foundling asylums, homes



for infants, leper hospitals, schools for the blind, the deaf and dumb, opium refugees, homes for widows and orphans, and asylums for the insane, carried on by self-sacrificing and devoted men and women who give up their time, their labor, their talents, and often their health, and even their lives, in the service of suffering fellow human beings! Whatever the people may think of Christianity as a system of religion, these beautiful, bountiful and unselfish ministries for the sick, the suffering and the unfortunate must appeal strongly and constantly to their common humanity. Where has any non-Christian religion a similar philanthropic roll of honor?"

#### 4. *By-Products of Missions—Material.*

As the result of Missions some of the greatest discoveries must be credited to the missionaries—by-products useful, not simply to the natives to whom they ministered, but to science, to geography, and to the whole world—space permitting the enumeration of only a few specimens.

Perhaps the one most useful drug in medicine is quinine, and the world owes it to the Jesuit missionaries of South America. Before the chemists extracted its active principle it was originally administered as the pulverized bark of the cinchona tree; while the Calabar bean and the Kola nut, valuable modern remedies, we owe to Dr. Nassau, an African missionary. Much of our knowledge of cataract, elephantiasis, leprosy, and many other tropical diseases comes from medical missionaries, since these disorders are either peculiar to the tropics or are very prevalent there.

Africa in the nineteenth century is the counterpart of America in the sixteenth; and Livingstone has been well called the "Columbus of Africa." Numberless have been both the travelers and the missionaries who have explored its interior, which was once labelled "terra incognita." The sources of the Nile were discovered, and the whole continent mapped largely by missionaries. Livingstone alone traveled

29,000 miles in its interior and added one million square miles, or one-twelfth of its area, to the known regions of the globe. Even Speke, who discovered the great lakes, Tanganyika and Victoria, said: "The missionaries were the prime and first promoters of that expedition." The Victoria Falls on the Zambesi, the greatest in the world, far exceeding our own Niagara, were first seen by Livingstone of all civilized men.

We owe to missionaries the introduction in the West of sorghum, of African rubber, and of the silkworm, at present of such enormous commercial value. The strange discovery of that before practically unknown animal, the gorilla, was due to a missionary. In 1847 the great comparative anatomist Richard Owen, for the first time gave a scientific description of the gorilla. It was based upon a skull sent from Africa by Dr. Savage, a missionary, and Professor Owen named it after him. A year earlier Dr. Leighton Wilson, another missionary, had sent a skull to the Boston Society of Natural History.

The well-known English missionary and Chinese interpreter, Dr. Robert Morrison, was the chief interpreter of the Amherst Embassy in 1816, and he acted as the official interpreter and trusted adviser of the British Government and of the East India Company for twenty-five years.

The Princeton Review says: "Our missionaries have rendered more real service to geography than all the geographical societies of the world."

#### THE SOCIOLOGICAL ASPECT.

"The Great Commission," by Rev. John Harris, published in the middle of the nineteenth century, was a classic and gave good account of the earlier triumphs of Christianity in Europe, changing the character of nations, as manifest in the Sociological aspect of Missions, while at the same time

attesting the power of Christianity as the greatest moral and spiritual influence in the universe:

"It produced charity even in Judea, humility at Athens, chastity at Corinth, and humanity at Rome—cleansing her imperial amphitheatre of human blood, and evincing that her boasted civilization had been only a splendid barbarism. Softened by its influence, the Armenian, says Jerome, lays down his quiver, the Huns learn to sing the praises of God, the coldness of Scythia is warmed by the glow of faith, and the armies of the Goths carry about tents for churches. It raised the German barbarian into a man; and elevated the wandering hordes of the Saxons and Bohemians, into civilized communities. It approached the Dane, and he forgot his piratical habits; and the Swede and the Norwegian stayed within their own boundaries, and ceased to be a general terror. It called the Russians, Silesians, and Poles, to take rank among the nations; won the Livonians and Portuguese from their idols; and taught the Lithuanians a worship superior to that of reptiles, or of the sun.

"Nearly all nations of Europe which we have named, were sitting at a feast on human flesh, or immolating human victims to their gods; it called them away from the horrid repast, and extinguished their unholy fires. The northern invasion poured a new world of barbarism over Christian lands; the spirit of Christianity brooded over the chaotic mass, and gradually gave to it the forms of civilized life.

"Christianity found the heathen world without a single house of mercy. Search the Byzantine Chronicles, and the pages of Publius Victor; and, though the one describes all the public edifices of ancient Constantinople, and the other of ancient Rome, not a word is to be found in either, of a charitable institution. Search the ancient marbles in your museums; descend and ransack the graves of Herculaneum and Pompeii, and question the many travelers who have visited the ruined cities of Greece and Rome; and see, if amidst all the splendid remains of statues and amphi-

theatres, baths and granaries, temples, aqueducts, and palaces, mausoleums, columns, and triumphal arches, a single fragment of inscription can be found, telling us that it belonged to a refuge for human want, or for the alleviation of human misery.

"No longer are wives buried with their deceased husbands in Congo. At Metamba they no longer put the sick to death; nor sacrifice human victims at funerals in Angola. No longer do the inhabitants of New Spain offer the hearts of men in sacrifice, nor drown their children in a lake to keep company with the idol supposed to reside within it.

"Britain itself owes everything, under God, to the influence of the Gospel. The cruelties of Rome did not humanize, nor the northern superstitions enlighten us. The Missionary who first trod our shores, found himself standing in the very temple of Druidism. And wherever he turned, he heard the din of its noisy festivals, saw the obscenity of its lascivious rites, and beheld its animal and human victims."

Rev. James Dennis and Dr. W. W. Keen furnish voluminous data constituting a valuable exhibit of the modern sociological aspect of Missions. According to Dr. S. L. Gulick, the task of the Missionary is, not merely saving countless individuals from the general wreck of the pagan world, but implanting a new life which will transform gradually, but eventually, the character of nations. Foreign Missions, therefore, in all their activities, aim at the double purpose of saving individuals and of transforming society—the establishment of the Kingdom of God through the production of children of God.

Alfred Russell Wallace, Darwin's great compeer, testifies:

"The missionaries have much to be proud of in this country (The Celebes). They have assisted the government in changing a savage into a civilized community. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden. Some of the finest coffee plantations in the world surround the villages, interspersed with extensive rice fields, more than

sufficient for the support of the population. The people are now the most industrious, peaceable, and civilized in the whole archipelago. They are the best clothed, the best housed, the best fed and the best educated; and they have made progress toward a higher social state."

No better testimony could be given than that of the *Japan Gazette*, which said, as Dr. and Mrs. Hepburn were leaving Japan, and with an imperial decoration, after thirty-three years of residence there: "We may rest quite assured that it was the daily life of Dr. Hepburn and his fellow-workers in the early days which moved Japan first to tolerate and then to welcome missionaries to these shores, and it is to the missionaries that Japan owes the greater part of her present advancement. The missionary has been Japan's instructor, an influence wholly for enlightenment and good." And the *Japan Mail* said:

"No single person has done so much to bring foreigners and Japanese into close intercourse. His dictionary was the first book that gave access to the language of the country, and remains to this day the best available interpreter of that language; but even more than his dictionary has helped to facilitate mutual acquaintance, has his life assisted to break down the old barriers of racial prejudice and distrust."

Charles Darwin, certainly an impartial observer, says: "The success of the Terra del Fuego Mission is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success." Again in his *Voyage of the Beagle*, he says: "The lesson of the missionary is the enchanter's wand:" a sentiment which finds an echo from Max Muller, "I know of no nobler life than that of a true missionary," and from the king of Siam who declared, "American missionaries have done more to advance the welfare of my country and people than any other foreign influence."

Consistent with this statement was Darwin's further assertion that, but for Missions, life in the South Sea Islands

would have been extinct, as cannibalism was devouring itself ; and he made an annual contribution to Foreign Missions of twenty-five dollars.

The Sandwich Islands at the mere mention of the work in Tahiti voluntarily burned their idols and soon took rank as a civilized and Christian country. At the beginning of operations in Madagascar Missionaries were advised that it would be as easy to convert cattle to Christianity. Today Madagascar is a credit both to civilization and to Missions. The Fiji Islands, New Zealand and contiguous lands were equally unpromising. The tribute to Rev. John Williams in these South Sea Islands was, that "when he reached this field he found no Christians and when he departed he left no heathen." The first two Missionaries to New Zealand were eaten by cannibals. The life of Rev. John G. Paton was in constant danger. Today the New Hebrides numbers its Christians by the thousands, while Sabbath observance and family altars entitle it to the claim of being one of the most Christian countries on the globe. Uganda and the Congo basin in Africa take their position by the side of the Christian countries of the world, as among the bright spots of the Dark Continent.

In a comprehensive statement an eminent authority sums up in striking terms the changes wrought by the Religion of Jesus in its influence upon the ideals and mission of human governments :

"The new faith underwent a transformation like that which converted the ethnic into the civic conception of the state, and Christianity became the most tremendous power in history. Gradually it has been realizing its ideal, until, today, a Christian philanthropy and a Christian missionary enterprise, rapidly outgrowing the esoteric sentimentalism of their youth, and devoting themselves to the diffusion of knowledge, to the improvement of conditions, and to the rebuilding of character, are uniting the classes and races of men in a spiritual humanity."

**THE BY-PRODUCTS OF MISSIONS—MORAL.**

The philanthropic and sociological aspects of Missions are so closely interwoven, that these by-products are often the result of their combined influence and effort, and are chief among the benefits due to the labors of the missionaries.

Among other by-products, which might be enumerated to the credit of missions, are abolishing the juggernaut, the prohibition of the burning of widows in India, children saved from the Ganges, child exposure and cruel footbinding in China tabooed and rapidly diminishing. Many pages could be written as to the value of missionaries as intermediaries between hostile tribes and as interpreters and diplomats between governments and their dependencies.

No wonder, Sir Charles Warren, governor of Natal, said: "For the preservation of peace between the colonists and the natives, one missionary is worth a battalion of soldiers."

"Even when the hostile ranks have been confronted with thousands on a side, ready at a word to rush in savage and deadly encounter, the Missionary has pitched his tent of peace between, and, for days together, has gone from tribe to tribe, and from chief to chief, till they came to a resolution of peace."

"Do not send to me any of your agents," said Hyder Ali, in his messages to the council at Madras, "for I do not trust their words or treaties; but, if you wish me to listen to your proposals, send to me the Missionary Swartz, of whose character I hear so much from every one—him I will receive and trust." And in his letters to the Marquis Cornwallis, General Fullerton writes, "On our second march, we were visited by the Rev. Mr. Swartz, whom your lordship and the Board requested to proceed to Seringapatam, as a faithful mediator between Tippoo and the Commissioners. The knowledge and integrity of this irreproachable Missionary have retrieved the character of Europeans from imputations of general depravity."

## THE REFLEX BENEFIT OF MISSIONS.

“One of the most benevolent arrangements of the Divine Government is to be found in the fact, that no one can impart, or even attempt to impart, a benefit, without himself being benefited. ‘He that watereth shall himself also be watered.’ This is not to be regarded so much in the light of a promise, as of a law of the Divine administration,—a law by which the streams of beneficence are kept, like the waters of the ocean, in perpetual circulation, so that they are sure, sooner or later, to revisit their source; and a law, therefore, of which the great Author is himself the sublime illustration. And one of the brightest exemplifications of this law, in modern times, is to be found in the reflex influence of Christian Missions.”

While Missions and missionaries were purely benevolent gifts to the undeveloped countries of the world, and while there was never a thought of remuneration of any kind whatever, they have none the less been one of the chief agencies indirectly promoting commerce between the nations. Enough improved machinery has been introduced into foreign lands to fully compensate for missionary expenditures. The wearing of clothing by the natives has materially increased the price of cotton and handsomely compensated manufacturers.

From a purely spiritual viewpoint, the Missionary enterprise has done more for quickening the religious life of Christendom than any other influence in the history of the world. As the result, Christianity has made greater progress in the past hundred years than in all the previous eighteen centuries of its existence. It has had an incalculable moral effect upon the whole world in changing perspectives, ideals, motives, purposes and aims till, it would hardly be exaggerating to say, it has perceptibly leavened the character of humanity and lifted the whole world to a higher plane of thought and activity.

To those who firmly believe in a future life of blessedness and of enlarged service, Christian Missions must be credited



with rescuing multiplied myriads of human beings from the depths of wretchedness in the present life, as well as accounted the chief agency in the fulfilment of the vision and prophecy of John on Patmos; resulting in an innumerable multitude of redeemed souls, washed from their sins in the blood of the Lamb, and waving palm branches of victory in glory.

VIII  
CHRISTIANITY'S EXPERIENCES  
*and* HOPES



CHRISTIAN experience is a fact as well attested as any phenomena in the natural world, any event in the annals of history, or any transaction demonstrated by evidence in any court of earth. The phenomena of the physical universe are not more real than mental conceptions and spiritual sensations in the realm of psychology. The physical senses attest the existence of the external world. The thought that passes through the mind and the experiences of heart and soul, existing in the form of emotions and faiths, are as real facts as any sensation caused by touch, sight, or hearing. Personal experiences whether derived from the senses, or from psychological sources, are as real as personal existence itself.

It is equally true that the data furnished by religious experience attest facts as positively as any which are established by other processes of reasoning. The law of induction is the basis of logic. Falling bodies establish the law of gravitation. The same inductive principle applies to the law of Christian experiences. Not to accept these facts, so numerous and so unanimous in their testimony, is to vitiate all the conclusions of logic and to discredit all evidence.

Dr. Arnold, of Rugby, said no event in history could array in its support stronger evidence than the resurrection of Christ. If it cannot be substantiated, nothing can be established by testimony; but the facts of Christian experience can marshal ten thousand times more evidence than that upon which rests the resurrection of Christ. If volume of evidence is, therefore, the determining factor in substantiating a fact, then nothing in the universe, whether physical, mental or spiritual, is more absolutely demonstrated than the truth of Christianity by means of Christian experiences—which can-

not be explained upon any other hypothesis. The advantage of this type of evidence is that it is supported by multiplied millions of living witnesses, whose irreproachable moral character attest the validity of this experience.

#### TWO PHASES—OBJECTIVE AND SUBJECTIVE

In discussing Christian experience, as an evidence of Christianity, it is necessary to consider both phases, the objective and the subjective. While entirely separate and distinct, they frequently overlap to such extent it becomes impossible always in examining either to avoid intrusion into the realm of the other. As the objective deals with the external facts of Christianity—the basis of the subjective—it naturally demands consideration first.

##### *The Objective Aspect.*

No comprehensive enumeration will be attempted of the objective facts of Christianity upon which experience is based, the first and chiefest of all being the blessed person of Christ. The historic Christ is the only possible explanation of the existence of the church and its achievements in ages past, as well as a sufficient accounting for the experience of the vast throng of living witnesses to its power and influence in the world today.

##### *Religion of Blessedness.*

The other objective fact, which makes its most effective appeal to men, is that Christianity is a religion of blessedness in contradistinction from all others. The Gospel of Jesus pledges, as a reward of obedience to its precepts, a life of blessed experiences. Its opening note is the anthem of the angels singing "Glory to God in the highest, and on earth peace, goodwill toward men," in celebration of the birth of the Founder of a new Religion, whose inaugural address describes the experiences of his subjects and their rewards,

declaring: "Blessed are the poor in spirit," "Blessed are the meek," "Blessed are the pure in heart."

Who are the truly blessed? Are there any circumstances or conditions in life which can guarantee happiness? Are there any characters of earth which entitle them to felicity? Are the occupants of brown-stone fronts and spacious palaces more blessed than the occupants of modest cottages? Spurgeon says we can call no men blessed unless we could read the heart, and know something of their inner experience as well as outward circumstances. Royal robes and rich garments often hide a multitude of wretchedness. Jeweled crowns may rest upon an aching brow; and behind many a smiling face there may throb a breaking heart. The pursuit of wealth, the indulgence in pleasure, the struggle for fame, the quest of political power or military glory, these tell their own story of worldly ambitions and human ideals of blessedness.

### *New Type.*

1. Christ came to teach a new order of blessedness. Passing by the palaces of princes and the ideals of human greatness he said: "Blessed are the poor in spirit." Passing by the votaries of pleasure he said: "Blessed are they that mourn." Passing by the ambitions of world conquest he said: "Blessed are the meek." Passing by the outward display and pretentious claims of human merit he said: "Blessed are the pure in heart." Christ taught the value of the negative graces—patience in suffering, smiles upon faces enduring the inward agony of gnawing disease, heroic devotion to duty in the weary monotony of the common-place details of Christian service, and pervading all, a sense of satisfaction, which finds peace in a fellowship with God, and chief delight in the smile of divine approval. Is it any wonder that one of the great historic Catechisms of Christendom united Christian service and blessedness in the bonds of an indissoluble union,

teaching childhood, that "man's chief end is to glorify God and to enjoy him forever."

*Independent of Externals.*

2. Christianity pledges a blessedness independent of circumstances, conditions in life and the applause of men. Paul and Silas in a barbarian dungeon, with lacerated bodies and feet fast in cruel stocks, could sing praises in midnight darkness. Many a Christian martyr could kiss the chains binding him to the stake and sing hallelujahs, as his spirit took its flight from a body wrapped in flames of hellish torture. In striking contrast, Haman at the height of his greatness, laden with royal favor and enjoying all the luxuries and glory of wealth, was deprived of all the pleasure they could furnish, by the single circumstance of Mordecai, a poor insignificant Jew, sitting at the King's gate, in unconcealed contempt of human greatness unaccompanied by worthy character.

Milton's account of the soliloquy of Satan, fallen from heaven, is the experience—conscious or unconscious—of every lost soul: "Which way I fly is hell; myself am hell!" On the contrary, Christ with infinite compassion and tender sympathy for human suffering is sounding throughout the ages the sweet invitation of the Gospel in the ears of human wretchedness: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "My peace I give unto you, not as the world giveth, give I unto you." Myriads have testified from a blessed experience to its satisfying power, singing:

"Peace, perfect peace, in this dark world of sin.  
The blood of Jesus whispers peace within."

*Independent of Sorrow.*

3. Christianity furnishes the only adequate and satisfactory interpretation of Christian experience in subdued resignation in the furnace of affliction. It is the only voice that can say authoritatively to angry waves, whether of passion or

sorrow, "Peace, be still." Science can analyze a human tear and tell to a nicety the exact proportion of each chemical element that composes it, but science cannot analyze the emotions which cause it, nor soothe the perturbed feelings, and so dry up the fountains out of which it springs. Science can measure the heart-throbs which pound against an aching breast, but cannot comprehend the inner impulses which set these throbbings in motion; nor can it ease the pain of the hidden sorrow. Philosophy can talk learnedly of psychological phenomena, but cannot calm a troubled mind, nor pluck the sting out of a harrowing memory. Philosophy cannot analyze suffering, nor can it speak one word of comfort that will soothe earth's lightest sorrow.

As this discussion of the objective features of the Christian Religion approaches nearer and nearer to subjective personal experience, it may be advisable to change to a consideration of the second phase of the subject.

#### THE SUBJECTIVE ASPECT.

It is at this point non-Christian religions drop out of the count. They have a certain objective basis in the teaching of their respective religious philosophies, but they have no subjective experience. Their records indicate, and the observations of men recognize, their devotion to form and ritual and supreme sacrifices in behalf of their religions, but neither their testimonies nor autobiographies give account of any blessed personal experiences, which accompany their practice or result from their observances. Christianity is the only religion which furnishes the data of subjective experience. It was this fact which most of all impressed Professor William James, of Harvard, with its transcendent superiority over all other systems.

*Illustrations.*

The records of Christian experiences are so abundant, rich and varied they fill volumes. If collected they would make one of the largest and greatest libraries of earth. The sudden and radical change in Paul's life, transforming him from a bitter persecutor into the foremost of all the apostles, briefly related by himself and recorded in the Acts of the Apostles, is too well known to be narrated here. It cannot be explained upon any theory except as his personal testimony to a miraculous transformation. Men who have approached it with a skeptical attitude and hostile purpose have constructed instead irresistible arguments for Christianity. The conversion of Lydia at Philippi was an opposite type—"whose heart the Lord opened"—unaccompanied by any outward manifestation or unusual circumstances; but her experience had the same effect in changing her life. The writer heard S. H. Hadley at the Northfield Conference relate his experience substantially as follows:

"One Tuesday evening I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens from midnight till morning. I had often said, 'I will never be a tramp. I will never be cornered, for when that time comes, if ever it comes, I will find a home in the bottom of the river.' But the Lord so ordered it, that when that time did come, I was not able to walk one-quarter of the way to the river. As I sat there thinking, I seemed to feel some great and mighty presence. I did not know then what it was. I did learn afterwards that it was Jesus, the sinner's friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curiosity. I said I would never take another drink, if I died on the street, and really

I felt as though that would happen before morning. Something said, 'If you want to keep this promise go and have yourself locked up.' I went to the nearest station house and had myself locked up.

"A blessed whisper said, 'Come;' the devil said, 'Be careful.' I halted but a moment, and then, with a breaking heart, I said, 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ with all his brightness and power had come into my life; that, indeed old things had passed away and all things had become new.

"From that moment till now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night that if he would take away the appetite for strong drink, I would work for him all my life. He has done his part, and I have been trying to do mine."

This is given merely as a specimen of multitudes, known throughout Christendom, and is hereby incorporated for the purpose of showing that scriptural experiences such as that of Paul and Lydia, historic illustrations like St. Augustine, John Bunyan, and modern transformations as to the case of Jerry McCaulay and S. H. Hadley, are practically the same in effect. It matters not whether youthful or aged, scientist or simpleton; it matters not how they may vary in details or in circumstances. Christian experience is identical in substance, whether among cultured or uncivilized. There is a marvelous variety but an unmistakable unity embodying an indisputable fact, "whereas I was blind, now I see."

The data is contained in public records, memoirs, autobiographies and, most striking of all, in the hymns which embody Christian experience and are sung by all denomina-



tions in all ages, among all nationalities of earth, as their corroborative testimony to substantially the same experience.

### *Changed Attitudes.*

Any analysis of Christian experience shows that whatever psychological explanation may be attempted by the scientific mind, one fact must always be taken into the account. Always in each case there occurs a marked change in the thought, feelings and life of each individual convert. It involves a change from darkness to light, from restlessness to peace, from a sense of guilt to relief from an accusing conscience, and from licentiousness to changed moral character. The statement of this new attitude toward sin is clearly stated in a great historic creed, which perhaps would express the consensus of Christendom: "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God with full purpose of and endeavor after new obedience." This change described in experience as Repentance is accompanied by the exercise of "Faith in Jesus Christ, a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel." This double experience of twin graces is the beginning of Christianity in the human soul.

No matter how such experiences may differ as to degrees of joy, as to attainments in character, as to activity in service, as to denominational affiliations, they all begin at the same place, as indicated by a changed attitude towards sin and toward God, resulting in new relationships, new obligations, new motives, new ideals—the whole constituting a new experience in the language of the Apostle: "Old things are passed away; behold all things are become new."

*Changed Ideals, Motives, Conduct.*

The changed attitude toward sin and toward God, known as "conversion," under the influence of the Spirit of God, manifested by repentance and faith, leads inevitably, though often gradually, to a thorough reformation of life and conduct. This phase of Christian experience constitutes the practical evidence of Christianity, which makes its unanswerable appeal in the forum of public opinion.

However, the subjective experience in the sphere of Christian service, changing its attitude toward life, is the inner proof which satisfies the soul of the truth and blessedness of the Christian Religion beyond all other considerations. The grind is taken out of the wearisome toil and the burden of service transmuted into pleasure, Jesus making real in experience the assurance: "My yoke is easy, and my burden is light."

If the joy of service is lacking, it is largely due to the neglect of practice. One complained to a fellow Christian that he did not "enjoy religion," as many others did, and inquired the reason. His friend prescribed the following remedy: "Ascertain the neediest widow and children in your community. Purchase a supply of provisions and take them in person to that humble home. In presenting them, read to the family the Twenty-third Psalm and pray with them for God's blessing on their home; and if you leave there without the joy of the Lord in your soul, I will pay the bill." It will always work. The practice of Christianity is its own blessed reward.

One of the most spiritual ministers in any denomination—personally known to the author—related the following experience: "If ever I feel discouraged, or am ever harassed with doubt, I immediately start out on an errand of personal service, praying with the sick or sorrowing, or else make a personal presentation of Christ to some unsaved soul and urge the claims of religion. Returning from this per-

sonal ministration, my doubts are gone, my faith triumphant, and my soul all aglow with love to my gracious Master." The author having heard this experience related, put it in practice repeatedly, and can testify it will yield blessed results. A preacher approached a boy in his new appointment with the question, "Do the people in Milbrook enjoy religion?" "Them that has it does," was the boy's reply. There is a bit of philosophy in the boy's reply. The deepest joy that is possible to the human heart is the joy that comes to those who know Christ and his blessed Gospel.

### *Sacrificial Service.*

The standard of service in the Old Testament was the love of self. "Thou shalt love thy neighbor as thyself"—ordinarily an unreached goal. The New Testament lifts a still higher standard, far beyond the love of self. It was Christ who taught this higher obligation, saying: "This is my commandment, that ye love one another *as I have loved you.*" The cross was the measure of his love—unto death. If the cross is the type and standard of Christianity's ideal, it means love for humanity, greater than love of self, greater even than life itself. Sacrificial service inculcated by Christ, and realized in Christian experience, is the highest evidence which can be furnished in proof of the divinity of Christianity. It cannot be answered, and it cannot be duplicated by any other rival religion or substitute for Christianity.

The sacrifice of self is of all Christian experiences the nearest approach to the spirit of Christ himself, possible to his followers. As it was "for the joy that was set before him he endured the cross;" so the sweetest joy that earth affords—contrary to the thought of unregenerate humanity—is the experience of sharing the cross with him, in order to "fill up that which is lacking of the afflictions of Christ." As on the coast of Florida great underground rivers burst out from the depths of the ocean, affording the freshest of

water, so out of our briny tears, caused by the weight of some painful cross, often spring the sweetest pleasures of life in the joy of Christian experience.

The bitterest experiences, which afflict the professed followers of Christ, are often the severe tests of character, an unshaken testimony to their genuineness, and an internal witness to the soul itself of its nobler life. A reformed drunkard being reproached with the sneer that his "religion was all a delusion," and remembering his shameful past, his fierce struggles and the new strength through Christ, which brings victory over his beastly passions, exclaimed: "Thank God for the delusion. It has put clothes on my children and bread in their mouths. It has made a man of me and brought joy and peace into my home, which hitherto had been a hell. If this be a delusion, may God send it to the slaves of drink everywhere."

The most afflicted Christian, often the object of the world's pity, is in his own estimation, and in the judgment of thoughtful men, more fortunate than the most enviable worldling that breathes the breath of life. His experience furnishes more solid comfort and more blessedness than all the philosophies of earth, and all the emoluments of the world.

"Speak, History! Who are Life's victors?  
Unroll thy long annals and say,  
Are they those whom the world called the victors—  
Who won the success of a day?

The martyrs, or Nero? The Spartans who fell at  
Thermopylae's tryst  
Or the Persians and Xerxes? His judges or  
Socrates? Pilate or Christ?"

#### CHRISTIAN EXPERIENCE SELF-EVIDENCING.

The Bible is self-evidencing in the character of its contents. Christianity is self-evidencing in its products—

whether are considered its benevolent works or transformed lives. Christian experience is self-evidencing in every aspect of the subject.

### *1. Corroborative Testimony.*

“Deep answereth to deep.” In the silent depths of each soul there occur emotions, thoughts, impressions, joys, which make up the experiences of the Christian life. They vary with individuals according to temperament, thoughtfulness and the circumstances which affect individual lives. All such are distinctly personal, but rarely are they unique. Any wide range of reading will reveal the fact, that these identical experiences are widely prevalent, and in some form, the common experience of others. “As in water face answereth to face, so the heart of man to man.” The uniform testimony of multitudes of others confirms the experiences of each. This corroborative testimony of the Christian world cannot be explained upon any other theory than a common basis of Christian life. Individuals might be mistaken, but it would be impossible for the great mass to be deceived in their common, unanimous testimony.

### *2. Corroborative Facts.*

Indisputable facts in the experience of individual Christians, not only confirm the corroborative testimony of others, but validate personal experiences. Numerous and unmistakable answers to prayer make real in a very positive way the existence of God, while striking providential interventions in personal experience reveal the constant guiding hand of God in such evident manner as to make one always conscious of a watchful eye, and the loving care of a personal divine superintendence.

### *3. The Witness of the Spirit.*

The Word of God and many Christian people testify to a transcendent experience spoken of as “the witness of the

Spirit." It takes one somewhat into the realm of "mysticism;" leading in some cases to an undue emphasis upon feelings and the "inner life;" and yet it has numbered among its advocates many of the saintliest characters of earth. It may not be a common experience of the mass of genuine Christian people, but it evidently is a possible attainment, even though unusual. Beyond all question by means of continuous prayer, fasting, meditation upon the Word and constant personal fellowship with God, some of the saints have touched the fountains of divine love, resulting in streams of joy, filling the soul with unutterable blessedness, attributable to the direct personal contact with God, entitled "the witness of the Spirit."

Dr. Benjamin M. Palmer, a prince of preachers, in a sermon in Columbia, S. C., testified to this experience as occurring occasionally in his life, when the fullness of joy so abounded that it became necessary to appeal to God to stay the experience lest the overwhelming blessedness should destroy life itself. The fact, that such experience transcends the ordinary, is no reason why it should not be accepted and credited to the account of Christianity as one of its indisputable evidences.

#### CHRISTIANITY'S BLESSED HOPES.

Closely related to Christian experience—and even a part of it—are the blessed hopes which distinguish Christianity from all other religions.

##### *1. The Hope of Immortality.*

To a certain extent all religions have indulged a vague hope, often expressed as a "longing after immortality." Their best, however, is but a faint hope, indefinite and uncertain. One of the saddest recollections of the writer, which lingers after many years in all its vividness, was hearing a Missionary's experience by the bedside of a dying heathen, in which he repeated pitifully the same word over and over, which in the memory of the writer sounded like "a-re-un-ta,"

"a-re-un-ta," "a-re-un-ta," signifying "uncertain," "uncertain," "uncertain." This is the best comfort with which non-Christian religions can soothe the last moment of their dying adherents. No wonder it is said, "Christ brought life and immortality to light through the gospel."

Christianity is unique in that it teaches, not simply the immortality of the soul in clearest terms, but the immortality of the body as well in a glorious resurrection. Standing by the open grave, listening to the words, "earth to earth, ashes to ashes, dust to dust," faith hears the triumphant note of a religion, which can authoritatively and with abiding conviction announce: "It is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory . . . O death, where is thy sting! O grave, where is thy victory . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## *2. The Heaven of Christianity.*

Immortality, pure and simple, perpetuating present passions and wretched experiences, would be an unmitigated curse, if there were no assurance of a better and more blessed life, a heaven of holiness for glorified humanity. Non-Christian religions offer only a doubtful exchange, disembodied spirits, shivering naked in a Hades of wandering ghostly specters, with no intimation of what the future held in the way of conditions, experiences or hopes.

The Greece of classic renown, which gave the world its highest reach in ideals of art and the profoundest philosophy, also gave that ancient world gods and goddesses of unrestrained licentiousness, and as their highest conception of heaven only a hell of warring gods, with men as the helpless victims of the intrigue and malice of gods whose characters compare unfavorably with the Satan of divine revelation. Is it not strikingly significant that at a time when Grecian philosophy could furnish nothing better than Jupiter as a

supreme power, and Hades, which is almost synonymous with "hell," as revealed in the Scriptures, Christ, of humble origin, without learning and without contact with earthly philosophy, was teaching the Fatherhood of God, the brotherhood of man, the blessedness of holiness and the glorious hope of heaven, as the eternal home of the family of God, saying, "In my Father's house are many mansions," equivalent to Paradise Regained, promising "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

The non-Christian religions of modern times can offer their adherents little better than the mythology of the ancients. The Vedas of Hindu philosophy—the basis of Buddhism—promises the soul only reincarnation in endless successions till it reaches "Nirvana"—equivalent to absorption into universal being with loss of personality and loss of conscious existence. It differs nothing practically from annihilation of soul, or "eternal sleep"—the hope indulged by the skeptic. Is there any inspiration, any incentive, any hope in a finality of life equivalent to utter nothingness?

The Koran reflects only the life and low passions of its author, whose moral character was revealed in the multitude of his wives and concubines. Is it any wonder, therefore, that the heaven revealed in the Koran should be a Paradise little better than a heavenly harem for sensual indulgence?

In marked contrast with all that Buddhism, Mohammedanism and other non-Christian religions can promise of rewards for godliness, contemplate the Heaven taught by Christ and revealed in the Scriptures:

"And he carried me away in the spirit to a great and high mountain, and he shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . .



and the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. . . .

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

Christianity has the “promise of the life which now is, and of that which is to come.” It guarantees to the believer in Christ “the assurance of God’s love, peace of conscience, joy in the Holy Ghost and increase of grace”—goodness and mercy all the days of his life—with the sure prospect of “the soul being made perfect at death and immediately passing into glory.”

It assures that every longing of the soul for holiness and every blessed anticipation shall be more than realized, enabling him to say, “I shall be satisfied when I awake with

thy likeness." "It doth not yet appear what we shall be, but we know when he shall appear we shall be like him." Character, like unto Christ, is the essence of heaven. "Forever with the Lord," is heaven realized; for "in thy presence is fullness of joy, and at thy right hand there are pleasures for ever more."

## IX

### *The* ALTERNATIVE, IF



HAVING expounded the ideals, characteristics and achievements of Christianity, perhaps its intrinsic worth can better be acclaimed by considering the alternative effects upon the world, of abolishing Christianity, or of putting it into universal practice.

#### THE FIRST ALTERNATIVE.

If Christianity were abolished, every Christian church would necessarily pass out of existence; the godly element of society would be lacking; and the noblest characters of earth, removed from their positions of influence in human affairs. Righteousness and integrity would no longer be the moral standard of conduct. Justice would no longer dominate civil courts. The sanctity of the law would be but little respected. Marriage would fall to the level of barbarian countries. Violence would run riot. Characters which repudiate Christianity would eventually have free hand to rob, murder and plunder at their will unrestrained by law, moral or civil. The motto of society soon would be: "Let him take who will, and let him hold who can." Can any one conceive a more perfect hell of lust, violence and wickedness—paralleling the antediluvian period, when the Flood became a necessity as the only expedient which could rid the world of its violence.

Theodore Parker formulated the judgment of the thinking mass of mankind in his statement:

"Silence the voice of Christianity, and the world is well-nigh dumb, for gone is that sweet music which kept in order the rulers of the people, which cheers the poor widow in her lonely toil, and comes like light through the windows of morning, to men who sit stooping and feeble, with failing

eyes and a hungering heart. It is gone, all gone; only the cold, bleak world left before them."

This forecast of dire effects is re-enforced by the judgment of one who having temporarily drifted away from the church, returned to its fold, and publicly expressed his convictions in a memorable article in the public press:

"Organized society is not strong enough to sustain itself without faith in some system of religion, which teaches the reward of righteousness and the punishment of wrongdoing. Wipe out all religion, and the notes held by our banks would become mere scraps of paper without any value. Confidence and credit would disappear. Business would stagnate and wither away because no man would trust another. Individualism and selfishness would reign supreme and the age of savagery would return. An oath of office would become meaningless. Witnesses and jurors and judges, law-makers and executives would be known and recognized no more, and the whole governmental fabric, and the security and protection which it affords, would topple down in ruins. The plainest dictates of self-preservation demand the existence of an organized religion, and of a church through which it can function. No intelligent man would locate in a city without churches. No skeptic, nor any of his unbelieving kind, would be willing to bring up his children in a godless and churchless city."

Abolish Christianity and myriads of benevolent institutions, orphanages, hospitals, asylums for the blind, schools, colleges and public charities would be swept from existence. Millions of helpless children, infirm and destitute individuals, and incurable sufferers would be without sheltering arms and without subsistence. It would quench the light of the widow and eliminate the support of the orphan.

It would blot out the joy of millions who live upon the precious words of gospel comfort and leave their souls as dry as the desert of Sahara. In the dark hours of deepest sorrow, no more would they sing to quell their rising fears:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me;—thy rod and thy staff they comfort me." No more could they reassure themselves with an inventory of the believer's prospects, present and future, saying, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life." No more would "Hope spring eternal in the human breast," and beyond this vale of tears anticipate the blessed abode of the soul, singing, "I will dwell in the house of the Lord forever." No more would peace calm the disturbed soul, and no more would the fellowship of God comfort and bless human life.

Abolish Christianity, and myriads of such poems as Burns' "Cotter's Saturday Night" would be meaningless, and the literature of the world have to be rewritten. Civilization would finally perish from the earth, and the hope of the world be extinguished in the blackness of the darkness of despair forever.

If any are disposed to adjudge these claims for Christianity extravagant, then let all such investigate conditions in the Congo Basin or the Sudan of the dark continent. Let Scripture testify to the character and conditions of the antediluvian age: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . For the earth was filled with violence." Let the Apostle Paul, inspired and contemporary, describe the barbarism which preceded Christianity:

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

“Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

Let history exhibit the records of barbarian countries with their human sacrifices and cannibal practices; “For the dark places of the earth are full of the habitations of cruelty.” The excesses of Bolshevism in Russia are an object lesson. What would be the condition of Russia today, if Bolshevism were not somewhat held in check by the ineradicable religious element pervading the masses of the common people—and the Christian sentiment of the civilized world?

#### *Christianity or Chaos.*

Thoughtful writers, world-statesmen and Christian patriots tremble today at the threatened crisis in Europe, which, if not averted, may possibly shatter the foundations of world-civilization. Japan is not reckoned as a Christian country, but the leaven of Christianity has given it western civilization. Would Japan be willing to blot out its splendid status among the nations and return to conditions which existed during the last century? Its intelligent leadership and its public press freely admit its debt to contact with the ideals of Christian countries. Keshub Chunder Sen and Ghandi acknowledge the power and influence of Christ and of Christianity in affecting spiritual life in India. Would India be benefited, or irretrievably damaged, by a return to the Juggernaut, Suttee and the casting of their children into the Ganges?

The judgment of intelligent opinion would doubtless endorse with practical unanimity the suggested alternative: Christianity or Chaos.

## THE ALTERNATIVE, "IF."

Having considered the negative aspect of the case, the apologetic becomes irresistible upon the presentation of the positive plea: If Christianity were universally practiced!

*1. If Christ Were the Ideal?*

Christ is ideal Christianity. What would be the effect upon society and upon the world itself, if Christ should become the universal ideal of humanity? If his life, character and spirit should become the type and model of each individual of earth's teeming millions, what would be the result? The testimony of his contemporaries is undisputed, that he was "holy, harmless, undefiled, separate from sinners and made higher than the heavens." To his challenge, "Which of you convinceth me of sin," there was an ominous silence! The judge on the bench, who heard the evidence in his trial, placed on record the verdict, "I find no fault in him."

The summary of his life and work is condensed into a phrase, "He went about doing good." In his sympathy and compassion for the faint and hungry he fed the multitudes with characteristic generosity—though he declined to convert stones in to bread to satisfy his own hunger. He laid his hands tenderly on the fevered brow, and sickness fled from his presence. "The blind received their sight" at his touch; "the lame were healed," and lepers cleansed—specimens of his attitude toward suffering humanity—the charter and inspiration of all eleemosynary philanthropies.

Suspended on the cross in excruciating agony, he at length broke the silence. "Father," is his cry! Listen! Surely he is about to call heaven and earth in witness to the injustice and incomparable cruelty of his persecutors! Hear his appeal! "Father, forgive them; for they know not what they do!" Was there ever such a spectacle of human forbearance, such plea for mercy, such divine love, such Christian

spirit in human flesh! What, if his spirit should characterize human attitude toward wrongs perpetrated upon innocence!

Though not generally practiced, yet already his spirit of forgiveness pervades the whole civilized world. Dr. Harry Emerson Fosdick strikingly illustrates and re-enforces this suggestion:

"It flames up radiantly in many lands and many religions, but none ever took it as he did and put it in the forefront, making it the very touchstone and standard of right living, that a man should love his enemies and do them good. And of all the ideals that seem too impractical ever to be influential, is there another ideal like that? The Greco-Roman world into which the Gospel went did not have that ideal. Cicero was one of the noblest Romans of them all, and he had an enemy called Clodius. Clodius fell at the battle of Bovillae. That was one of the happiest days in Cicero's life. He was so unabashed in his joy that he started dating letters from the day on which his enemy fell. We have one of those letters yet with this date upon it: "560th day after Bovillae." No one of us stands out above the moral average of our time as Cicero did above his, but no one of us could do that without being ashamed of himself. Something has happened to the ethical ideals of the race." What would be the effect of putting this ideal into universal practice?

His public ministry began with the Beatitudes of the Sermon on the Mount. His whole life was the exemplification of the principles of his Kingdom as embodied in that inaugural address. True to form and characteristic of his whole mission, his very last act was a benediction. Standing on Olivet in the moment of the ascension, "He lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven." The very last sight of the ascending Christ, on a



chariot of cloud, was with hands extended over his church in benediction. Those lifted hands have never been withdrawn. They are still spread in benediction over a suffering world, with a command to his representatives to extend the blessing "as far as the curse is found," until the last lost soul is reached, with the assurance of his co-operation and divine presence, saying, "Lo, I am with you alway, even unto the end of the world." If his life of service and his spirit of benediction should become the ideal of humanity, the model of each individual soul, what would be the result?

## *2. If the Bible Were Practiced?*

In another form, consider the effect of putting into universal practice the principles of Christ embodied, not only in his life, but specifically outlined in his Word as contained in the Holy Scriptures. Without attempting any summary of the Bible, allow the Moral Law, the Golden Rule and the Great Commission to represent its message—what would be the result of their universal practice? If the Ten Commandments should become the Code of the Nations; if the Golden Rule should be practiced by every individual in all the relationships of life; if the Great Commission should lay an obligation upon every Christian conscience to give "the gospel to every creature," what would be the result on the character of the world, and what the effect on the condition of mankind?

A Brahman once said to a missionary: "You Christians are not as good as your Book. If you were as good as your Book, you would convert India to Christ in five years." He need not have limited the result to India. If the Book were universally practiced by all Christians, in an incredibly short time, Christendom would embrace the whole wide world.

A skeptic once approached Dr. B. M. Palmer in New Orleans with the evident intention of provoking a controversy. Divining his purpose, Dr. Palmer said, "Before we consider your problem, will you please tell me what would

be the effect upon the world, if the Bible were universally practiced?" After strenuous effort to avoid an answer, but being held tenaciously to the question, he reluctantly replied, "I suppose it would be what is commonly termed heaven." The consensus of mankind would unquestionably agree with his answer. If the Bible could create a heaven on earth, is there any higher evidence of its divinity, or stronger argument for the practice of Christianity, in the interest of wretched humanity?

### *3. If Christian Experience Were Realized?*

Pursuing the same line of inquiry, what would be the effect, if "the blessed hope," "the peace of God which passeth all understanding," "the joy of the Lord," and the sum total of Christian experience were fully realized by the human race? What would be the result in the matter of human happiness, if every individual should have "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" if the sorrow of earth were "turned into joy?"

Christian people testify to an experience which is the foretaste of heaven. What would be the result, if the whole world should come into possession of such heavenly bliss? If it be only a "delusion," and if it were "all of life to live and all of death to die," would not such "blessed delusion" be abundantly worth-while for the happiness it dispenses even in this present life? If the result is confessedly "heaven on earth," is there any higher evidence of the moral value and blessedness of Christianity?

### *4. If Christian Character Were Attained?*

Lowering for a moment and for a purpose, the higher ideal and standard of Christianity and considering the effect of attaining, not the perfection of Christ's life and character, but only the best specimens produced amid the infirmities of human nature, what would be the result if "John

the beloved," if Thomas a Kempis, who wrote "The Imitation of Christ," if John Wesley, Henry Martyn and Adoniram Judson, or even if the best individual Christian known to the reader, were the universal type, and every individual were a Barnabas, Bunyan or Livingstone? Would the type of humanity be elevated or lowered? Would mankind be benefited by the change? Would the world's character and condition be improved or damaged? Would crime be increased or abolished? Would earth's sorrows be alleviated and its tears dried or multiplied? Would the change be worth the cost? Would conditions, which now "make human life a hell," be ameliorated or aggravated?

Whether possible to reproduce Christ in universal practice may well be questioned; but there can be no doubt that each individual, by the grace of God, could attain at least unto the type of the world's best. What would be the result if every individual of earth were even as saintly as Richard Baxter, Philip Doddridge or Robert Murray McCheyne?

Objectors make much of the defects in the character of Christian people, not taking into consideration the infirmities of human nature, and that such defects are not the result of Christianity, but are infirmities which are gradually being eliminated by divine grace. Spots exist on the face of the brilliant sun, which cannot be seen except through a darkened glass, obscuring the sun's dazzling rays. In like manner, defects in good people are all the more conspicuous by the beauty of Christian character. David, "the man after God's own heart," was guilty of grievous sin which caused him intense agony of spiritual sorrow recorded in the Fifty-first Psalm. Peter, who loved his Lord devotedly, in a moment of weakness denied him, and "went out and wept bitterly" over his defection. John Calvin erred in consenting to the execution of Servetus, yet Ernest Renan, skeptic, testified that he was "the most Christian man of his day." John Wesley believed in witchcraft and denounced the

American Revolution as rebellion, but despite his defects was as saintly a man as any age ever produced. Even with all their infirmities, the body of Christian people are unapproached by any other similar number representing any other organization, class or cult of earth. If the world attained only to the average of these, it would be—compared with present conditions—a veritable heaven on earth.

#### *5. If Statesmanship Were Based on Christianity?*

What would be the effect if Woodrow Wilson—with his effort to “make the world safe for democracy,” with his League of Nations to eliminate war, with his idealism to make “America First” in serving humanity, with his “Fourteen Points” to make even the weaker nations “self-determining” and with his statesmanship to put the Golden Rule in practice among the nations—were accepted as the personification of world-diplomacy; and if every legislator and ruler attempted to make Christianity the basis of legislation, its precepts the law of conduct in the relationships of government and the rule of diplomacy in the affairs of nations? Instead of Woodrow Wilson substitute Gladstone or any other Christian statesman, what effect would the practice of Christianity have upon the conditions of nations and the life of the world? Would secret diplomacy be promoted or prohibited? Would wars or peaceful arts be the result? Would the burdens of taxation in maintaining standing armies be lessened or increased? Would the welfare of humanity be helped or hindered? Would the “Gentleman’s agreement” between the United States and Japan have been strengthened or abolished? Would Christian statesmanship, or political partisanship, do most for bringing in the new era of universal good-will and the practice of righteousness between man and man, between nations and countries? Is there anything, conceivable, better calculated to “protect life,

liberty and the pursuit of happiness," than the law of Christ and the practice of his religion of love and service throughout the world?

*6. If Christianity Were Universally Practiced?*

Now comes the climax, the end toward which the whole argument tends. Each separate hypothesis leads to one consideration: If Christianity were universally practiced! The alternative is not, if Christendom, as at present constituted, were universally extended to embrace the whole world—even though that were "a consummation devoutly to be wished," which would tremendously better the wretched condition of a warring, suffering world. The alternative instead is, what would be the effect of the universal practice of Christianity, idealized in the character of Christ, summarized in the Ten Commandments, the Golden Rule and the Great Commission and embodied in the lives of God's saints. The inquiry reaches the sublime heights by which Christianity itself transcends its noblest products. What would be the effect if Christianity in its purity and perfection were universally practiced? The question cannot be answered, except by admitting that the earth would be transformed into that Golden Age of which poets have sung, when brotherhood shall have taken the place of feuds, and

"Men to men shall brithers be,  
For a'that, for a'that,"

which philosophers have tried to visualize in their "Utopias" and "Ideal Republics," and which the grand old prophets have foretold as "A new earth wherein dwelleth righteousness," when

"Out of the darkness of the night,  
The world rolls into light—  
It is daybreak everywhere."

Does not that lift Christianity, as a system of religion, into a sphere of service and influence apart from all others,

absolutely unapproachable by any rival claimant to consideration? Is there any other system of religious philosophy that is even so adventurous as to promise such blessed results? Is there any code of morality that is worthy to stand on the same platform in its standards and ideals? Is there any religion past or present, if it were practiced universally—even in its highest ideals—that could ever remotely approach such a result? Is not that fact in itself a proof of its divinity, self-evidencing by its standards and accomplishments?

#### EVANGELICAL CHRISTIANITY, THE HOPE OF THE WORLD.

Do not the foregoing facts and considerations exalt Christianity into supreme importance, as the highest of all moral codes and the greatest of all spiritual forces, and so challenge universal acceptance of its claims as the only antidote for a decaying faith, and the only possible hope for an honest soul in search of a credible faith, supreme and divine, that can satisfy its deepest cravings for peace of conscience, holiness of character and substantial happiness? Is there anything else imaginable that can give relief to a warring world, blessedness to a wretched soul and hope to a discouraged heart? It has produced these heavenly results in all ages when permitted to function unhindered, and will reproduce them in every test of its spiritual power.

Christianity, therefore, makes its appeal to humanity, and commends itself to the thoughtful consideration of the reader upon a two-fold basis. 1. It presents its ideals and achievements, as incontestable proofs of its divine mission, and as evidence of its power to meet the spiritual needs of the individual soul and of the whole world. 2. It appeals to the individual to test its claims by the personal application of Christ's love and mercy in his own experience, as the sovereign remedy for sin and wretchedness, and to judge it by its influence over his life and by the inward satisfaction afforded. Is there any better or more reasonable test of a principle than the beneficial effect of its practice?

Christ definitely and confidently challenges each individual to put to the test his assurance, "If any man will do his will, he shall know of the doctrine whether it be of God." The practice of Christ's precepts will result in a satisfaction, self-evidencing in the inmost depths of the soul—a blessedness beyond all expression in terms of human speech. Each soul that has tested its beneficial results unhesitatingly and unqualifiedly recommends all others to test it in personal experience, as that which will satisfy the soul as nothing else will.

*The Divine Appeal.*

God the Infinite, the Sovereign of the Universe, who spake and it was done, who commanded and multiplied millions of worlds sprang into existence, who upholdeth all things by the word of his power, speaks his message of mercy in his Word of Truth, and with open arms invites the guiltiest to the embrace of his love. The miracle of creation, displayed in the heavens which declare the glory of God, and the miracle of divine providence, extending to the minutest microscopic insect, are not so incomprehensible as the miracle of divine grace—the expression of the love of immaculate holiness for the vilest of sinners. It is the mystery of the universe. No wonder angels bend aside in awe, amazement and adoration!

The mystery deepens in the sacrifice of the atoning blood as the divine Son of God stoops from the throne of the heavens to the Cross of Calvary, announcing in explanation: "God so loved the world that he gave his only begotten son" for its salvation. One of the poets has attempted to express the infinity of divine love in terms of human speech—in vain:

"Could I with ink the ocean fill  
And were every stick a quill,  
Were the whole earth of parchment made  
And every man a scribe by trade,

To write the love of God above  
 Would drain the ocean dry;  
 Nor could the scroll contain the whole  
 Though stretched from sky to sky."

Surely human thought and the most vivid imagination can conceive nothing beyond Calvary, nothing lacking in the divine attitude and the expression of tender compassion. Yet even Calvary does not exhaust God's resources and means in the display of mercy. To the sacrifice of the cross, are added gracious invitation, patient waiting, urgent appeal, extension of days of grace and even divine pleading for the acceptance of mercy—"as though God did beseech you by us, we pray you, in Christ's stead be ye reconciled to God."

Through Prophet and Apostle the invitations of the Gospel are echoed and re-echoed, in terms of "the water of life." "Ho, every one that thirsteth," cried Isaiah, the Evangelist of the Old Testament, "Come ye to the waters, and he that hath no money; come ye, buy and eat; yea come buy wine and milk, without money and without price." In his earthly ministry, Jesus caught up the strain and cries in the ears of a perishing world, "If any man thirst, let him come unto me and drink."

Now, at length, the canon of Scripture is in the very act of closing. The last message has been spoken, the last appeal made. John, the sole survivor of the Apostles, is about to seal up the testimony and close the Book of Divine Revelation, when Christ stays his hand a moment. Sixty years have passed since the crucifixion and resurrection—sixty years in heaven and on the throne—yet he is not content to rest the case. Just one more message, one last appeal, one final invitation of love and mercy! Like the echo of an alpine horn, reverberating from mountain side and distant peak, now comes from heaven itself the last echo of the call which has been ringing through the ages: "The Spirit and the Bride say, Come; And let him that heareth say, Come; And



let him that is athirst come. And whosoever will, let him take the water of life freely."

The Bride—the church—utters the outward message, and the Spirit speaks in the still small voice in the depths of the inmost soul. Lest, however, the church fail in her outward ministry, the call is enlarged and the responsibility laid on each saved individual: "Let him that heareth say, Come." Should every redeemed soul prove recreant and fail to extend the invitation, the need of the soul itself is made the warrant of acceptance: "Let him that is athirst come." Then lest some neglected and deadened soul should fail to recognize the cry of its own anguished thirst for God, the invitation is widened to the utmost limit: "Whosoever will, let him take the water of life freely."

The power of the living Christ is displayed in the Fact of Christianity, demonstrating its divinity in the reiterated challenge of Christ: "Believe me for the very works sake." To you, reader, is the call, "Whosoever will." If everything has failed you, come with your broken heart, with your burden of sin, with your soul's deepest need, to the source of all power and grace, who extends an almighty saving hand, saying, "I am the Way, the Truth and the Life." "Come unto me . . . I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

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