

THE WORLD PROBLEM

ethical life of God. Man when one with God lives the eternal life, becomes the normal man, and only then.

After the storm came suffering and the shadow of the tomb. But the missionary, compelled to resign, refused to die. "I shall not die, but live, and declare the wonderful works of God, perhaps once more in Japan, when the clouds have rolled away. It may be then that I shall have a message that shall result in as much good as if my career in Japan had not been broken. But first I must find a place for my feet in a Christian land."

His first pastorate, in Vancouver, B.C., was a godsend of happy calm in the midst of a sympathetic people, who wanted the message he had to bring and carried themselves the burden of parochial details. Compulsory quiet gave the time for study of the whole world-problem amid a world's history in the making. Subsequent years, in the pastorate and out of it, have brought an insight into the details of life in a so-called "Christian country," while a constant touch with world-movements has kept intense the struggle with cosmic problems. As he mused the fire burned. When an opportunity came he "spoke with his tongue."

Invited to deliver the annual lecture for 1903 before the Theological Union of the Toronto Conference, he chose as his subject, "Wesley: Methodism and the World Problem." The lecture was a development of the larger issues of the mission problem and its solution, tentatively stated in the 1886 lecture, mentioned above, delivered seventeen years before, now enlarged and systematized in the light of wider reading, experience and observation. On motion he was asked to enlarge the lecture into a volume for publication, so as to reach the