

I mean for one thing that vision of right which the Christian Church alone possesses. I mean for another thing that sense of shame at seeing the right and not doing it which the Christian religion alone fosters. Did it never strike you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? Ours is the only religion which possesses the moral power that shames the heart of the man who dreams, but does not do.

I mean the stimulus, too, of splendid difficulty. I count it among the finest moral resources of the Christian Church that this missionary enterprise is one of enormous and stupendous difficulty. Why does a man's heart go out toward that problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? . . . It is an immense moral resource that Christianity gives men a passion for hardness and makes difficulty a stimulus and an inspiration. I go back again and again to that line in one of Paul's Corinthian epistles: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." No "but" for Paul; adversaries constituted, they did not qualify, his opportunity. The most splendid moral resource of the Christian Church is the difficulty of its undertaking. It is not what man does that exalts his enterprises; it is the great thing that he will do.

Think of the moral resources found in the adaptation of Christianity to meet the absolutely irrepresible needs of life. No other religion can provide the moral sanctions with which civilization can live except Christianity.

Think of the incalculable moral reinforcement to be found in the missionary service of the unprofessional missionary. Our political and commercial influence goes to be spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial enterprise, went out as John Lawrence went, as Herbert Edwards went, as Chinese Gordon went, as Sir Mortimer Durand and hundreds of others have gone, who, by their passion for truthfulness, by unswerving purity, by Christlike unselfishness, commended wherever they went Christ and his religion to the hearts of men.

Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. We have seen during the last forty years a movement in Japan testifying to that power of ideas to work out a transformation in the character of a nation, that is going to force us to restate all our conceptions of ethnic psychology and of the transcending power of ideas. Nobody knows the power which resides in a great and true idea. We need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. . . .

#### THE SPIRITUAL RESOURCES.

V. I have mentioned this, too, to pass it by. Let money and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian Church escape our thought, and let us turn, last of all, to think of the indescribable spiritual resources of the church.

First of all, God is with us. Not only does he go with the men who go with the Gospel, but beyond the reach of our furthest effort God is at work in this world, and all history is only the orderly unfolding of his perfect and irresistible will. I confess it is hard at times to make all this clear to one's mind. I do not understand why the Taiping rebellion should have failed with its effort to

obliterate idolatry in China. . . . I do not understand why the Lord allowed the Boxer upheaval to sweep hundreds of missionaries and thousands of Chinese Christians of Chinese soil. But I know that back of all these things the living God is ordering his world, and that in this attempt to evangelize the world, you and I are not setting out on any mad human enterprise, but are simply feeding our lives into the great sweep of the orderly purposes of God. God is with us.

In the second place, there is the spiritual resource of prayer. "If ye shall ask anything in my name," said Christ, "I will do it." Do we believe that Jesus Christ was dealing sincerely by us when he spoke these words? How many of us place our confidence in Christ and in the words of Christ about prayer? Perhaps many of us find no place for faith in prayer in our lives. We call it illogical. Mr. Huxley would not say so. "I do not mean to say for a moment," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical, for if the whole universe is governed by fixed laws, it would be just as illogical for me to ask God to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical or disruptive; it is the want of prayer that is disruptive and that distorts the plans of God. When he outlined the development of human history, he arranged the place that prayer should play in it. It is not the exercise of that force that now conflicts with his will; it is the failure of that force to work that impedes the orderly workings of the plans of God, and almost fractures his will here in the world. I believe in prayer as the great force in life; I believe in prayer itself as a life; I believe in prayer as a passion, as the longing and engulfing of the will in great achievement. We have side by side with God the power of prayer.

In the third place, we have the power of sacrifice. It has been proposed now and then that we should seek in our missionary boards for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of ten millions of money. There is no endowment so great as the endowment of the memory of sacrifice. Think of the missionaries who have died in China for their faith in Christ. Think of that old woman in Shantung who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips thus to murmur her faith in Jesus Christ. I think this Student Volunteer Movement will be a different movement forever because of the memory of its martyrs, of those who, through peril, toil, and pain, climbed those steep ascents. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual power that resides in these glorious sacrifices and in the present privilege of sacrifice is enough to call us out to complete the work which these began, and to enable us to do more.

Last of all, we have the power of the Holy Spirit. I wish there were some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our common conceptions of him, and lay hold on the very depths and sanctities of our life. I believe in the Holy Spirit as the spiritual resource enabling each one of us to be what without his help we can never be. The Spirit of God has never yet been allowed to show us what he can accomplish with a human life. We need to allow him to do with us what, nineteen hundred years ago, he was able to do in the Roman Empire with the apostle Paul. I believe we have not begun as yet to test the power of that

Divine Spirit who can take even very unpromising men and women and give them a power beyond the power of man.

I do not minimize those mystical dealings of the Holy Spirit with our life by which he lodges the power of God in all the work of men for him; but if you ask how in one word he is to realize this supernatural power in us, I answer, by the exaltation of Jesus Christ, and the assignment of him of the preminent, of the sovereign place, in every life. "When he shall come," said Jesus, "he shall not speak of himself, but he shall testify of me. . . . He shall take of mine, and shall reveal it unto you; those secrets, which are his alone, the Holy Spirit is able to plant in each human life the living and the supernatural Christ. After all, Jesus Christ is the great resource, because he is the desire of all the nations in whom their life is; because of power and all treasure of knowledge and wisdom for us; the great resource, because it was his own lips that said, "All authority had been given unto me; go ye therefore and teach all nations, because whosoever he will he can do nothing, and in him we can do all things." In Jesus Christ there is equipment enough, barring all financial resources and all available life, equipment enough to enable us here to go out as soon or later to advance the evangelization of this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in him also power to rouse us to accept this equipment for ourselves. You say the church is dead and asleep and cannot be awakened to any such great mission as this? The lines were spoken of another land and another name, but they apply as well to this:

"I know of a land that is sunk in shame,  
Of hearts that faint and are at a stare;  
And I know of a name, a name, a name,  
Can set this land on fire,  
Its sound is a brand, its letters flame—  
I know of a name, a name, a name,  
Will set this land on fire."

If that Name is allowed to stand out above every other name, if that voice, allowed to sound lighter than any other hand, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom might die out of our thought while we fix our gaze upon him and hear his voice alone: "I am the Son of God. I am going forth as my war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after me, he shall we not rise up after me, he shall we not give, in answer to his appeal, and go after him?"

#### Missionary Convention Report.

The report of the Student Volunteer Convention, held recently at Toronto, is being edited by Rev. H. P. Beach, M.A., the Educational Secretary of the Movement. It will contain full reports of the platform addresses and condensed reports of the various section meetings.

Although the price of the report in cloth is \$1.50, postpaid, orders sent in immediately will be received at \$1.00, postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th Street, New York City. Dr. F. C. Stephens, 81 Queen Street, Toronto, will also receive orders. When the book is ready for delivery all subscribers will be notified, and they can then send the money, on receipt of which the report will be forwarded. Persons desiring to take advance orders at this reduced rate should forward orders before June 15th, for the price will be \$1.50 after that date.