

among the nations, I yet see that in Christ only is there full salvation for the individual and for society. Many wise and true opinions are doubtless held by disciples of the ethnic faiths, but opinions however true are not man's crying need. Jesus Christ is not only the truth, but He is also the way and the life. Men need to know the way which is the way of the Cross; they need to feel the touch of the life, from Him who came that men might have life and have it more abundantly.

Our Savior promised that, lifted up from the earth on His Cross and Throne, He would yet draw all men unto Him. While Christ is yet far from having conquered the earth, it is evident that He is already the magnetic center of the intellectual and spiritual world. All the hopes and all the valuable faiths of humanity find in Him their fulfilment. When I speak of Christianity, I do not identify that great word with the church, with Christendom, or even with the sacred Scriptures. Christ is greater than all, for He is the life of all.

We are rapidly coming to the conviction that Christianity is identified with its divine Founder. If men ask me in India what is the substance of the Christian belief, I shall point them to Christ, as predicted by the prophets, as disclosed in the Gospels, as interpreted by the Epistles. He is the Alpha and the Omega, the beginning, middle, and end of Christian belief. The true recognition, the loving exaltation of Christ, is the triumph of Christianity!

My argument for that principle will proceed along several lines, lines, I believe, of dazzling brightness.

First of all I shall argue the universal victory of the Christian faith, the world-wide establishment of the divine kingdom from the prophecies and promises made in the Scriptures, and especially from the program of Jesus.

Opening the New Testament literature we find that the idea of a world-wide conquest lies at the foundation of the Christian religion. The Apostles were to make disciples of all nations, and were to be witnesses of Him to the uttermost parts of the earth. The world of their thought and knowledge may have been restricted to the Roman Empire, even as the world of the Buddhist emperor, Asoka, who deemed himself a universal king, was confined to India, and the world which Confucius and Lao-tse surveyed was bounded by China. But in the expanding thought of Christendom all national limits disappeared, and the Church saw in Jesus a redeeming king, who had made a propitiation for the sins of universal humanity.

But the world-embracing purposes of the Gospel can not be understood apart from the historic Jewish background. The Christian faith is the outgrowth and culmination of Judaism; its doctrine of a universal divine kingdom is a republication of the teachings of Israel's greater prophets. Whatever may be justly said of the earlier narrowness of conception, which regarded Israel's Jehovah as a tribal deity, there is