

(c) It is easy to show that vital faith soon issues in spiritual leadership. Such faith carries its note of spiritual authority and instinctively men feel that it is a voice from the eternal. Every great book, every great song, every inspiring message finds its appeal in the spiritual vision which has awakened the faith of the soul in the higher realities. Abraham beginning his journey, Paul finishing his course with joy, Daniel calmly facing the lions, Greenfell battling with icebergs off Labrador and Gipsy Smith winning by his tender appeals, all have the vision of God, the union with the unseen spiritual world which brings fellowship, peace and power. The man of faith who accepts the revelation of God in Christ and who already feels the glory of the Kingdom has such an inner sense of the values of the spiritual, that he will rather, than compromise his inheritance, die with his face to the enemy as the dawn of the Son of Righteousness falls upon his closing eyes.

(d) And here we face the crucial test of leadership. We all recognize that there are those whose faith and consequent spiritual victory are beyond question. Yet this type has not become the dominant influence in the Church. The fact is well known and various explanations are offered. Why do so few Christians reach the uplands of an all conquering faith? Can only a few choice souls ascend? Must the great majority of Church members live on the lower level or is it possible for all to win the victories of the great saints? Why the present unsatisfactory condition of the Church with its lack of spiritual leadership? Some claim that it is due to the failure of the pulpit to present the truth in dogmatic form. These hold that dogmatic authority would produce the higher type. Others claim it is due to the failure of the pulpit to interpret the gospel in terms of modern thought. These claim that the gospel is not understood scientifically. Nothing is more indefinite than this term, "modern thought." In the minds of many it means rationalism in religion and Unitarianism in Christology. But these views are very old. They have been tried and failed so often that no good experiment further. But if by modern thought is meant in terms of the knowledge and experience of this age instead of the knowledge and experience of the people in the days of Isaiah, Paul or Luther, we reach the most serious problem confronting the Church. In what manner can the substance of the gospel be presented to the masses who come to the Churches, so that they may know the constraining love of Christ and be moved by faith to take Him as their Saviour and Lord, and then go out to live the overcoming life?

Let us begin with Jesus' ideal and method. He came to seek