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REVIEW OF THE NINETEENTH CEN-
TURY

BY THE

REV. WILLIS GREEN CRAIG, D. D., LL. D.

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MR. MODERATOR, MR. CHAIRMAN, LADIES AND GENTLEMEN :—

It has been well said that, "the dawn of a new century affords a natural occasion for a retrospect into the past, for the taking of stock of the world's gain and loss, for a comparison of the world as we see it to-day, with its condition as it was known to our ancestors a hundred years ago."

The task imposed by this review is a difficult one. The period under consideration embraces the lifetime of three ordinary generations of men. The achievements of the century, as compared with all past time, border on the marvelous. The movement, especially in the latter half of the period, is so rapid, and upon lines of such far-reaching importance, that the reviewer is confused, if not appalled, as he undertakes his task. The problems handed over by the nineteenth to the twentieth century are so various, so grave and so far from

solution, that we look with awe upon the mighty things that have been done, in the light of the solemn duties that they impose upon those who must conduct the race along the perilous path of the era that has just dawned. And, above all, the time allowed for this discussion is so brief, as to all but guarantee inadequate treatment. But without further words we may enter upon our task.

In order that we may understand the distinctive and influential movements of the nineteenth century, let us observe the situation of the great nations of the earth at its opening.

M. Jules Roche in an article in the Paris *Figaro*, has given us an accurate outline of the population of the great nations, of what is called "active humanity," at the beginning of the nineteenth century. There is little resemblance between the Europe of 1801 and the Europe of to-day. The names of the larger states are the same, but they describe very different entities. The population of France with its new and natural boundaries was 33,000,000. Russia had but 36,000,000, mostly uncivilized. The United Kingdom had only 16,000,000. The old German empire, which was then but a political expression—having crumbled before the arms of France,—contained in its 300 constituent states, but 25,000,000. Austria and Hungary had as many. There was no Italy. The Kingdom of Sardinia had less than 3,000,000. The States of the Church, less than 3,000,000. The Kingdom of

Naples, almost 5,000,000. The Grand Duchy of Tuscany, 1,000,000. On this side of the Atlantic, our country with its 5,000,000 inhabitants was the only one whose numbers were known. The population of what may be called the outlying peoples was unknown. The facts as to these nations were but feebly grasped, and no special account taken of them as forces to be considered in the ongoing of human civilization.

One hundred years ago "active humanity" numbered less than 175,000,000.

Consider the political condition of the "active peoples" at the opening of the nineteenth century.

The most terrific outburst of human passion against a grinding, pitiless, long-continued tyranny of king and ruling classes that the world has ever known, made memorable the closing years of the eighteenth century. The French people with a shout of wild agony had rushed for the throat of authority, had seized and strangled it to death. The nation raised its bloody hands to heaven and swore a mighty oath, that kings and nobles, ruling classes, tyrants, all destroyers of human liberty, and wanton enemies of all rational happiness, should exist no more. Out from the murderous riot and deadly killing of those awful revolution days, there issued the note of human aspiration, and hope for man, as man, and the maddened throng, even in the midst of the frenzied tumult of unchecked passion, demanded that liberty, equality, and fraternity,

should henceforth be the watchwords of human society.

If the aspiration was lawful, and the expression of it had anything of the true and the practicable in it, the time was not yet, and the people had not arrived by whom it could be brought to realization. As our century opened, a gigantic spirit arose, almost unparalleled among men, voracious in his selfishness, far-seeing in vision, conscienceless in thought and corresponding act, resistless in power, who laid hold of the storm of human passion, guided it for a time along its purposed path, and then, with all but magical skill, turned it away from its origins, and required it to do his bidding, as he led it along the highway of his enormous ambitions, looking to personal glory and unrestrained power. Under the leadership of the great Napoleon, Europe blazed with war for the first dozen years of the nineteenth century; war which left human rights, happiness and even life out of sight, and which threatened the very foundations of public order and rational government. Progress toward better things for humanity at large; for the imposition and execution of just and humane laws; for sane education, which levels up the people as a mass toward civic righteousness and levels down rulers into a love for subjects and to a rightful exercise of acknowledged authority, did not begin in *Europe* at the beginning of our century. *Another country* was designated of God to discover and express the ultimate principles

of human freedom, to establish these principles in abiding constitutional forms, and then to set them in practical operation through administrative agencies, for the happiness of its own people, as a beacon light for the oppressed in every land, and for the slow but sure instruction of the nations as to the rights of man, the necessary presupposition of human dignity, progress, and true happiness. *That nation, our beloved land*, thus summoned to this august enterprise, had assumed the commanding form of national life only a few short years before the nineteenth century opened. The scars of the embattled farmers who had won the prize of political freedom against enormous odds had hardly healed when the new century was called to begin its eventful course.

The *new-born* nation was few in numbers, all but impoverished by a long-continued devouring war, scattered over immense tracts of but partially settled territory, hemmed in by the sea on the one side and by unbroken primeval forests on the other, threatened day and night by savage tribes embittered by wrongs which they could not forget, and with every species of administrative perplexity clamoring for speedy settlement, with an untried instrument of government waiting to be expounded and illustrated by action, fitted to secure the liberties that had been purchased at such a costly price of blood and treasure. Who could say that the new nation would live? Or who would dare to

imagine that, ere the century closed, it would forge to the side of the foremost nations in the world, and even challenge them, one and all, for the leadership in whatever makes a nation great in learning, in resources, in power, in numbers and in influence, wherever and whenever the mightiest world powers are gathered for debate and decision as to the destinies of the race? And yet there need have been no uneasy questioning, for the young nation was *designate of God*. It came into national being at the appointed time. It was quick with living principles. It had obtained a stage for action, in its national possessions, broad enough to act out a mighty play before the world at large. A few leading spirits in England and on the continent, whose unclouded vision could in some real sense pierce the future, saw the promised potency of the newcomer among the nations, and they were glad. As for the most, they sat sullen, and prophesied evil.

We do not hesitate to say that the appearance on the scene of organized national life of our nation was the *greatest single event* in the world's history at the opening of the nineteenth century.

Concerning the lands and peoples outside of what I have called "active humanity," there is nothing of historical importance to record. When the year 1801 was first written on our calendars, bold voyagers had touched remote islands and distant ports. They had coasted the shores of unknown lands. A

little trade here and a little there, sufficient to awaken the cupidity of the adventurers, but not great enough to stimulate arduous and sustained exploration. The knowledge of the outlying peoples was hopelessly inadequate, and consequently invalid.

A single people, China, ancient and mighty, with a population outnumbering, in point of fact, the entirety of the progressive peoples, was lying in hermit-like isolation, exclusive, and excluding all other men from its hoary precincts, and barely permitting approach to its outermost harbors. *The real Africa, was "Terra Incognita."* Even the old central seats of human life, from whence came the impetuous hordes that seized and settled Europe, had retreated from the gaze of civilized man, or, at most, remained an intangible reality, indefinite to thought, unknown as to conquest, commerce or evangelization.

India with its teeming millions, its recondite philosophy, its ascetic religion, its damaging system of caste, its fabulous wealth, was in the way of being exploited by a greedy commercial company, which looked down with haughty contempt on the soft-mannered natives, and sought, *not them*, but their possessions, their jewels, their gold, their lands, their very homes, founded by ancestors whose blood had run pure for a thousand years.

Even the Spanish Americans to the south of us were an uncensused people, and counted for little

in the plans, the operations, and the general outlook, of the dominant nations at the beginning of the nineteenth century. Such was the political and territorial aspect of the world 100 years ago.

Next think upon the condition of letters at the opening of the century and its earliest years.

The brilliant lights of eighteenth century letters were still shining when our century dawned. Addison, Steele, Johnson, Gibbon, Garrick, and Reynolds, had passed away; but their influence was not lost. We may find polish and sentiment, striving after a true ethic, a certain seeking unto God on the part of the essayist. The tone of the poet was often well modulated and sweet, the aspirations lofty, and the opinions just, but the singers were chanting to a narrow audience and the verse moved within a restricted circle. The world's peoples were far away, closed out from the thinker's thoughts, debarred from his sympathies, by the apparent unreality of their existence. The historian studied with unwearied industry the memorials of classic antiquity. He led his patient reader into the byways of Greek and Roman life, and traced their adventurous steps along the highways of splendid national achievements; but their national life was of the past, their glory faded, their significance to be measured by the value of the lessons which might be drawn from an extinguished career.

Living nations, incredible as to numbers, hoary with age, vital with living forces, waiting to be

called, were unknown, and the polished essayist, the painstaking historian, the learned publicist, the impassioned poet, had no word for them,—their hour had not struck. Letters, no matter how brilliant, arising out of the bosom of “active humanity,” could not reach to them, could not even find them. Another and a different agency must be summoned before the world of men could be brought face to face in order to mutual acquaintance and common benefits. Will the nineteenth century find the agency, while all past generations have failed to discover it?

Let us pass now to consider the condition of Christianity as to numbers, organization, spiritual vigor, range of effort, general ideals, and practical plans for the extension of the gospel in the beginning of the nineteenth century.

It is no exaggeration to say that the period just preceding the dawn of the nineteenth century was one of the darkest in the history of the Christian Church, and perhaps the darkest in the history of Protestantism. A reliable historian informs us, “that the Protestantism of the Reformation seemed almost to have spent its force. It had wasted itself in internal conflicts, lost its independence by partnership with the State, and minimized its influence by an alliance with nationalism, moderatism, and a destructive worldliness. In Great Britain the Wesleyan movement had not reached a dominative position. Presbyterianism in that realm was all

but extinct, the English Established Church was negative in doctrinal teachings, formal in religious life, immersed in worldliness. On the continent torpor reigned, and Christian activity seemed a thing of the past. In America the feeble Christian life was sorely taxed in a struggle for self-preservation. One hundred years ago the aggressive power of Protestantism was reduced to its minimum. The science, the philosophy, and the culture, of that age were almost wholly against evangelical Christianity. Never before nor since has infidelity combined relatively so much wealth, culture and power. Hume's nameless blasphemies, Voltaire's brilliant wit and amazing industry, and the French Revolution with its mighty sweep of radical revolt, combined to subvert the popular belief in Christianity and brand the Church as a creature of superstition and falsehood. In the first quarter of the nineteenth century this revolt struggled hard to maintain its ground and even to push the struggle on to the complete destruction of Christianity." Even after 1817, we are told, in the course of a few years nearly 6,000,000 volumes of the works of Voltaire and Rousseau and other infidel writers, besides countless tracts, were circulated on the continent of Europe. Was there ever such a whirlwind of destructive forces raging at one time against the kingdom of our Lord?

To offset this we have in 1790, in the way of aggressive Christianity, only three foreign mis-

sionary societies in Europe, and none in America. In the last ten years of the eighteenth century five additional foreign missionary societies were founded. These new societies, however, at first encountered great unbelief and opposition from many in the Churches, and ridicule from the world. Ecclesiastical bodies in Scotland denounced the scheme of foreign missions as illusive, visionary and dangerous, and decreed that it was absurd to think of propagating the gospel abroad, so long as there remained a single individual at home without the means of religious knowledge.

Under these general conditions abroad and at home the nineteenth century opened. What will the human race accomplish during the course of the single century which we call the nineteenth? There was no prophet to foretell. No poet could have even fancied the mighty things to be accomplished in a single century. The past furnished no patterns for the work now to be attempted. The materials for a picture of the coming years were not within the grasp, nor even within the knowledge, of men. The human intellect was alive, vigorous and disciplined. Man was in the midst of his environments. But he had not made their acquaintance. *He may learn* what is about him, and then a new movement will begin. The breath of the Spirit must blow upon man, if the new century is to move forward to any wider knowledge, to any real advance along the highway of Christian de-

velopment, to any worthy deeds looking to the real fulfillment of Christ's great commission to disciple all nations.

The first great lesson that is impressed upon the student of the beginning of the nineteenth century is that nothing more of prime importance can be done to lift the race along an upward way looking to ultimate victory over the super-abounding evils that afflict this world, save in the power of a fresh and abounding baptism of the Holy Spirit. It is the old, old lesson—away from God, life in the mere energy of the flesh, and the race sinks back into moral corruption and consequent weakness, even though there be the glamour of wealth and the semblance of power. The needed baptism of the Spirit came in the early years of the century. Moderatism died the death in Scotland. Evangelical religion as the fruit of organized Wesleyanism in Great Britain, and the far-reaching revivals in this country, changed the face of things at home and abroad. Great religious organizations, fitted for the mighty tasks of a world-wide evangelization, began to take shape. Men were soon thinking of spiritual conquests on a scale never considered before. They laid the foundations deep, and inlaid them with principles pertinent to universal conquests. Mere local benefits no longer controlled the thinking and planning of Christian men. As we look back, we are amazed to observe the comprehensive principles which guided the

organizing movements intended to propagate the gospel which the Christian fathers in the early days of the century undertook and perfected. They were, comparatively speaking, a localized generation—provincial we would say now—out of touch with the world *qua* world. But the mere local conception of things did not predominate in their thought as they wrought out the framework of their religious societies. Universality of Christian knowledge, Christian discipleship, and Christian benefits, guided their arduous endeavors and influenced their widening sympathies. They did not know accurately the mighty numbers of the world's teeming population, but they thought out toward them and stretched out their hands over the vast spaces of the habitable globe, ready to bless whatever distant tribe or nation might be found.

Let us glance at the great Christian organizations which were founded in the early days of the nineteenth century. The British and Foreign Bible Society, intended to supply the world with the Word of God without note or comment, was founded in 1804, in America in 1816. What spiritual insight these men had into the deepest, most regulative facts concerning God and sinful, needy man and the only reconciling middle term between God and needy man, Christ the Lord, when they laid the foundation of these glorious agencies for the dissemination of the gospel, for the healing of the nations! If they had been able to see the de-

mands that would be made upon their societies, they might have shrunk back in dismay from the mere magnitude of the task. What strange and difficult languages and dialects will be encountered as exploration proceeds, separating the new peoples, though discovered, from the influence and benevolent disposition of the discoverers? Who shall read to them in their own tongue, or explain, when read, the wonderful things of God? Who shall undertake to break down this seemingly impassable barrier of differing tongues? The forces behind the great Bible Societies will do it, even in the energy of the Spirit. New tongues will be conquered. Endless dialects shall be forced to submit to indomitable human intelligence working toward the highest ends. The universal Word of God, made known in every tongue spoken among the divided families of men, shall prove to be the final argument to establish the unity of the race, and upon the great acknowledged facts, stimulate the supreme undertaking of the ages, to wit:—the evangelization of the world.

Early in the century commenced the organization of the great missionary societies throughout Christendom. Then the cultivation of benevolence that the way might be cleared for the advance. Then a devout Christian literature, informing the Christian nations as to the wide range of the purpose of grace, was brought to bear on the great problems of missionary labor. Then the organization of edu-

cation, looking to a wide, yea, an universal training of men as rational, knowing subjects, destined for higher things than mere physical life. Foundations for higher education and for professional training, challenging the liberality of benevolent people to an unprecedented extent, were laid deep and wide, indicating the coming time when men will be needed with every faculty developed, and seeking a content of information fitted to startle coming generations with its extent and variety. *So matters stand as we cross the middle line* of the nineteenth century.

And yet the real movement to encircle the globe with light and life tarried. The world-wide problem of universal evangelization and civilization has not been yet fairly confronted. The populations of the earth as such stand aloof. Isolation still holds the world of men in its grasp. Great nations live far away, and lonely, locked in the embrace of remoteness. The forces of awakened humanity cannot circulate throughout the whole body of mankind. Men are not in touch. What will meet this grave necessity, and overcome it?

Then it was that science awoke from its torpor and entered upon its momentous task. Man was in contact with the world, but he did not know it. He had seen steam rising from boiling water, had confined it, and utilized it for a few common and servile tasks, but he had no conception of its amaz-

ing possibilities. He had felt the shock and witnessed the brightness of the electric spark in some secluded laboratory. He had seen it blazing along the sky, now in eccentric forked forms, now in sheets of blinding glare, but he had never dreamed that it could be harnessed and made to do man's bidding like a child. The men of that day had heard the human voice in all its varied and charming tones, the soft music of a mother's song soothing her child to sleep, the ravishing notes of some entrancing singer giving utterance to the resistless passion of the human heart, through music's subtle harmonies. He had heard the orator awakening, thrilling, convincing, guiding men to high thoughts and mighty deeds in behalf of home, altar and native land, but he had never dreamed that the human voice could reach a thousand miles, though spoken in the modulated tones fitted for immediate personal intercourse. He had seen waving fields of golden grain gathered by the slow and painful process of the sickle or the cradle, but never had he dreamed of the mighty harvesters moving with resistless force over miles of continuous fields, and bringing to completion in a day the mighty tasks which then demanded weeks in the performance. As a people our fathers had crossed the sea, the bold spirits among them had drawn away from the shores of old ocean, and had turned their faces toward the west, bent upon the exploration of the far-reaching primitive forests, the lofty mountains,

the persuasive valleys, the water courses which threaded the vast expanse guaranteeing life and fruitfulness to the teeming soil. But how had they moved here, as everywhere? By the slow and uncertain sailing vessel over tractless wastes of water. On land, by foot, on horseback, or by the lumbering wagons, or by stage coach over unlevelled roads, creeping as a snail. What distance had they reached? They were still skirting the outer edge of this vast continent. "Transportation" was in its childhood, though the race was already old.

The people of different continents were separated by the impregnable barriers of "distance," and rumors of "other peoples," their existence, their habits, their numbers, their powers and their wealth, were unknown, or, at the most, the doubtful accounts of other lands and peoples brought in by some intrepid but infrequent traveler, formed the material for conclusions, scanty and misleading at best, concerning vast sections of the earth and its inhabitants. As a race, all of one blood with like passions and similar needs, men had never faced each other. What can Bible societies and mission boards and hospitals and improved printing presses and more accurate education, and better medical and surgical knowledge and practice, and more scriptural views of the Christian obligation to a universal evangelization, accomplish, if we do not know the nations, if we cannot come face to face with them? Practically to obey Christ's last

command, we must annihilate distance. We must stand in the presence of men, found out in their homes by persistent exploration, and to be dealt with as near neighbors. To do this, nature must be *subjugated*.

At this point, and for this tremendous task, natural science commenced its mighty career. The men of science have made nothing; they have simply discovered what was already made and waiting to be found and utilized. These great forces or laws of nature, which they have discovered, combined and applied to useful ends, were always present in nature, since the great Creator had called the world into existence. God knew these laws, as he knows his chosen, whose names are written on the palms of his hands. As the patient scientist made a discovery, and then with inventive skill, applied it to some marvelous end, before which even the most enlightened of the progressive peoples bowed in utter astonishment, be it known that this was but a commonplace to God. He had always known the principle and its possible effects, when mastered by man and combined with other great principles, and properly guided. The great, rational, supreme Spirit, Creator and Governor of the universe gave his special revelations to men in the full knowledge of all great laws, and what they could be made to accomplish. His gracious plan of redemption was purposed in full sight of what we call the secrets of the universe. They were no

secrets to him. The lines along which the gospel must be propagated, the knowledge of the world which must be gained by men before the great conquests of the Cross could be consummated, all these were known to God, were designated to their proper time. He sent great men developed by ages of mental toil to find the always existing laws of nature, not simply for their intrinsic value, but as a needed preparation for something higher, as adjuncts for work in a nobler sphere.

Some of the men of our day look upon these brilliant discoveries of science simply as dazzling wonders, to be admired for their own sake, and rested in as the ultimate benefit. These are mistaken. If we would weigh accurately the products of human genius, when the maximum has been reached, when every law of the realm of nature has been apprehended and put to man's service, we must still ask the question: Will these great results, taken as a possession, satisfy the needs and aspirations of moral, responsible, immortal agents? The answer comes swiftly: Nay, nay, they cannot. Truly let us agree, this marvelous subjugation of nature is but a means to an end. It is intended to compass the purposes of grace, to bring to completion the kingdom of God among men.

The triumphs of science, especially in the last half of the nineteenth century, merit mention in some detail. Well has it been said, "The sternest grapple with the forces of nature ever known among men

has been witnessed in the last fifty years." Man is the undoubted head of the earthly series. He has made long strides in the assertion of his dominion over the earth upon which he dwells. The struggle for mastery has been gallant and inspiring to the last degree. He has sought for *reality*, and by better processes than were known in earlier times. He has had, in part at least, his due reward. Fact after fact has been brought to light and properly correlated. The earnest students of nature have often made mistakes by hastening to conclusions upon a too narrow anthology of particulars, but they have been ready to retreat from untenable positions, and to continue the search for fact with unwearied patience. The votaries of science have once and again plunged into domains of thought for which their peculiar studies afforded them no fitness of preparation, and concerning which they had no competent knowledge, and so have essayed the impossible task of destroying *fact* in one department of human knowledge, with *fact* obtained from another and different department. But the folly of such a procedure has been easily demonstrated, and the giants of material science have been made to know that man does not live by bread alone, and that the rational, the spiritual dominates the material. Otherwise they could not have discovered their own facts. But with all the mistakes that have been made, and after all the hard and false applications of scientific facts, so-called, to other and

nobler regions of truth into which human thinkers must necessarily go, what a debt do we owe to the patience, ability, learning, and truthfulness, of the natural and physical scientists, who have labored and produced so wonderfully in the last half of the century which we have under review. To rightly appreciate the marvelous achievements of science we may first of all consider the supreme question of "Transportation." In the year 1801, the people of the world, we are reminded, were still using the same means of locomotion that were known to the most ancient times, and the speed that they could make was that of the sailing vessel, the horse, or the ox, the camel, or the elephant. My own father rode horseback from central Kentucky to Lexington, Virginia, to pursue his studies in what is now called the Washington and Lee University. When his collegiate studies were complete, he rode horseback to Philadelphia, in company with merchants, to attend medical lectures under the renowned professors, Physic and Rush. This journey he accomplished in this manner two successive years, returning each year by the same method of travel to his distant home. We can hardly realize that we are so close to the old modes of travel, and our astonishment is heightened when we recall the fact, that for fifty-seven centuries the world had been at a standstill in these respects. Under such restrictions the race of man could not realize its solidarity.

And now what has science and invention wrought

in this interest in the last fifty years? You may well look with awe upon your railways, climbing every mountain and threading every valley, and your steamships plowing every sea, hurrying men with incredible rapidity from the outermost confines of the earth to any chosen center, and then scattering them back as by magic to their distant homes: distributing the products of the surface and the bowels of the earth to every corner of the habitable globe, in masses that stagger the imagination.

We may look upon the telegraph and telephone lines, as they bind up the inhabitants of all lands with bands of steel and copper, with ever growing amazement, and exclaim, "We are dwelling in wonderland." Nay, we are at home in the same old dwelling place that our fathers knew; only science has found out a few facts, always existent, which our ancestors had not even imagined, and lo, the face of the world has changed, and men have been transformed as at the touch of a magician's wand. See the printing presses which will yield 1,500 book impressions an hour, and for newspapers, printing both sides of the sheet, folding and delivering at the rate of from 10,000 to 20,000 an hour. The inventions in the agricultural department: the plows, the reaping and mowing machines, the cotton gin. The mining drills and ore separators. The ice machines turning the tropics into the North Pole in a single particular. The mail facilities which dis-

tribute private letters and printed literature to every breakfast table in the civilized world. The vast geological inquiries which have discovered the earth beneath its crust, and made its secrets below almost as plain as the surface facts. In the field of optics and acoustics: the polarization of light, the solar spectrum, the spectroscope, the X-rays, the phenomena of vibration, the physiology of hearing, the physical causes of the quality of sounds, the phonograph. Our scientists have climbed the skies and walked among planets and stars, at ease.

Medical discoveries have eased the race from a thousand ills that tormented our fathers who lived their lives out unremedied. Surgery with its ether, chloroform, cocaine, its "surgical cleanliness," and its bold but safe skill, has penetrated with its relieving knife to the very vitals of the body. But why use our allotted time with further enumeration of scientific discovery? These are not the common-places gathered from current accounts. Volumes are filled with the details, so vast, so beneficial, so striking that we retire from the reading all but confused with the riches of result.

The subjugation of nature to which the vast increase in human population, in power, in material welfare, is due, owes but little, as has been well said, to arms, to emperors, to legislatures, to governments. The true potentates have been the men of inventive genius, of devotion to science, whose discoveries and whose energies have renovated the

earth, and knit its remote parts together. They have made greater changes than all the princes, all the conquests, all the foundations and all the falls of kingdoms and empires. The men of ideas have come to the front. Honor to whom honor is due.

But we may well ask, in what atmosphere was this scientific genius bred? What soil produced the men of ideas? The resistless impulse of *Christian thinking* stirred the sons of Christian lands to these mighty tasks. They are found in no other land. Christianity has its final aims, and its directive agencies. When nature needed to be interrogated more fully in furtherance of these aims, the inquiry commenced in earnest, under provisions made by Christianity itself, and the answers were prompt to come in. The Christian Church well knows how to adapt and to utilize them, as their truthfulness is made clear, for the accomplishment of her divinely commanding task, even though some of her most able and efficient workers have been blinded to the higher truth by the brilliancy of mere earthly lights.

Let us now estimate, in a general way, the most important gains for humanity, during the nineteenth century.

1. Increase of population of so-called Christian nations. To-day France, with contracted limits, numbers 38,000,000. England has 41,000,000. The new German empire has 56,000,000. Austria, 45,000,000. Russia perhaps 135,000,000. Italy has

32,000,000. The United States 72,000,000. Taking into account all the colonies of European and American states and other peoples who have come into sight, it may be said, using abundant caution, that the progressive peoples number 800,000,000 as against less than 175,000,000 one hundred years ago.

2. Amplification of religious organizations, established early in the century, and other societies for Christian work, founded at a later date. An accurate writer informs us (Rev. Judson Smith, D. D.) "that at the opening of the nineteenth century, the different versions of the Scriptures numbered only about fifty, spoken by less than one-eighth of the race. There are now 421 different languages or dialects into which the Bible as a whole or in part has been translated. These include the languages spoken by at least three-fourths of the human race. This marvelous work of translation is almost entirely due to missionaries, and constitutes in itself a grand achievement. All these languages have been studied and mastered by foreigners after long, continuous and exacting toil. There is no other single piece of literary work that can compare with it. Think of the time and pains that are necessary to obtain such an understanding of Chinese, Japanese, Tamil, Hindustani, Turkish, and the hundreds of other tongues, so as to be able to speak and write freely therein; and to be able to reduce the language of barbarous peoples to written and lexical forms, to make the grammar and vo-

cabulary of the language before the work of translation can be commenced. Who can measure the time and effort required for such a task? In what other field of labor has anything like this been attempted? It has been done. Consider the fact that the great Bible societies have published the Scriptures in these manifold tongues and sent them forth to the ends of the earth at a price not above cost, and who can doubt that God is on the scene of human life, and that he has made good the ancient saying, "He has magnified his word above all his name."

Protestant foreign missionary boards have increased from a few weak societies before 1801, to seventy strong boards, besides numerous subsidiary organizations. Numerous woman's foreign missionary boards have been organized, especially in the United States, the first in 1861, and all but one since 1868. The Sunday-school, organized in a peculiar manner and for a special purpose, just at the close of the eighteenth century, has grown to a mighty force, beyond all expectation, for the religious care of children. Young Men's Christian Associations, Young Women's Christian Associations, The Christian Endeavor Society, medical missions on a large scale, have been founded and have rendered the most efficient service.

It is not too much to say, that the Church is organized fitly for the conquest of the world for Christ. Power must come down from on high to

quicken the various corps of the Christian army, before the world-wide conquest can be achieved. But the Church is no longer theorizing and praying and hoping, it no longer presents the spectacle of detached individuals zealous, alert, devoted, but powerless. The strength of organization is with us.

Large additional numbers of workers will be demanded, as the field of missions widens, and soldiers here and there fall at their post, but the army is in the field, organized, equipped, drilled, and under command, and the word has been given, "Enter in, abide, and possess the land for Christ." The battle is on. We will not take off the harness before the victory has been won, but there is no retreat now,—no rest, no harking back for the men of vision. Checks there will be. We have met with one recently in which more than four hundred Christian missionaries won the martyr's crown, and by their side most gloriously, there stood and fell, a great company of true disciples of our God, but recently called from the ranks of a degraded paganism, as we are told by the press. But this will but swell the streams of salvation to a mighty flood, as when the temporary dam but gathers the waters of a river into a resistless head, ready when the hour strikes to sweep all before them. The Christian people are in one large sense a prepared people now, and there is waiting for them a prepared field, called of God, "the world,"

and that field, we believe, is a field of final, if not speedy victory.

3. The human race, as such, is for the first time, face to face. The world has been fully explored. There remains, probably, no undiscovered territory of any significance. It is a thrilling sight, an awe-inspiring picture. Men, as such, all men gazing steadfastly into each other's faces: "Many strange, uncouth, savage men, shrinking back and crying to the newcomers, 'Who are you?' 'From whence do you come?' 'What is your message?' 'We have heard the tramp of many feet. We have heard the sound as of thunder. We have seen the glare of the lightning, and our braves dropped to the earth, dead men.'" And the disciples of Christ are answering, in the midst of all the confusion of unhappy wars: We are your brothers. We have found you at last, For God "hath made of one blood *all nations of men* for to dwell on *all the face* of the earth, and hath determined the times before appointed, and the bounds of their habitation; *that* they should seek the Lord." Amazing spectacle: can we gaze, and live, *and not do?*

It was known that this must be, and would be, before the gospel could triumph. A recent writer calls attention to a prediction made by Sir Isaac Newton. In the commentaries which Sir Isaac has written on the prophecies of Isaiah, and on the Apocalypse, he has occasion to speak of the rapidity with which events must be brought to pass in order

to prepare the way for the universal spread of the gospel at the time predicted, and he avows his belief that men will discover the means of passing from place to place with unwonted speed, perhaps at the rate of fifty miles an hour. Voltaire in his self-conceit and hostility to religion scoffed at the suggestion not only as a contradiction to the principles of sober sense and sound philosophy, but as a proof of the bewildering and entangling influence of Christianity on the mind of a great man. He does not question the services which Newton has rendered to the cause of philosophy, while devoting his mind to scientific subjects. But he professes deep regret to see the enlightened philosopher rendered a poor dotard by employing his mind in the study of the Scriptures. Great and gifted men both of these. The one a seer, the other a blind man. The fifty miles an hour have been reached, and more, much more, and men, as men, are face to face.

4. Increase of the Church during the century. It has been determined by experts that in the year 1801, the Christian Church at large numbered 200,000,000. At the close of the nineteenth century the number of Christians had grown to 500,000,000. A gain of 300,000,000 in a single century. This is a remarkable growth especially when compared with the rate of advance in all the previous centuries. In fifteen hundred years Christianity gained 100,000,000. In three hundred

years, from A. D. 1500, to A. D. 1800, it gained 100,000,000 more. In 100 years the era of the nineteenth century, Christianity gained nearly 300,000,000, more than as much, as the statistician reminds us, as in the eighteen centuries previous to A. D. 1801. We cannot detain this audience around statistics, but the faint-hearted should be encouraged by the facts. The Church as a whole is gaining on the world. At the rate of advance established in the nineteenth century, the Church will soon obtain the recognized oversight of the entire population of the earth.

5. Human slavery has been abolished by all the enlightened nations.

6. Education has been enlarged, systematized, and opened to the masses.

7. Abundant wealth for the world's business and comfort, and for the work of the Church, has been amassed, and is being freely used.

8. Larger freedom for mankind, in the territory of advanced humanity has been achieved notwithstanding notable exceptions to the contrary.

The price which we have paid for the marvelous scientific advance of the century. We see it in the tendency toward materialism. The skeptical spirit is abroad. Great self-sufficiency is manifested in some circles amounting to a sort of boyish claim of independency of God, and indifference to an oncoming eternity. The demand is made for the absolute authority of fact in the domain of material

science, and equally absolute freedom from fact in the domain of spiritual knowledge, though supported by evidential values that cannot be questioned. This state of mind, toward religion in general, and specially toward the large postulates of the Christian religion, is regarded with dismay by some timid Christians. It is rather a matter of delight, with others, who are a little weary with the gravities of Christian doctrine, and who would like a season of untrammelled roaming amid the uncertainties of speculative thinking. With the watchful and grave leaders of thought, however, the understanding is definite. The skeptical attitude in many circles, is just the price this generation must needs pay for the advance in scientific knowledge which the nineteenth century—last half—has made in the world's great interests, but with drawbacks. Let us not be afraid, not even impatient, certainly not despondent, in view of the unfaith and worldliness of the closing days of a great, very great century. Man cannot interpret nature without God, and he cannot be delivered without the Christ: for "He is before all things, and by him all things consist." "Beware then, lest any man spoil you, through philosophy and vain deceit, after the elements of the world, and not after Christ."

Christianity must nevertheless honor true science. She must bring it to work in her cause, and she must strive with all love and patience to save the

scientists who have been raised up of God to break the way for the triumphs of the Cross. "The century closed with many a voice crying into the ears of men. It has been called a vociferous, multitudinous generation, with which we have had to do as we watched the last hours of a dying century." "Positivist, idealist, utilitarianist, theosophist, spiritist, monist, naturalist, mediæval reactionist, general skeptic—all telling the world what dogmas of Christianity we have rejected, and *why?* Self sufficient patronizers of the Gallilæan are informing a long-suffering Church and overwearied public, what religious beliefs we *still* hold, and *Why?*" All these are here, coming and going: and yet above them all, high and commanding, the clear, ringing voice of divine revelation is heard, calling men back to God through an all-sufficient Mediator once crucified, but now reigning on the throne of power and of grace.

At the close of the nineteenth century, even as at the beginning of the twentieth century, men want freedom to think for themselves. Freedom from whose sway? Not, we trust, from the great supreme rationality, whom to think, to love, to trust, and to serve, is the largest possible freedom for the highest rational finite being. Professor Harnack has raised the question of our age and of all ages: How can a man be intellectually free, and yet a man in Christ Jesus? And he has been reminded that that question was solved, for all time, at the

conference in Jerusalem, and no better solution, yea no other, can ever be offered.

And now, fathers and brethren, we must close this hasty and in every way imperfect review of what we may call a pivotal century. Other speakers will bring forward, with larger detail and greater accuracy, individual particulars of this great period of time. And others yet will guide your thought into the fateful days that await us, as the century begins its august movement.

There is a final word, sad to some, not so to us, who are risen with Christ and who seek things which are above where Christ sitteth on the right hand of God. The stalwart men, the great men chosen of God to open the nineteenth century, are not here. No increase of knowledge, no multiplication of wealth, no mandatory control of the forces of nature, no medical discoveries, no surgical skill, no speculative theory as to the unreality of body, sin and pain, no plaintive call of living friends, crying, "Abide with us, the world of man is just beginning to live," could hold them here. They are silent, they have disappeared, they are dead. So it will be said of every one of us, when the twenty-first century is ushered in. Our life here is but a tale that is told, but as a watch in the night. May our inward life, our relations, one with another, our discussions, our preaching, our individual and organized testimony, our service of God and men, be undertaken and accomplished in the light of the

solemn fact. We are passing on to the final award,
and none may detain us.

“This is not my place of resting,
Mine’s a city yet to come.
Onward to it I am hastening,
On to my eternal home.”