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IS WAY OF PROGRESS

INFLUENCE OF ANGLO-SAXON RACE ON THE GOSPEL OUTLOOK.

COMMANDS FORWARD, MARCH.

An Optimistic View and an Important and Impulsive Angury—Present Crisis in History of Nations Likened to That of the Children of Israel When They Received God's Command "That They Go Forward."

Entered according to Act of Parliament of Canada in the year 1903, by William Baily, of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, May 10—In this sermon the preacher takes an optimistic view of the spiritual outlook and sees in the growing predominance of the Anglo-Saxon race an augury that foreshadows the spread of the gospel throughout the world. The text is Exodus xiv., 15, "Speak unto the children of Israel that they go forward."

Napoleon Bonaparte, in some respects the greatest warrior of modern times, once declared, "There sometimes comes a crisis in a battle or a campaign when victory, as a bird, will hover over the standards of that general who has brains and grit enough to give the command, 'Forward, march!'" This was the way the French commander defeated the two great wings of the Austrian army at Montebello and Ceva. This was the way he tried to win Waterloo, when he commanded Marshal Ney to lead the Old Guard against the solid squares of the British infantry. And this was the way Moses, the great law giver and soldier, led the children of Israel out of Egypt, over the sands and on through the Red sea and freed them from the onrushing charge of the pursuing Egyptians.

But the divine command given to the children of Israel "that they go forward" is applicable to the children of God at the present time. I believe we are at a crisis in the world's history. To-day I want to show that the world can be brought to Christ if the Christian church will only realize its full opportunity and grasp it. I want to show this because I believe all the great preliminary battles have been fought and won which are necessary for this final triumph.

The first great battle for the world's redemption was fought and won when every man's frsidae became his "city of refuge" or his impregnable castle from which no feudal lord or arbitrary chieftain could dislodge him. It was won when a husband and a father could walk into his home and shut the door and defy the great wide world as he said: "These goods are mine. This wife is mine. These children are mine, and no man dare touch them." It was won when an honest man, no matter how humble he might be, had a right in fee simple to the property which his energy had earned, to the woman whom he had led to the marriage altar and to the children who were born to them.

But this condition of individual rights of a man and of a family did not always exist in the human race. There was a time when the name of husband and wife did not mean what they do to-day. "There was a time," wrote Sir John Lubbock in his book entitled "The Origin of Civilization," when in many tribes the children took the name of the mother instead of the father because the name of the father was never known. There was a time when, by the old feudal system, the cornerstone of society was not in the home of the laborer, but in the castled walls of the nobility. The feudal lord not only owned his people's cattle and sheep and horses, but if he wished he could do what he would with his serf's wife and children. There was a time when every woman became by law the wife of every male member of her tribe and every man the husband of every female member. Thus the communism of the brute prevailed. Thus the human being was an animal, a beast pure and simple. Even down to Bible times we find that Abraham was not only the husband of Sarah, but also the father of Ishmael by his handmaiden Hagar. David and Solomon were the husbands of many wives. But now the condition of society has gone back to the Edenic state. Now by law there is only one husband for one wife and one wife for one husband. It has gone back to the ideal condition God first ordained, which the psalmist described when he wrote, "God setteth the solitary in families." Such being the social condition among the civilized races, I believe we are one and all ready to grant that no class of men are more willing to recognize their responsibility to God than those who conscientiously try to fulfill their responsibilities in family life.

The next great battle for the world's redemption was fought and won when the frowning walls of religious intolerance were battered down and the torture dungeons of the dark ages were forever opened to the purifying light. Ah, the battle for religious liberty was a long and bitter struggle! It was not won in a day, a decade, a generation or a century. It fought its way through the flying stones and the bloody swords and the spears and the martyrdoms of Christians of apostolic times. The fight for emancipation went on among the crackling flames of burning Rome. It clutched by their throats the man eating monsters that leaped into the Roman Coliseum. It stole the backbone of lion hearted Martin Luther as well as of John Huss. It fought its battle until at last the opened Bible was placed in the hand of the common people and every man was free to worship God according to the dictates of his conscience, whether in the Christian church, the Jewish temple or the Mohammedan mosque.

No man can be said to worship God in sincerity and truth unless he bows before the mercy seat under the impulse of a free will. When Torquemada headed the inquisition and Charles IX. was drunk with human blood and "Bloody Mary" signed the death warrant of over 800 martyrs and Charlemagne forcibly drove the people of his kingdom into the rivers, where, like struggling cattle, the priests baptized them by the wholesale, fear may have made the frightened men and women bow and profess Christ, but fear never yet made a true Christian.

The Bible is full of the gospel invitations "to come." "Come, for all things are now ready. Come, come, come!" But upon no page of the Bible can you find anywhere the words written: "Come to Christ against your will!" "Come with hate in your heart!" "Come with defying sin on your lips!" "Come as a trembling murderer is led to the scaffold or to incarceration for life!" Thus we find that the second great onward movement for the world's redemption was taken when bigotry's swarthy limbs were manacled, when the hissing tongue of persecution was stilled and when religious liberty could lift up her smiling face toward the heavens and stretch forth her white hands to lead, as well as to protect, a free human race.

The next great onward movement for the world's redemption is to be found in the commercial supremacy which has brought all the five continents and the islands of the sea into sympathetic touch. There was a time when a man rarely traveled 100 miles from the place where he was born. But now everywhere commercialism is making of one blood all nations that dwell upon the face of the earth. The American sailor's "Yo, heave!" is heard by the wharfs of Tarshish. The East Indian merchantmen and the ships for China and Japan and the Philippines and Australia and New Zealand follow each other through the Suez Canal. The railroads of Brazil and the steamship lines of Chile and Buenos Ayres and Cape Town are owned by foreign capital. The Russian warships are being built in the American shipyards. A great international war is becoming more and more an impossibility because the Turkish mortgages are held in Paris, Berlin and London and Wall street, and the foreign capitalists must rise or fall together.

But from a spiritual standpoint why do we say that a great battle was won because commercialism has brought all the world into sympathetic touch? Is the cable sunken under the seas, the telegraphic wires strung overhead, the railroad lines bringing New York and San Francisco into closer communication than were once New York and Georgia, and the great steamboat lines turning all oceans into ferries—are any of these to have anything to do with the advent of the millennial dawn? Is that wonderful invention of Johannes Gutenberg called printing, the outgrowth of which is the modern newspaper, to have no part in the world's redemption? Oh, yes. The Bible does not say that the world shall grow gradually better and better, but it does say that when the "gospel of the kingdom shall be preached in all the world for a witness unto all nations then shall the end come." And how can that gospel be preached quicker to all people than through the medium of the telegraph and telephone and railroad train and passenger steamboat lines and freight boats?

Another great preliminary battle for the world's redemption was fought and won when the parliament of religions assembled at the world's fair in Chicago. Then all the intelligent members of the Anglo-Saxon race realized as never before that the gospel of Jesus Christ was not only the best of all religions, but also that it is the only gospel which promises perfect peace this side of the grave as well as salvation beyond.

In 1892 an American tourist was talking in Calcutta to a high class Bengali. During their conversation this dark colored native of India exultantly said: "Ah, you are from America! We are soon going to send over our missionaries to Chicago, and we shall convert America to the teachings of Kali, Buddha and Mohammed." But when the oriental missionaries began to talk we remembered the burning ghats of the Ganges. We could hear the death cries of the child widows who were being sacrificed upon the funeral pyres. We could see the superstitions and debaucheries of the harlots and the degradations of their people in the east. As all people must believe in a God of some sort, so to-day, as never before, the intelligent, civilized nations know that the gospel of Jesus Christ is the only gospel which will bring true peace and progress to the world. When a native chief asked Queen Victoria the source of England's strength, she handed him a Bible. So, to-day, most of the civilized races are ready to confess that the strength of the mightiest earthly governments is centered in the word of God. Where the Bible is not, there are superstition and ignorance and brutalizing crime.

Thus many preliminary battles have already been fought and won. Now comes the practical question. What race of people is going to start forth to lead in the last great battle, which is to be fought for the redemption of the world for Christ? Has Jesus a right to look with hope toward any people more confidently than to the Anglo-Saxon race? From what race came the crusaders, God-frey and Frederick Barbarossa and Baldwin of Flanders and Richard the Lion Hearted and Frederick II? Who to-day are striving most of all to civilize and Christianize the world at large? Is it not the members of the Anglo-Saxon race? Are there any people who can be more justly called a Christian people than the Anglo-Saxons?

The Anglo-Saxon race is best qualified to lead in this great forward movement for Christ also because in this century it holds a position of dominant power and influence among the nations analogous to that held

by ancient Rome at the birth of Christianity. They geographically hold the strategic points of all the world. Open the map of the world where you will and drop your finger at random. Gibraltar, the key of the Mediterranean, held by England. Suez canal and the sovereignty of Egypt by England. Eastern as well as northern Africa dominated by England. The Islands of the Pacific held by Germany, England and the United States, North and South America dominated by the United States government by its Monroe doctrine. Europe for the most part controlled or influenced by Germany or England. Both supreme in their own ways—England by her navy, Germany by her army. The whale and the lion practically unconquerable in their domains.

Then where can you find a people mentally and spiritually and physically better equipped to carry forth this gospel message than the members of the Anglo-Saxon race? To conquer the world for Christ God is going to use giants now as he used giants of old. "Under the power of the Holy Spirit the apostolic messengers were able to scatter the gospel messages everywhere. But how could such wonders have been accomplished in so short a time unless God had first sent forth a messenger, mentally and spiritually gigantic, as he did when he sent forth Paul? And where can God get better modern emissaries, if we are willing to do what we ought to do, than among the members of the Anglo-Saxon race?"

There are many reasons why the Anglo-Saxon race should lead in this movement. Some of these may be regarded as fanciful and romantic. The essential fact is that the gospel of Christ, which must ultimately triumph, is enshrined in the hearts of the Anglo-Saxon race more than in those of any other race and that they have the opportunity and the qualities which fit them to embrace it, of propagating that gospel to the ends of the earth.

This glorious consummation of Christ's earthly kingdom, I believe, will be achieved under God's omnipotent power, working through the Anglo-Saxon race. Who will lead the way? The beginning of every great movement in the world's history has been humble and inconspicuous. The origin of the Christian church itself, now numbering its millions in all lands, was in a single room, in which, all told, there were only 120 persons. Where will the movement for the final triumph begin? It may be in such a church as this, but it will be somewhere where there is a band of earnest, consecrated, praying souls—men and women self sacrificing, ardent, agonizing in supplication to God for power. The best way for the Anglo-Saxon race to start on his worldwide mission is for us, as individuals, to start here and start now. A little handful, under the power of the Holy Spirit, we may accomplish at least as much for Christ as did that little band of praying men and women in the upper chamber of Jerusalem.

So, to-day, I want to enlarge your gospel horizon, I want to show you that the work you can do for Jesus should be studied no longer through a microscope, but through a telescope. I want to show you that, all this time, as all time is merely nothing more than a long succession of seconds and minutes and days and weeks and years, so all great events are merely the accumulations of the works of single individuals. The Anglo-Saxon in great units may be composed of nations and the Anglo-Saxon race in small units is composed of individuals just like ourselves. Will you and I start here and now, with God's help, for the conquest of the world for Christ?

The final redemption of the world would not be far off if we could only bring Jesus in touch with all mankind. An imaginative religious writer once had a beautiful dream about how the world was finally to be conquered for Jesus. It was, I believe, to be the year of 2001. A great international war was about to burst over Europe. All the nations of that continent were divided into two sides. England, Germany, Norway, Sweden, Belgium and Holland were on the one side. France, Spain, Italy, Turkey, Austria and Russia were upon the other side. The great armies were marshaled into two mighty hosts, the tread of whose feet and the rumble of whose cannon made the earth shake. The night before the decisive battle was to open the camp fires of the sleeping soldiers stretched for miles and miles away. But the night before that battle opened a strange being was seen to go rapidly through the different camps of the nations. Upon the breast of each soldier he pinned a badge or a sign. The next morning the bugles sounded, and the armies were drawn up in battle array. But when the generals gave the command "Fire!" and "Charge!" not one gun spoke, not one soldier moved. Then the generals began to inquire the cause. They found out the reason. This strange being who the night before went from camp to camp was Jesus Christ. The badge which was pinned upon every soldier's breast was the sign of the cross. Jesus had at last conquered. The sign of forgiveness and of love and pardon and sinlessness had at last spiked the guns of war and turned every soldier into an emissary of peace. There is only one way I would change that wonderful dream of the gospel writer. In the last great battle of sinful war I would not have the members of the Anglo-Saxon race participants. The night before the battle was open I would have Jesus Christ go through the camp of the Slay the Malay and all the peoples of the earth, led by a white skinned guide. That guide I would have the ruddy, faxen-haired Caucasian, the guide whom I would call the Anglo-Saxon race. Oh, my brother and sister, by the consecration of your lives and prayers will you not help make this scene possible? Will you not here and now start forth, by God's help, to conquer in the near future the world for Jesus Christ?

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