





Digitized by the Internet Archive
in 2009 with funding from
Princeton Theological Seminary Library

<http://www.archive.org/details/baccalaureateser00mill>

BX9578
.9.M.5



BACCALAUREATE SERMON

—OF—

PRESIDENT J. S. MILLS,

*Of Western College, delivered at the United
Brethren Church, Toledo, Iowa,
June 15th, 1890.*

BX9878
.9.M65

THE KINGDOM OF GOD, THE TRUE SOCIALISM.

Ba aureate Sermon of President J. S. Mills.

Thy Kingdom Come, Thy will be done; as in heaven, so on earth.—MATT. 6:10-12

An ideal state in which all the people are prosperous and happy has been sought through all the ages. It has been the dream of the poet, the ambition of the philosopher, and the hope of the patriot. Evidences of this fact, and at the same time proofs that this ideal has never been realized are found in Plato's *Republic*, Cicero's *Commonwealth*, Moore's *Utopia* and Spencer's *Social Statics*.

A universal kingdom, embracing the whole race in one realm, has been a vision of many a dreamer. Oriental, Grecian, and Roman monarchs tried to subdue the world, and by force unite it into one empire. But the efforts all proved that such an ideal can never be realized through the selfishness of either people or ruler.

During these experiments, there lived a nation in Judea which believed that their God was their King; and whose prophets foretold that this King should have a universal empire, whose people shall be all righteous, and whose realm shall be full of peace.

Immediately before the beginning of the public ministry of Christ, his herald went forth proclaiming "the Kingdom of God draws near." When Christ began his ministry, he declared, "the Kingdom of God is at hand." This was the theme of all his preaching. His parables are parables of the Kingdom of God. His gospel is the glad tidings of the Kingdom of God. It is assumed that the Kingdom of God, and the Kingdom of Heaven are synonymous expressions. This Kingdom is sometimes spoken of as a present reality. At other times it is referred to as a thing of the future. Both views are in harmony with the fact, it is a growing realm, a

present existence, but its ideal not yet realized.

I.

What is the Kingdom of God? It is that part of Human Society which partakes of the spirit of Christ,—ultimately, the whole world redeemed.

It will be more clearly defined by showing its relation to certain other things.

1. Its relation to the world.

The world has two very distinct meanings. In the one case it means society under the dominion of selfishness, abnormal, unreal, and transitional, as seen in the light of its divine ideal. In this sense we speak of the "world" or "worldly people." This was the spirit of the age, when Christianity was introduced. And a conflict at once arose between the two. This conflict and the one which soon followed between Christianity and the Roman empire,—the world empire of that age,—made the impression upon the Church, that the world in every sense is evil and evil only, and that beyond recovery. This impression abides to this day, in many minds.

Out of it grows the spirit that takes men away from society, to live a secluded life, the life of the hermit, to mortify his body, because it is a part of this world. The same spirit leads others to look upon many of the most serious interests of life, such as science or politics, as secular or profane. From the same mistaken view of the world, others look upon all recreations and amusements, however innocent, as sinful. For the same reason salvation is looked upon merely as the deliverance out of the world of individuals. The salvation of families and of society has been overlooked, though this is abundantly taught in the Bible.

Now, it must be admitted, with both scripture and experience, that this world is very imperfect, and frequently unjust. It is pre-

verted. But its whole structure bears witness to a higher destiny reached through redemption,

The second meaning of the world is "the organized constitution of things in which we live, including the material universe, but chiefly humanity, as its head." The world thus conceived is a harmony broken through by man's sins. It is this world that God so loved that he gave his only begotten Son that it might not perish. It is this world that the Son gave his life to redeem. It is this world that the Holy Spirit has come to sanctify. It is this world of which Paul says: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity not of its own will, but by reason of him who hath subjected it in hope; because the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for our adoption, to-wit: the redemption of our body. For in hope, were we saved." It is this imprisoned, suffering, groaning, yet hopeful and expectant world that is the subject of redemption, and that is to be changed by and transformed into the Kingdom of God.

2. Its relation to the church.

The Kingdom of God and the Church are often thought to be identical. They are very closely related but not identical. The Church is a religious idea; the Kingdom of God is a moral idea. The Church seeks to obey the first command, "Love God;" the Kingdom of God seeks to obey the second command, "Love thy neighbor." The Church is theological; the Kingdom of God is socialistic. The

Church is Mary sitting devoutly at the feet of Jesus; the Kingdom of God is Martha, serving her Lord, by doing the duties of the hour. The Church is the Disciples on the mount of Transfiguration, enjoying the vision and the glory, and desiring always to stay there; the Kingdom of God is the same Disciples with their master, going down into the dark valleys, where men are in bondage and possessed by evil spirits, and bringing deliverance unto them. The Church has too far assumed that this world is necessarily evil, and hence has pre-empted a place in another world for the fruition of its hopes; the Kingdom of God seeks to change and restore this world, until all things are made new. The Church has made a bad bargain with the Devil, by accepting its inheritance in another world, and allowing him to have this world; the Kingdom of God repudiates this bargain, and declares the kingdoms of this world shall become the Kingdom of our Lord.

This antithesis is not a necessary antagonism between the Church and the Kingdom. They represent two ways of manifesting the Christian life. They unite in every perfect Christian. But as the churchly or theological idea has chiefly dominated in the past, the socialistic idea must be emphasized now. Love not God less, but man more. Corresponding to the triple division of man's mental powers,—intellect, sensibility and will—there are three types of religion,—the religion of the head, the religion of the heart, and the religion of the hand. One takes the form of knowledge, another the form of feeling, the other the form of action. The latter is now the chief type. In due proportion, they combine to make the Kingdom of God.

3. It has a relation to whatever is pure and right and good everywhere. There is no difference between "natural virtue" and Christian virtue. "Every good gift and every

perfect gift cometh down from the above, from the Father of lights." This is true of moral gifts as well as of all other good gifts. Of the eternal Word of God, it is declared, "He lighteneth every man coming into the world." All goodness is a beam of that light, and is therefore essentially Christian. There is no difference between the same kind and grade of fruit growing in the garden, and that outside the wall. The fruit is the test of the tree.

In the old world, and in the modern heathen world, in their systems of morality, religion, and philosophy, are found many gleams of this true light, a sort of unconscious Christian faith in the better things to come. The Old Testament recognizes people of God outside of Israel. The New Testament declares: "God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." As it is the same Universal Spirit, who inspires the life of the plants, and paints the beauty of the flowers, and perfects the fruits of the trees in every land; so he is the same God who inspires all moral excellence of every kind; it is his Kingdom that is leavening society, consciously or unconsciously. "Wherever justice and love are found in any of their various manifestations, the love of kindred and of country, the generous and courteous demeanor of man to man, valor, love of truth, obedience, self-discipline, purity; wherever there is anything that is lovely and of good report;" there the Kingdom of God is silently working, and transforming, even though men know not its name. Multitudes are thus affected, some of whom may be unwilling to acknowledge the source of their goodness. But the unity of effect is proof of the unity of cause everywhere. "An evil tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." Whatever stands

this test is essentially Christian.

4. It has a definite relation to all modes of activity, and human progress. The family, the school, the vocations of life, the fraternal associations of men, the citizen's relations to his country, and the civil government, as well as the Church, are all to be transformed by the spirit of Christ, and become organs of the Kingdom of God, to help bring its blessings to the world that now is. To the Christian, instead of one day being holy, and without depreciating the necessity of that one day, all days are holy; instead of one place being holy, the whole earth is sacred ground, a glorious temple in which God dwells; instead of one class of men being ministers of God, all the redeemed are ministers and priests unto God; instead of some work being sacred and other secular, all right work is holy work, according to the command, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Thus every thing in his life is to be holy, because every relation of man partakes of redemption, as he shares the spirit of Christ. Hence the culture of man, and of the earth; the progress of science and of art; the increase of knowledge, and of learning; the triumph of mechanical inventions, and the works of genius; the growth of the means of alleviating pain, and of producing human happiness; the eloquence of the orator, and the wisdom of the statesman; the inspiration of the humane spirit, and the advance of moral reforms; righteousness in governments, and liberty among the people,—in a word, Civilization finds its highest inspiration, its truest unity, and its final goal in the Kingdom of God.

"The genius of Christianity requires us to conceive of the spiritual not as separate from, but as interpenetrating and vivifying the material; of God, not as separate, but as a spirit, prevailing the universe; of the human

soul, not as separate, but as penetrating and transforming the body; of redemption, not as making men separate by removing the redeemed into a different sphere of existence, but as drawing them and all their surroundings into holy and loving relations; of the Kingdom of God not as a separate body, but as seeking always, and destined finally, to embrace the whole race of mankind."

II.

Having called attention to the nature of the Kingdom of God in general, I will now present its fundamental principles in particular.

1. The fundamental idea.

This is not the fact of human sinfulness, though it shows why sin is so great a matter. This is not the possibility of an eternal loss through sin, though it shows why that possibility is such a fearful one. This is not the offer of salvation to all men, though it shows why God was pleased to make the offer. This is not the joy of the redeemed in heaven, though it reveals the source and ground of that joy. But this fundamental idea upon which the Kingdom of God rests is the *Fatherhood of God, and the childhood of all men to him, and the brotherhood of all men to each other.*

Phillips Brooks says: "Upon the race and upon the individual, Jesus is always bringing into more and more perfect revelation the certain truth that man, and every man, is the child of God. This is the sum of the work of the Incarnation. A hundred other statements concerning him are true; but all statements concerning him hold their truth within this truth—that Jesus came to restore the fact of God's fatherhood to man's knowledge, and to its central place of power over man's life.

Jesus is mysteriously the Word of God made flesh. He is the worker of amazing miracles upon the bodies and souls of men.

He is the Savior by suffering. But behind all these, as the purpose for which he is all these, he is the redeemer of men into the fatherhood of God. It would be deeply interesting to dwell upon any one of these special aspects of his wondrous life; but to gather into one great comprehensive statement the purpose for which Jesus lived, and the power which his life has had over the lives of men, we must seize his great idea, and find his power there. Every man's power is his idea multiplied by and projected through his personality. His special actions are only the points at which his power shows itself, not where it is created. And so the power of Jesus, in founding a Kingdom, is the idea of Jesus multiplied by and projected through his personality. That idea is,—the relation of childhood and fatherhood between man and God, and the relation of brotherhood between all men." Man is the child of God, even though he is sinful and rebellious. He is the prodigal child of God, ignorant of his Father. But his rebellion breaks not that first relationship. To reassert this fatherhood, childhood, and brotherhood as an everlasting truth, and to reestablish its power as the central, formative idea of society was the mission of Jesus to earth.

It is sometimes asserted that man is not the child of God by origin, that he becomes such by adoption, through redemption. But it is more in harmony with the word of God to understand adoption to mean a restoration to lost privileges and relations which man has forfeited by his sins, and from which he has alienated himself by wicked works. When the Spirit witnesses to man's salvation, he becomes conscious of God's fatherhood, and cries, "Abba, Father." Paul taught the Greeks that their own poet uttered the truth when he said, referring to God, "For we are also his offspring." Luke traces the geneal-

ogy of man to God.

Open the Bible at the parable of the Prodigal Son. "A certain man had two sons," and from the embrace of the father's love neither of them ever departs. The Prodigal in his wanderings in the far-off land is still a son, though he has alienated himself from the privileges of a son. His return does not for the first make him a son; it restore him to what he had lost, in the home. Or, turn to another scene, and hear Jesus teaching men to pray, "Our Father which art in heaven," not only the needy child who prays for bread, but the sinful child whose lips tremble with the prayer to be forgiven, begins his petition with the claim of the son upon the father. Or, again under the solemn circumstance beside the tomb from which Jesus has just risen, when he draws back the curtain, and proclaims his life and his disciple's life together, he declares, "I ascend unto my Father and to your Father." Or, once more, hear John's testimony, as he sums up the effect of his Master's life and teaching; "To as many as received him, to them gave he power to become the sons of God." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." In harmony with the old Greek idea, this One who is the Father of all men is the Sovereign of the kingdom, and the kingdom is built upon the fact of the brotherhood of all men. For there is neither Jew nor Greek, bond nor free, male nor female in Christ Jesus, but all are one common brotherhood.

2. The second great principle of the kingdom of God is a natural outgrowth of the first. *It is love, as the supreme law of the kingdom.* All moral evil is an outgrowth of selfishness. This is the heart, the inner life, the very principle of all sin. Out of it are the issues of death. Selfishness is separating our

life, interests, efforts, sympathies, from our fellow-men. It is living a self-centered life, as if all the world were made simply to serve our wants and wishes. Love is to identify ourselves with a larger whole of which we are but a part.

Christ states the law of his kingdom thus: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." The second command, as if in more danger of being neglected than the first, was given a working method in these words; "Whatever ye would that men should do unto you, do ye even so unto them."

Paul, in referring to it, sums up both in the one, saying, "All the law is fulfilled in one word: thou shalt love thy neighbor as thyself." Thus making neighbor-love carry with it the love of God. John declares that our love for our brethren is the test of our love to God. Love has been compared to the law of gravitation. As that mighty energy holds all the physical universe in harmonious balance as it revolves around a common center, so the power of love will finally hold in perfect harmony all the members of God's kingdom, as they move about him as their supreme center. "The command of supreme love toward God cannot be fittingly laid upon men, except in connection with such a disclosure of his character and of his relations to us as is fitted to call out and sustain this love. The injunction, when made, gains its full scope only as the relation which accompanies it becomes complete. It is a feeble and ineffectual thing to command love, unless its conditions are at the same time supplied. The force which is to evoke this great love of man toward God is not the word of authority, but that absolute rationality, that supreme excellence, that patience of power, that overflowing love of God which

removes all distrust, all fear, and render the mind able to draw near to God and abide in his wisdom and grace. The fatherhood of God, in its fullest scope is the idea which answers to the perfect moral law, and gives that law the possibility of fulfillment.

The possibility of that obedience to the second command which shall make the flow of our affections toward our fellow men pure and restful, is double. It involves first a recognition of the fact that they are by constitution the members of one household, under one law, harmonious in its action; and secondly, our hearty acceptance of this fact, with corresponding desire to secure its complete realization. Not till we find God as a father can we love him; and not till, standing with our fellow men, we find him as our father who art in heaven, can we feel the full flow of the reflex love we owe to them. "*If there is no theoretical unity in the spiritual kingdom, if men do not by constitution belong to one kingdom then it is vain to strive to construct a kingdom out of discordant materials by mere authority.*"—(Bascom) But they do rightly belong to one kingdom, which is the family of God, including him as the Father.

Taking the first command and the parable of the Prodigal Son as the exponent of our relation to God; and the second command, and the parable of the Good Samaritan as its working formula, and the life of Christ as an illustration of both, we have a divine plan of social unity clearly outlined.

This bond of unity is not a mere sentiment. It is obedience to a universal law, that nothing is made for itself alone, but everything is a part of a universal system. Everything belongs more to the organism of which it is a part than to itself. Everything gives up its individual will for the will of the whole. This is the law of sacrificial love. It is an unconscious law in nature. The sun shines not for

self. The rain falls not for self. The grass grows not for self. The flowers bloom not for self. The fruits and grains ripen not for self. Each lives its life, performs its appointed task for the good of others. God obeys the same law of love. He gives all good gifts even his son. The son gives even his life. They are parts of this great whole and obedient to the law of sacrificial love. *Man's life is to come under this law or he remains a discordant element in the universe.*

Christ represented his relation to redeemed humanity as the vine and its branches,—Mutual dependence. Paul represents redeemed humanity as one body with Christ as the head, members one of another. The will of God, which is love, is the gravitation of the whole moral universe. Hence "Thy will be done," is the most rational prayer the soul can offer.

Any effort at social unity that omits either of these two factors.—God and humanity as one family, and love as its bond,—will be a repetition of the old effort to build the tower of Babel out of earthly materials, and the end will be confusion and separation. But according to this divine plan the world is progressing toward unity. A symbol and prophecy of this was witnessed on the day of Pentecost, when strangers from all parts of the world gathered at Jerusalem, under the baptism of the Holy Spirit, each heard and understood in his own tongue, wherein he was born, the wonderful things of God.

3. Next in order is *the law of life in the kingdom.*

Man by his physical organism is rooted in nature and shares its common life. By his spirit, he is related to God and capable of sharing God's life. Thoughtful minds have ever contemplated God, as not simply above nature but also as imminent in nature. He not only transcends all nature and works upon it from without, but he is in all nature

as its moral and spiritual centre, its guiding force, the "power that makes for righteousness." A distinguished Christian philosopher speaks of all material existence as "a mode of the divine energizing," a revelation of God's presence and power. He would trace all force to God as its ultimate origin,—the whole world as a revelation of his indwelling life. God was not only in the world but the world was made by him and for him. And as men have been able to receive him, he has more and more entered into fellowship with them. "That was not first which was spiritual but that which was natural afterward that which was spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As we have borne the image of the earthy, we shall also be the imaged of the heavenly. This presents an order of growth under a new type,—the Lord from heaven. Since the incarnation of God in Jesus Christ, he has become in a true sense the life of the world. Humanity has become grafted into the divine stock and draws its life from a divine fountain. There is now community of life between God and his people.

The life which Christ manifested unto the world becomes, henceforth, the life of the Spirit. He says; "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. When he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak. He shall glorify me; for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you."

"That which is born of the flesh is flesh and that which is born of the spirit is spir-

it." Under this reign of the Spirit, the soul is brought into a realm of new ideas, new impulses and new life. Man is now made a partaker of that eternal life, which is to know God and Jesus Christ whom he hath sent. His real life becomes the life of the Spirit. Henceforth men are the temples of the living God. God dwells in them, not as inert matter, but as life. Wherever there is a vacuum in a human soul into which he is welcome, God fills it. He is thus the complement or completion of our little fragmentary lives, by uniting them in faith and hope and love to the great system of which he is the center, lifting us up to a conscious union with him. The prophets looked forward to this time of the union of God and man, when human life should expand in all directions, filled with wisdom and adorned with all graces. They compared it to the effect of rain upon the earth after a long drought, saying: "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing, and the glory of Lebanon shall be given unto it."

In this fullness of the life of the Spirit, the selfishness of the human heart will be expelled and the soul will grow into its type and attain its true perfection in Christ. I have tried to show you that the kingdom of God is the Spirit of Christ in society, organizing men into social unity—ultimately the whole world redeemed.

Its underlying idea is the Fatherhood of God, the childhood of all men to him, and the brotherhood of all men to each other,—one family.

Its law is love, which is the gravitation of the moral universe.

Its life is the life of God in men.

Its aim is righteousness on earth.

The hope of its realization is, it is God's plan, and his plan will prevail.

III.

What can we do to hasten the realization of this ideal of human society?

1. Recognize that each is only a part of a greater whole. In this land where each is a sovereign, Individualism has been carried to an extreme. Socialism threatens the opposite extreme. Christianity is the synthesis of both Individualism and Socialism. It teaches that each is but a part of a greater body, as a branch is a part of the vine, or as each member of the body is a part of the whole body, or as each child is a part of the whole family. Let each member be as perfect as possible, but only to add to the perfection of the whole organism. This is the true theory of Christian culture. Be as perfect as you can become, but hold every power as a trust for the good of your fellow men. Get all the knowledge and wisdom possible, but hold it for the good of the common brotherhood. Get all the mental and moral wealth you can acquire, but regard it as a sacred trust for the kingdom of God.

2. The law of love must be carried into all the relations of life. Its demands are very practical. "Bear ye one another's burdens and so fulfill the law of Christ." Men must not be a stagnant pool with all the streams flowing inward; but they must be living fountains, out of which issue blessings to others. They must not be Sahara deserts, making no response to the sunshine and rainfall, but they must be fertile fields that reciprocate the blessings of heaven by an abundant harvest.

The law of love, and doing to others as we would have them do unto us, must be carried into our theories of political and social economy, and these sciences must be revised on

the basis of Christian Ethics. Then labor, and the laborer, will cease to be regarded as a commodity in the sense in which material things are commodities; and co-operation will take the place of competition in many cases; and love will help to regulate the relation of work and wages.

3. The kingdom of God has a message to men of wealth. It does not join in the communistic cry against riches. But it teaches each man to improve the talents given him of every kind. The possession of any power implies the right to use it. The man, who by industry, economy and thrift, has accumulated wealth, may do more for humanity with it than by any other means. It will all depend upon the use he makes of his riches. A reservoir of water may be a motor power to move the machinery and carry on the industries of a whole community; or it may sweep away everything. Great wealth is such an accumulated power. Its good or evil depends upon the use made of it.

The Christian theory is that all riches are a trust for the good of humanity, not a selfish possession. Mr. Andrew Carnegie who has recently given one and a quarter million dollars to found public libraries, says: "Every rich man should administer his own estate while living, and distribute the chief part of his wealth in the community where he gathered it, for the public good of his fellowmen." Such men are benefactors of the race.

If men should not selfishly use their riches neither should they thoughtlessly give them to others, as that tends to make men dependent and thus to increase pauperism. Help the fallen on to their feet, give them a word of sympathy and cheer and thus encourage them to depend on self, and you will do them more good than if you give them a fortune and let them live without

work. The poor Indian is a sample of what public annuities will do. Private annuities are equally pauperizing.

For the rich to take a kindly interest in the poor man is more than to give money. It allays the discontent of the latter by letting him know that he is a recognized part of the social organism, if he cannot be the head, the hands are equally honorable if they do their work equally well. Social discontent will still further be removed by recognizing that all honest laborers are co-workers with God, and in toil they have fellowship with him who came not to be served, but as a servant to give his life for many.

4. The kingdom of God requires its subjects to try to remove all the evils of society. Christianity not only gives a hope of the world to come, but it is a system of salvation from the evils of this world. Whatever hinders the reign of righteousness and love must be attacked with a sword as unrelenting as the sword of Michael, who drove the rebel angels from heaven. All forms of corners on the necessaries of life, gambling, lotteries and selfish monopolies should be condemned and suppressed.

If you suffer to remain, unmolested, a cesspool of evil influences in your neighbor's yard, under the plea that it is none of your business, you violate the law of love both to self and to your neighbor. He cannot be injured without you suffering loss in the end.

5. My subject suggests a thought about the churches. No one denomination is the kingdom of God. All of the visible churches united are not as extensive as this kingdom. They may be called training schools of the kingdom. They are part of a common body. If one suffer they all suffer with it; if one is honored they all rejoice together. Such an alliance between them as will secure practi-

al co-operation is near at hand. An interdenominational alliance is the hope of men of the noblest soul in all the churches. This is the spirit of the age. International treaties for the spread of knowledge and the increase of commerce; international laws for the securing of righteousness; international arbitration for the securing of peace and good will; international alliances for Christian work among the nations already exist. These are providential. In God's light we shall see light. When Christian co-operation exists between all the members of the visible body of Christ, the whole earth will soon be leavened by the idea of brotherhood, the principle of sacrificial love, and a community of life. Then the evils that afflict society, like a disease preying upon the body, will be eliminated by the very fullness of life. Then the Church will make full proof of her divine mission in the same manner her Redeemer did when he said: "The Spirit of the Lord God is upon me, for he hath sent me to preach the glad tidings to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and the recovering of sight to the blind, and to set at liberty them that are bruised. To preach the acceptable year of the Lord."

Class of 1896: Do you ask if it will pay to identify your lives with this divine movement? He that saveth his life by selfish isolation from this larger whole, shall lose it. But he that loseth his life by identity with this completer organism shall find it again. Pay?

Go ask the students, who have spent their lives for the perfecting of knowledge; and let the knowledge of to-day, that floods the earth as the light of the noonday sun be your answer.

Go ask the inventors who spent their lives in completing the works of mechanical genius; and let the triumph of mind over matter



1 1012 00047 4157

in this age be your answer.

Go ask the patriots who died for love of country; and let the glorious civil institutions of this age be your answer.

Go ask the martyrs and liberators of earth if it pays to die for an idea; and the happy voices of the millions of the free be your answer.

Go ask the missionaries of the cross, if it pays to die for love of man; and the voice of the redeemed host as the voice of many waters be your answer.

Go ask the Son of God if it pays to live and die for this world; and the kingdom of God,

as the whole world redeemed under the type of the new Jerusalem, descending from God, out of heaven, its glory lighting up the whole earth and the nations of the redeemed walking in the light of it, its river of life flowing across earth's deserts, turning them into the Paradise of God, sorrow and sighing fled away as the ransomed of the Lord return and come to Zion with songs and everlasting joy, and the once suffering creation joins in the anthem, "The kingdoms of this world are become the kingdom of our God. Thine is the kingdom and the power and the glory forever,"—this be your final answer.



