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Personal Submission to
Jesus Christ
Olin Alfred Curtis



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PERSONAL SUBMISSION TO JESUS CHRIST

ITS SUPREME IMPORTANCE IN THE
CHRISTIAN LIFE AND THEOLOGY

MATRICULATION DAY ADDRESS
DELIVERED BY
OLIN ALFRED CURTIS
PROFESSOR IN DREW THEOLOGICAL SEMINARY
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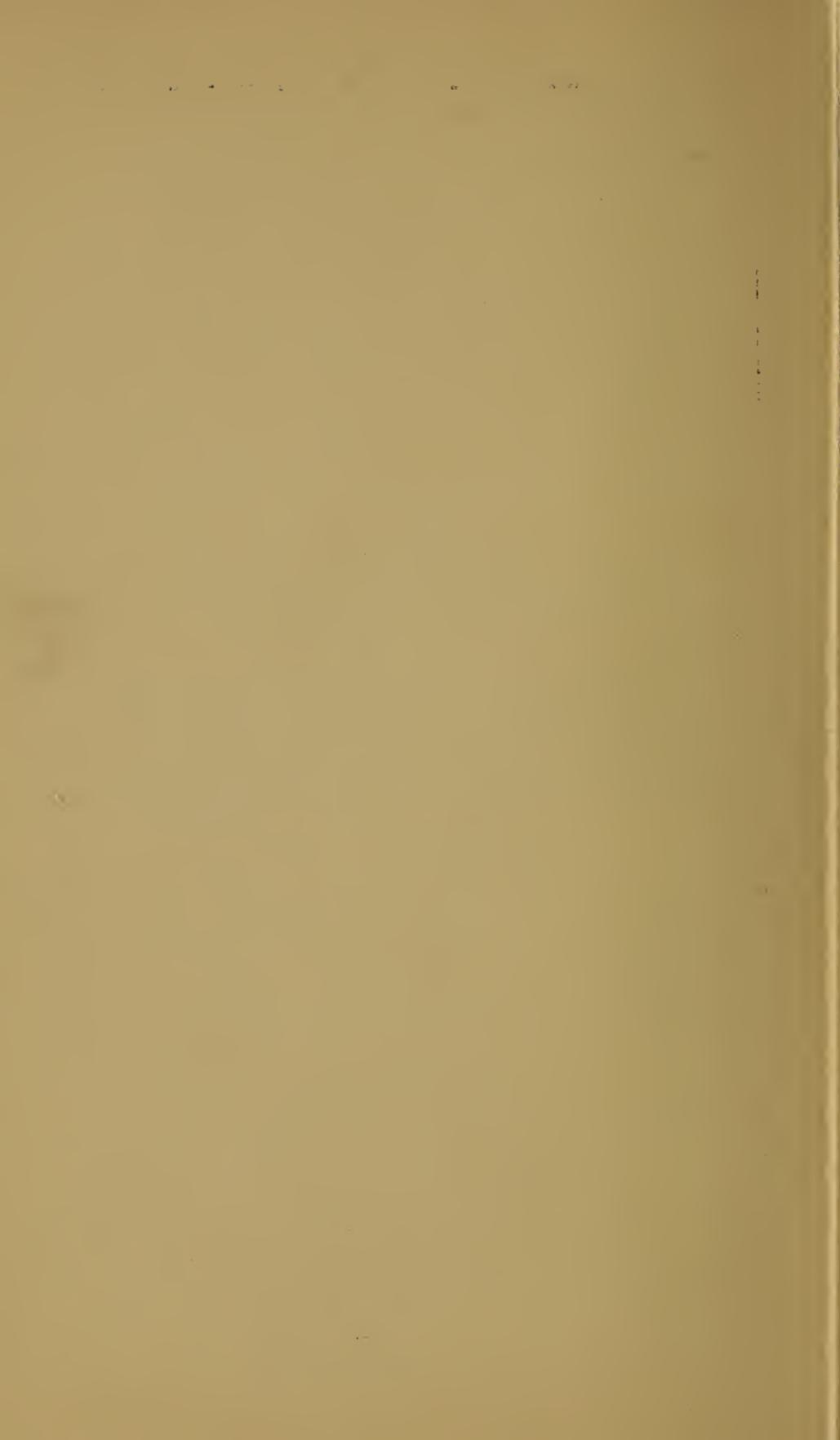
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To

Henry Anson Buttz, D.D., LL.D.

President of Drew Theological Seminary

“ What figure more immovably august
Than that grave strength so patient and so pure,
Calm in good fortune, when it wavered, sure,
That mind serene, impenetrably just,
Modeled on classic lines so simple they endure? ”



Preface

THE publication of this address, in this form, is in response to urgent requests from preachers who wish to enlarge the circuit of the message. Some changes have been made; but the address is printed substantially as it was delivered in the Seminary chapel. To satisfy the Drew students, the "class greetings" have been kept intact.

Personal Submission to Jesus Christ

I HAVE set myself a double task. First, I want to meet the demand of the occasion and say something which will help every student here to begin his seminary year in the right way. Then, in connection with this instant task, I want to give clear expression to a message which for months has been taking shape—a message which is, I think, the most vital and searching utterance of my entire theological life. My subject is: “THE SUPREME IMPORTANCE IN THE CHRISTIAN LIFE AND THEOLOGY OF PERSONAL SUBMISSION TO JESUS CHRIST.”

Before taking up the body of the discussion there are two preparatory matters which require our attention. You may have remarked that, in wording the subject, I say “the *Christian* life.” I say this with sharp intention, for I have in mind a thing more definite than can be denoted by the expression “*religious* life.”

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In his London Letters, George W. Smalley, the American journalist, declares that "orthodoxy has little to say to a profoundly religious soul" (ii, 106). By the term "orthodoxy" Mr. Smalley probably means that evangelical belief which insists upon the necessity of conversion. If this is his meaning, he has unwittingly almost told the truth. The more religious—*merely* religious—a man is, the less open he is likely to be to the moral severity of the full evangelical demand. Indeed, I am ready to affirm that the appeal of the New Testament is not to the religious nature as a thing in itself, but rather to the whole man without a part missing. When the religious nature is overemphasized the soul becomes abnormal and is sure to prefer an æsthetic evasion of the Gospel, or even to wander in a transcendent mist of Pantheism. The very fog has its fascination for the man who has no serious wish to go home!

What I am considering, then, is the *Christian* life; and by Christian life you are not to understand a fragmentary religious bearing, but a definite experience of total manhood, an experience which begins with that personal peace which Saint Paul calls "peace with God through

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our Lord Jesus Christ" (Rom. 5. 1). Every Christian man has this experience; but this does not mean that all Christian men have precisely the same psychological history; nor does it mean that the Christian experience is, in every concrete instance, the same thing as to moral practice; nor does it mean that a man becomes a Christian only in a volcanic crisis which ever stands out in memory like Mount Ætna after an eruption. But it does mean that all Christian men have been alike reconstructed within; have now the same kind of motive-plan; have the same practical set of *redemptional equivalents*—the same hostility toward sin, the same despair of any manner of self-rescue, the same personal venture of faith, the same constant clinging to Jesus Christ for salvation, the same ambition to serve Christ in loyalty and self-sacrifice. ✓

The next thing requiring our attention is the expression "personal submission." There exists something which often is regarded as submission to Christ, and yet in it there is involved no personal quality. Really the bearing amounts to nothing more than *mechanical acquiescence*, for the ✓

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yielding individual merely takes our Lord for granted as a conventional point of supremacy in the religious life. In home, church, country, a man finds a certain estimate of Jesus acknowledged, and this estimate is accepted as impersonally as a dolphin accepts the ocean. In truth, it is possible to accept the entire Christian creed by this mechanical acquiescence. In one of his most significant statements Leslie Stephen says:¹ "When I ceased to accept the teachings of my youth it was not so much a process of giving up beliefs as of discovering that I had never really believed."

At this place, though, I need to be extremely careful and not allow an absorbing interest in my message to overwhelm an important fact. It is not true that an initial mechanical religious attitude has no worth of any sort. It is wise to give serious heed to the opinions of parents, teachers, friends, and all worthy men. In any community the consensus of opinion is a sane check upon reckless originality. What I insist upon, however, is that an initial mechanical attitude, even at its

¹ See *Life and Letters of Leslie Stephen*, by F. W. Maitland (Duckworth & Co., London, 1906), page 133. Also see *Social Rights and Duties*, i, 12.

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best, is but a providential advantage in pastoral opportunity; what I insist upon is that the initial attitude must be indorsed and vitalized by personal intention; what I insist upon is that neither in the home, nor in the Sunday school, nor in the church, nor in any possible situation, can mechanical acquiescence furnish the Gospel condition of actual entrance into a Christian experience; and without Christian experience a normal Christian life is impossible. No, it is not enough to take Jesus Christ for granted; it is not enough to live "in the suburbs of Christianity." We must live purposely *in* Christ; we must by full, self-conscious *intention* lay hold of our entire manhood and give it, for life, death, and eternity, in utter submission to Jesus Christ.

Coming to the body of our discussion, we need to consider one thing which is a commonplace of preaching, namely, *the heart*. This word "heart" is one of those physical words which are capable of large rhetorical traffic. It may stand for man's emotional nature, or for his whole range of sensibility. Among the poets, indeed, the usage may be most liberal and the

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heart may mean as much as personality itself. For example, note Longfellow's touching song:

“Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.”

In the New Testament, especially in such crucial texts as are found in the Epistle to the Romans, the term heart (*καρδία*) has, I think, a practical rather than a psychological significance. With Saint Paul there is a *responsible center of manhood* where all decisive things are done. Given in terms of Mental Science this practical notion would, perhaps, amount to this: “The heart is man's inherent capacity for free, personal decision. By the heart, therefore, individual thoughts and feelings are converted into intention.” But Mental Science aside, there can be no question as to the apostle's emphasis. He regards the heart as so fundamental that salvation itself is appropriated by means of heart-belief. “*With the heart man believeth unto righteousness*” (Rom. 10. 10). Such being the scriptural emphasis, it is easy to see that personal submission to our Lord must begin with

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the yielding of the heart. No one can be normally converted without this central, primary submission. To Jesus Christ there must be, first of all, what we may term *basal self-commitment*.

And the sooner we drop the belief that a fortunate environment, or a progressive evolution, or a systematic moral and religious training, can, in wise emphasis, take the place of simple heart-submission to Jesus Christ, the better it will be for all the Christian work of the church. Even in the case of children, our teaching as to the guiltlessness of infants, true as that teaching certainly is, should never be allowed to change our point of stress. With much care to avoid artificial, hot-house forcing,¹ we should insist that every child under our influence needs (to the extent of personal understanding and ability) to give his heart in actual submission to his Saviour.

Another important feature in the Christian life is the use of conscience,² and

¹ A lamentable instance of this hothouse forcing may be seen in the life of Edmund Gosse as portrayed in *Father and Son*.

² The term "conscience" is used here most comprehensively, covering the entire moral life in man.

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at this point also there must be personal submission to Jesus Christ. Of course, the conscience is involved in every part of the process by which a person becomes a Christian; but, contrary to some theories, it is quite possible that in every one of these parts the submission is a submission of the man to conscience and not a submission of conscience to Jesus Christ. Probably some of you are thinking that this distinction between a submission *to* conscience and a submission *of* conscience is a mere finical nicety in the use of words. There was a time when I thought so myself; but humiliating experience has taught me that a superficially modified morality may be allowed to linger in the Christian life. Men can be very conscientious, infinitesimally conscientious, having their consciences "so white that the smallest drop of milk would have stained them," and yet not have, or be open to, the ethical ideals of Jesus Christ.

Reading again, after many years, the Confessions of Saint Augustine, I discover the first traces of the *ecclesiastical conscience*. But you may not understand what I mean by "the ecclesiastical conscience." It is a conscience which has been manipulated in the interest of churchly

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concern. With such a conscience a man does not go straight to Christ for a moral principle, but ever acts for the benefit of his church whether or no. The Bishop of Hippo had, I say, traces of this ecclesiastical indirection, and yet he was extremely conscientious. In one place (ii, 29) he castigates himself, because, in his boyhood, led on by companions in a prank, he had stolen some pears which really he did not want. "Fair," he says, "were those pears, but not them did my wretched soul desire, for I had store of better, and those I gathered only that I might steal."

This leads me to a much larger instance. When one studies the Roman Catholic Church, as that church now exists in Italy, he first notices the *fact of incongruity*. Rome is out of all congruous relation to modern Italian life. When the student seeks an explanation of this incongruity he soon perceives that the Roman Church has *lost the sense of Christian perspective*. Almost never is the Roman emphasis entirely right. Its manner of emphasis (whether dealing with doctrine or with history) reminds us of those crude pictures made by children where a weasel and an elephant are alike

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in size and dramatic regard. If the student further presses his inquiry he will need to ask, "Why this lack and loss of Christian perspective?" After long consideration my own answer is this: "For centuries the Roman Catholic Church has considered itself an end, a finality. In this spirit it has deliberately cultivated the ecclesiastical conscience. The moral judgment (that most sensitive organ) has been trained to respond to every touch of ecclesiastical ambition; and thus the conscience has never been given in full submission to Jesus Christ. Therefore Rome has come into our complex modern world with no ethical ideals big enough and penetrating enough and altruistic enough to separate unerringly the things of Christ from the things of men.

All this I have said, not so much to criticise the Roman Catholic Church as to flash a searchlight upon our own Protestant Church. Protestantism is, it seems to me, being severely tested by the peculiar social and economic situation of our age.

"Here's an age
That makes its own vocation! here we have
stepped
Across the bounds of time! here's naught to
see,

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But just the rich man and just Lazarus,
And both in torments, with a mediate gulph,
Though not a hint of Abraham's bosom."

But the main thing is not the peculiar difficulty of our social and economic problem, the main thing is our moral attitude in approaching the problem. Will we also care for only our ecclesiastical ambitions and institutional prosperities? God forbid! Let us dare to go straight to Jesus Christ and submit our entire moral life to him! *Then* shall we come back to our modern task with our Lord's moral ideals, and *then* his Holy Spirit will be ready to teach us how to apply those ideals sanely and efficiently.

It is not enough, though, to submit heart and conscience to Jesus Christ; the *mind* must be submitted to him as well. Possible it is, very possible, to belong to Christ in a general way—in such a way that the Master's command, once clearly understood, would be instantly obeyed; it is even possible to receive all our moral ideals from Christ and yet not to receive, or be ready to receive, our Christian doctrines from him. Under certain abnormal conditions, there may be created a whole theology, having neither substance,

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nor form, nor tone, determined by Jesus Christ; and yet the theologian may be a loyal Christian. In the church there is not, we venture to believe, any large amount of that bold, aggressive Rationalism which assumes the sufficiency of human reason. The fact is that, while men have made remarkable progress in many things which contribute to civilization, the human reason has made a lamentable showing in fundamental thinking. Man is great in finding facts, almost as great in the practical utilization of facts, but pathetically weak in comprehensive inference. Scientific and philosophical and theological theories appear and flourish and die until we open a new book with dubious curiosity. We are reminded of a remark made on a certain occasion by M. de Blowitz: "My memory resembles those old Norman churches surrounded by a cemetery into which one enters without knowing exactly whether the ceremony one goes to witness is to be a baptism, a marriage, or a funeral."

But, if in the Christian Church there is no large amount of bold Rationalism, there is much of that subtle, unconscious *trend* which Professor Frank, of Erlangen, was wont to term "*semirationalism*"—a

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trend so sincerely expressed in a certain theological work¹ of very uncommon ability that there comes to mind what Thomas Carlyle once said concerning a most amiable Broad-Churchman: "There goes our friend, the Dean, boring holes in the bottom of the good ship, Church of England—and doesn't know it!"

Neither the honesty, nor the essential Christianity, of these "semirationalists" do I question. They have given themselves to Christ—with the one exception of the *mind*. It has not occurred to them, probably, that all their thinking belongs to Christ; that they have no Christian right to any opinion which is *intentionally* individualistic; neither to any opinion formed primarily to appease the *Zeitgeist*. Christian *Apology* is one thing, apology for Christianity is quite another thing.

Quickly it will be interposed that such a conception of Christian thinking implies *bias*. I admit the interposition. But, in this regard, a Christian thinker is no atom different from any other thinker. Every man who thinks at all thinks with some bias, either in basal presupposition, or in selection of data for emphasis,

¹ The reference is to Professor Foster's book, *The Finality of the Christian Religion*.

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or in interpretation of fact. No man can deal with the entire universe with absolute independence and equity. "The free thinker" is a phrase and not a reality.

Take, for example, Professor Huxley; and I select him because he was considered exceptionally free and fair and fearless. In him was (one of his scientific friends said it) "none of your shuffling and equivocating and application of top-color." Did you ever read Huxley's Biography side by side with his essays and lectures? And did you remark, in every letter, in every discussion, bearing upon a moral or religious question, *his fixed peculiarity of approach?* Huxley's approach is as full of bias as ever was one of Bishop Butler's sermons. In the scientist, it is scientific bias surely, but it is bias all the same. He has gathered a large number of facts in the material world and induced a rigid reign of mechanism. The first scientific bias! Then, he comes to the vast and mysterious realm of spirit and quietly assumes that his old mechanical induction must hold good here. The second scientific bias!

The question, then, is not, "Will we have bias, or not have bias?" The question is, "*Where* will we get our bias?"

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And I am contending that the reasonable thing for a man who has found peace with God *only through Jesus Christ* is to get his primary bias *only from Jesus Christ*. To our Lord we are, as Christian men, to yield our minds in submission.

But, do not fail to understand me at this point. Never are we to throw aside the reason; never are we to shun reality; never are we to tamper with a fact; but we are to grant a dominating place to our experience in Christ; we are to be *pre-disposed* toward such interpretations of facts as tend to exalt our Saviour; we are deliberately to intend to discover a universe made significant by his life and work; we are *inwardly to crave* such theories in Science and Philosophy, and such doctrines in Theology, as fit into the redemptional majesty of Jesus Christ.

In such a submission of the mind to our Lord there is, I hardly need to say, an act of personal courage. Every profound moral conviction, and especially every Christian conviction, is gained only by volitional daring in the name of the highest life of the soul. We are not dealing with coercive truth, but with truth infinitely beyond the range of mathematical demonstration. Saint Paul well understood

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the matter and made appeal to this heroic element in the Christian person, as when he said to the Corinthians: "*But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain*" (1 Cor. 15. 13, 14). The early church responded to this appeal bravely; let us dare to respond in the same way—let us say to every fascinating phase of Naturalism: "Whatever comes or whatever goes, we belong to Jesus Christ and yield to him our minds in absolute submission."

This submission of the mind to Christ has an important bearing upon our conception of the Christian and theological significance of the Bible. In theological discussion there is now a view of the Scriptures which is rapidly gaining ground. The most forcible exposition of this view is to be found in Professor William Newton Clarke's *The Use of the Scriptures in Theology*. In this book (made out of lectures which were delivered before the Divinity School of Yale University) Dr. Clarke has, in a clear way, shown what I will call *the present line of theological*

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cleavage. Briefly let us analyze the portion of his discussion which belongs to our purpose:

First. Our Bible is not an "equal Bible." In it there are inferior parts and superior parts. Thus, distinctions must be made. "What distinctions to make, and how to make them, is our problem" (page 20).

Second. In solving our problem, we need, first of all, to find a principle of discrimination. "The principle is, that the Christian element in the Scriptures is the indispensable and formative element in Christian theology, and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance" (page 50).

Third. We now ask: "What *is* this Christian element?" Dr. Clarke's answer is that it consists of two things, the *heart* and the *accordance* (pages 56 and 77). The heart of Christianity is the supreme work of Jesus in revealing God—a revelation, not of words, not of thoughts even, but a body of living truth—"a body of spiritual reality put into life" (page 60). The accordance comprises all those things which agree with the heart, or those things which accord with Christ's revela-

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tion of God. In Dr. Clarke's exact words: "That is Christian which enters into or accords with the view of Divine realities which Jesus Christ revealed" (page 56).

Fourth. Next we ask: "How can we find any feature of this accordance?" The answer is: "The way to know a Christian thought is the same as the way to perceive the blue in the sky, look at it and discern the quality" (page 66).

Fifth. But not every man *can* perceive the blue in the sky. Some men are blind or color-blind. Just so, not every man can discern Christian quality. There is required such spiritual equipment as renders possible "spiritual vision." Dr. Clarke says plainly: "If we are to identify the Christian element, we need to have in exercise the full outfit of our spiritual powers." And he further says that "the Christian element appeals to the Christian element" (page 67).

This view, as given by Professor Clarke, contains several important truths; but these truths are so stated, or are so related to other matters, or are so left without important protective truths, as to result in an utterance exceedingly inadequate. I will, with as much economy as possible, make several critical observations:

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First, there is in this view no adequate conception of the work of our Lord. Certainly he did give to us a revelation of God, and certainly this revelation is the supreme revelation; but (the Christian emphasis is not upon Christ's revelation, —but upon his deed of atonement. The main work of Jesus Christ was to die upon the cross and thus make it possible for the God of holy love to forgive a sinner. Men are not saved by a revelation, they are saved by a sacrificial death which involves a revelation.)

Second, there is in this view no adequate conception of the place and authority and *finality* of the Bible in Christian life and theology. Here again Dr. Clarke's emphasis is wrong. True enough is it that we have not "an equal Bible." But the Christian emphasis is not upon this point, the Christian emphasis is upon *the redemptional finality in authority of the Bible as an organic total*. The Bible has come into existence through a process of redemption. There is a historic movement, but this movement is under the guidance of the Holy Ghost unto the end of human salvation in Christ. We are not dealing with a haphazard clutter of unrelated religious writings—these writings *cohere*

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under a providential and supernatural plan and so form an organism expressing God's whole aim and method and realization of redemption. Thus, the Bible is our ultimate authority on redemption. In the Bible we find the entire history of redemption together with the doctrines of redemption given in their primary and practical shape. But no man can *see* all this redemptional content in all its meaning without complete submission to Jesus Christ—submission of heart, conscience, and mind. With such submission, in normal Christian relations, the Bible is a veritable organism, self-protecting and self-explaining.

Third, there is in this view no adequate conception of the supreme importance of the submission of the person, especially of the mind, to our Saviour. Here, for the sake of emphasis, I will cross lines with what I have already said. Rightly Dr. Clarke holds that the Bible can be fully understood only by "spiritual vision." But he does not make it plain that the vision required can be obtained only through Christian experience. An unconverted man, even though as spiritual and sincere as was Ralph Waldo Emerson, cannot (save in a fragmentary way) under-

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stand the Bible; cannot understand it at all as the supreme Book of Redemption. Nor is this enough to say; for Christian vision, or, as I would say, Christian consciousness, barely begins with conversion—it reaches full, normal penetration and comprehension only when, beyond heart and conscience, the mind itself is given in absolute personal submission to our Lord and Saviour Jesus Christ.

Fourth, there is in this view, as far as I can see, not only no adequate protection, but even no protection whatever, from the egoistic peril which belongs to every phase of individualism. Even when a man's mind has been submitted to Christ, the man must not be left in isolation. Every human mind is one-sided, and some human minds naturally tend toward arbitrary vagary. The most sanely strong and independent mind of the last century was, I would say, that of Prince Bismarck; and yet when you read his Reflections and Reminiscences, you perceive a certain *freakiness* (let us dare to call it) at times in his mental process. And an interesting psychological feature of the case is that Bismarck himself, in his highest moods, seemed to be aware of his own unreliability. The fact is that every-

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where in life safety lies in allowing the utmost individual freedom, but allowing this freedom only under a powerful social check. Make one man as strong as that man can be, and then limit his importance by relating him to ten thousand men. Christianity provides just this democratic check. Christian submission is personal; but, to be fully Christian, the personal submission must be *social*. (We are to submit to our Saviour in mighty companionship.) For a tentative time I may have a doctrine of my own, a biblical interpretation of my own; but I cannot forever keep this interpretation, unless it satisfies the whole democracy in Christ.

Here is the pith of the entire matter as I would now state it:

A Bible organically authoritative on Redemption, its aim, history, and doctrine, is to be interpreted, out from the center, which is the atoning death of Christ, by men who have personally submitted to their Lord in heart, conscience, and mind; all these men, socially united in one everlasting democracy, living for Christian service, nourished by the means of grace, and guided by their Saviour through the Holy Ghost.

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Before dropping our discussion, I should answer the question: "What conception of Christ's person is normally involved in personal submission to him?" I once believed that no man could become a Christian without such a faith in the Saviour as amounted, practically, to a confession of his deity; but I dare not be so dogmatically sweeping now. As my relations with men have widened, exceptional cases have been discovered. Apparently there are men whose life has been transformed by their trust in Jesus, and yet they have no clear view of our Lord's person, and are not even interested in the Christological question. They are Christian agnostics. They accept Christ by some dim impulsions, perhaps, just as an eagle prefers the upper spaces of the crags; or as I have seen a pine tree bend far over and out of its usual line of growth in order that it might catch the fire of the sun.

But, while I make this admission, I must still hold that this instinctive bearing toward Christ is not the same thing, or equivalent to the same thing, as a bearing of personal submission. An instinct, however valuable, is mechanical, and no mechanical relation to Christ results, or

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can result, in a Christian experience of real vitality. At the very best, the result would be a psychological eccentricity, and the church, especially a church with the history of our Methodist Church, has no right to be content with any experience less than that of New Testament clearness and fullness. Under Methodist preaching anyway men should be convicted of sin and converted so they know it, and have a resultant peace with God as sharply defined as a palm tree standing in a desert.

All this, however, is saying hardly more than I have said in another part of this address. What I wish especially to urge upon you is this: Whatever may be possible, in psychological eccentricity, as to the heart, or as to heart and conscience together, no man can submit *personally his mind to Christ*, unless he is filled with a conviction of our Lord's deity. Therefore, Christology is the practically determining feature of Theology, inasmuch as Christology is the determining feature in the mental attitude of the theologian himself. If you see, if you fully grasp this point, you can understand why no sane compromise is possible in Christology. In certain quarters much is said about "the spirit of Christian toleration." There is

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such a spirit, and a noble spirit it is, but surely it cannot mean that we are placidly to allow depreciating views of our Lord's person to steal into the church and stay there. Such extreme toleration is perilous—I say more—*such toleration is impossible to any man who has really seen the glory of our Saviour the uncreated Son of God become man only for our salvation.*

Of all my experiences in Switzerland, there is one which peculiarly stands out in memory—my first sight of Mont Blanc. For days I had been waiting in Geneva for the sky to clear. Now and then, as a cloud lifted, a towering peak would appear in the right direction, and I would eagerly ask: “There! is that Mont Blanc?” At this the mother of the pension, who had lived in Geneva for many years, would become plainly disturbed. I can see her now, as she queerly opens her eyes, and says with abundant gesture: “Mont Blanc! That *leetle thing* Mont Blanc! Sir, it is *imposseeble!*”

At last the woman's time of vindication came. It was a Sunday, near sunset. The sky had become clear, save for a few of those most beautiful of all clouds,

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the *cumuli*—soft, white, fleecy, with edges abruptly turned up out of the vast azure; and every cloud piled high. A quick rap at my door, then a nervously restrained voice: “Come *queek*, sir, Mont Blanc is *here!*” In a moment I was with her—and *saw*—the mighty mass—rising above the fields of snow and shattered ice—rising above the lower “Dome”—rising above the polar forest of *aiguilles*—until it “seemed to occupy the zenith.” And the swift and bewildering changes, transformations! Now it looked like a solid white continent flung vertically into heaven; now it turned into a huge *speculum*, catching the sun and flashing out wide-spreading flame; now came the Alpine glow, gradually fading into darkness, then breaking into the “afterglow” of lambent rose, the color we sometimes get from burning driftwood; now, at last, the mountain became a lofty mystery, distant, ethereal, even transcendent in the dim and delicate twilight, as if it had been quietly translated!

Not a word was spoken, but, under the spell of the scene, I could understand the woman, could understand why she could not tolerate the belief that any other peak was Mont Blanc.

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Brethren of the Seminary: In behalf of your president and professors I give you welcome. Let us, first of all, rejoice at the prospect of another year of work together. In this rejoicing over the chance for work, and work in Christian fellowship, I surely have a peculiar right to lead the chorus. Better a year of such work, I say, than long ages of vacation!

I greet the members of the Junior Class. May you all find here a place which shall be to you a home and yet more than a home—a place where doubts shall die—a place where convictions shall be born—a place where all the things of Christ shall take on freshness and beauty and size and power.

I greet the members of the Middle Class. In these coming months may you get a new *perspective*, until the great Christian realities stand out commandingly like a coast-line of cliffs. May you this year achieve a *composite Christian manhood*, combining in one wholesome total Christian experience, Christian service, and Christian belief.

I greet the members of the Senior Class. May this year be the climax of all your student-life. May you gain a profounder realization of the dignity of your voca-

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tion, and the value of your long preparation to preach the Gospel to men. May you come to understand men better and to love them more, entering fully into the spirit and activity of the Christian democracy where all men are alike significant in Jesus Christ.

I greet you all as ministers of our Lord. As your brother rather than as your teacher, I now beseech you to give yourselves to our Saviour in complete personal submission—heart and conscience and mind. Make Christ the source and test of all your inner experience, all your moral conduct, and all your opinions. And, then, *be brave*. Charge your whole being with personal confidence in Jesus Christ. Look steadfastly toward our Lord's final triumph, and be unafraid. Get the optimism which comes from looking "not at the things which are seen, but at the things which are not seen." Antonio Fogazzaro has said (and it is like a bugle-call in a discouraged camp), "I bend not, nor do I complain; a soldier at his post, I await the dawn and God." Young men, every man of you can strike this martial note and complete it with the greater utterance of the apostle Paul: "I bend not, nor do I complain; a soldier

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at his post, I await the dawn of Christ's day, and *the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.*"

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