

28/66672

ELEMENTS of TRUTH

VOLUME II

ADDRESSES DELIVERED AT
**SYNOD'S TRAINING
SCHOOL**

JUNE 22ND—JULY 2ND, 1915

AT
BELHAVEN COLLEGE

JACKSON, MISSISSIPPI

BX
8967
.M67
E38
1915

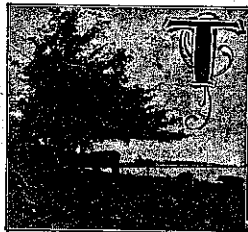
BY EMINENT WORKERS OF THE
PRESBYTERIAN CHURCH

3/2/99
c

TUCKER PRINTING HOUSE JACKSON MISS

REFORMED THEOLOGICAL SEMINARY LIBRARY
5422 CLINTON BOULEVARD
JACKSON, MISSISSIPPI 39209

Proem



THE KIND reception given the first Volume of *Elements of Truth*, containing the addresses delivered at Synod's Training School for Christian Workers at Belhaven College, June 16th-26th, 1914, prompts us to bring out this second Volume bearing the same title, which contains the addresses delivered at the School held under the same auspices and at the same place, June 22nd-July 2nd, 1915.


In putting in permanent form these addresses, characterized by the same high merit, superior worth, and deep spirituality, as were those of the former volume, we are actuated by the same motives which prompted the issuing of that volume, to-wit, to carry the instruction and inspiration to a wider circle than can attend the School; to offer to our people a pure, wholesome and helpful literature, in a time when there is coming from the press so much that is worthless, false, immoral, and injurious.

May the Master use these messages from His servants for the perfecting of the saints, the clothing with power and efficiency Christian workers, the ingathering of the elect, and the consummation of His kingdom in glory.

Sincerely yours,

COMMITTEE OF SYNOD.

J. B. HUTTON,
G. T. GILLESPIE,
B. C. BELL.

 O Their band of
Home Missions
and Sunday
Schoolworkers
whose praise
and reward are
meager on earth but shall be
great above, this book is
affectionately dedicated by
the Synod of Mississippi

Salutation

I wonder if he remembers—
Our sainted teacher in Heaven—
The class in the old gray school house
Known as the "Noisy Seven?"

I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lesson
Of Christ and Gethsemane?

I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
It would reach the hearts of men.

I often wish I could tell him.
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

I'd like to tell him how Willie,
The merriest of us all,
From the field of Balaclava,
Went home at the Master's call.

I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

I'd like to tell him how Robert,
And Jamie, and George, and Ray,
Are honored in the Church of God—
The foremost men of their day.

I'd like, yes, I'd like to tell him
What his lesson did for me;
And how I am trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Willie has told, maybe,
That we are all coming, coming,
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing,
But the sheaves are already seven.

—Anonymous.

"He saith unto him, 'Feed my lambs.'—John 21:15.

Programme

Fourth Annual Training School for Christian Workers Synod of Mississippi

BELHAVEN COLLEGE, JACKSON, MISSISSIPPI,
JUNE 22 TO JULY 2, 1915

VESPER SERVICE—Every Evening.....DR. C. M. BOYD

ADDRESSES:

The Ideal State.....JUDGE W. M. COX
Evangelism.....DR. W. H. MILEY
.....SUNSHINE HAWKS
Educational Essentials.....DR. ALFRED HUME
A Trip up the Congo.....DR. J. O. REAVIS
Appreciations of Pioneer Presbyterians..DR. C. W. GRAFTON

ADDRESSES.....REV. J. M. WELLS, D. D.

Samuel Davies, the Home Missionary:
Archibald Alexander, the Christian Educator:
J. Leighton Wilson, the Foreign Missionary:
Daniel Baker, the Evangelist:
J. H. Thornwell, the Ecclesiastic:
B. M. Palmer, the Advocate of the Spirituality of the Church:
R. L. Dabney, the Theologian:
Stuart Robinson, the Expounder.

ADDRESS—Every Day.....DR. R. A. WEBB
Modern Mind and Social Service.

BIBLE STUDY HOUR—Every Day.....DR. WM. ANDERSON
The Four Gospels.

PROGRAMME—Continued

SYNODICAL HOUR—Every Day:

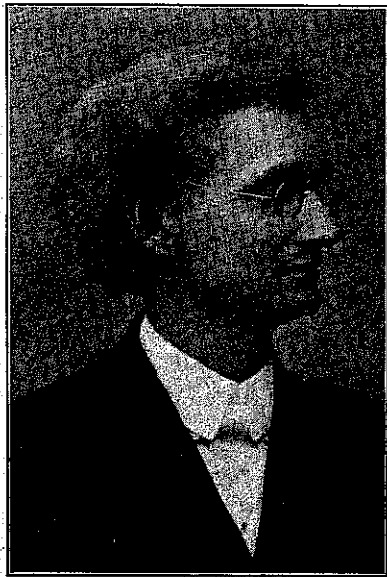
<i>Denominational Loyalty</i>	DR. C. T. THOMPSON
<i>Conference on Evangelism</i>	REV. B. C. BELL
<i>Synodical Home Missions</i>	REV. GEORGE D. BOOTH
<i>Ecclesiastical Efficiency</i>	DR. J. B. HUTTON
<i>Foreign Missions</i>	DR. J. O. REAVIS
<i>Education a Soul Function</i>	DR. J. R. DOBYNS
<i>The Every Member Canvass</i>	REV. R. L. WALKUP

WOMAN'S CONFERENCE—Every Day—

<i>How to Get the Women of the Church to Read the Bible Regularly,</i>	MRS. W. C. WINNSBOROUGH
<i>How to Get the Women of the Church to Have an Intelligent Conception of and Interest in Foreign Missions,</i>	MRS. S. D. DODDS
<i>How to Acquaint the Women with Presbyterial, Synodical, andAssembly Home Missions</i>	MRS. W. C. WINNSBOROUGH
<i>How to Get before the Women Synod's Policy of Education,</i>	MRS. J. A. SANDERSON
<i>The Advisability of Merging All the Women's Societies into One,</i>	MRS. E. B. WITHERSPOON
<i>The Model Missionary Society</i>	MRS. H. M. SYDENSTRICKER
<i>The Organization and Work Best Adapted to the Teen Age,</i>	MRS. T. W. RAYMOND
An Evening of Music, Vocal and Instrumental— Under Direction of.....	MRS. GEO. D. BOOTH
Platform Manager.....	DR. J. S. HILLHOUSE
Director of Singing.....	REV. W. H. HILL
Pianist.....	MISS MARY WHARTON
Director of Young People's Conference— T. J. WHARTON, JR., MISS ADELAIDE HAMAN.	
Director Primary Teacher's Conference.....	MRS. E. J. CURRIE

CONTENTS

	Page.
I. THE MODERN MIND AND CHRISTIAN SERVICE: Rev. R. A. Webb, D.D., LL.D. (Professor of Apologetics and Systematic Theology, Louisville Theological Seminary).	
Chapter 1—Social Discontent	9- 21
2—The Social Organism.....	23- 34
3—Utopianism	35- 44
4—Secularism	45- 52
5—Altruism: Humanitarianism: Socialism	53- 63
6—Christian Socialism	65- 76
7—Neighborhood and Brotherhood.....	77- 90
8—Social Service	91-101
9—Christian Charity	103-113
10—The Service of God.....	115-127
II. THE IDEAL STATE: Judge W. M. Cox.	
Chapter 1—	129-142
III. EDUCATIONAL ESSENTIALS: Dr. Alfred Hume.	
Chapter 1—	145-156
IV. PIONEER PRESBYTERIANS AND THEIR SUC- CESSORS IN MISSISSIPPI: Rev. C. W. Grafton, D.D.	
Chapter 1—	159-177
V. PRESBYTERIAN WORTHIES: Rev. John M. Wells, D.D.	
Chapter 1—Samuel Davies	183-197
2—Archibald Alexander	199-213
3—John Leighton Wilson.....	215-228
4—Daniel Baker	229-243



REV. R. A. WEBB, D.D.,
Louisville, Ky.
Modern Mind and Social Service.

CHAPTER 1

Social Discontent

CHAPTER I.

SOCIAL DISCONTENT.

A German writer summarises the centuries in this way: The fifteenth century had for its task the renaissance of art, the sixteenth the reformation of religion, the seventeenth the development of science, and the twentieth will have for its chief business the reconstruction of human Society.

"Sociology" is thus nominated as the consuming subject of study for our times. Whether it will engage the attention of the entire century, a being so short-sighted as man might shrink from prophesying, but it is undoubtedly occupying the foreground of the opening years of our century. The press is pouring out volumes on the subject. Pulpits and professors, philosophers and philanthropists, are discussing it. Social evils are being proclaimed, social maladies are being indicated, social wrongs are being pointed out, and a thousand different forces are at work to create unrest in the whole social world.

Criticisms of the existing social order are of the severest kind. Philosophy and science, religion and ethics, rhetoric and novels, are being worked to their utmost to show how mal-adjusted is the social world in which we live. No institution—family, state, church—is being spared. No relations are so sacred, and no customs so approved, as to find any sanctity in their historicalness, or any protection in their venerableness. None of the ideals of past ages—æsthetic, religious, political, social—though they have endured through hoary centuries of racial experience, are left unassailed by the iconoclastic spirit. The whole crusade is proceeding upon the supposition that every thing earthly is fundamentally wrong, and chaotically topsy-turvey.

The man who genuinely fears radicalism is alarmed at the situation. The forces which are criss-crossing and underplaying upon the very foundations of human society seem to him to be potential of something like the

French Revolution, or even that chaos of the prophets which presages the Millennium. He trembles at the upheaval which is impending. He feels that there is a social cataclysm ahead of us. He sees a storm of public discontent gathering from every point of the compass. He wonders if even the Christian Religion, the Church, the Bible, and Government itself can weather the shock.

On the other hand, there are those who look upon it as the rectification of a bad state of affairs. They rejoice in the crumbling order, and throw themselves into it with enthusiasm and sympathy and hope. They feel that the "new heavens and the new earth" are in birth-pangs. Out of the wreckage they expect to see the very Millennium of divine prophecy emerge.

Under the spell and delirium of it all, never were there so many people concerned with the amelioration of human ills, the alteration of social conditions, and the realization of social dreams. The hour is ripe and the opportunity is great for the precipitate and emotional reformer, the self-confident and dogmatic counsellor. The man who comes forward with a social panacea is everywhere given a hearing. Many are talking as if we could stampede all the evil out of the world by some swift, radical social upheaval. Social discontent is the dynamic of every "social movement." As the chronically sick are tempted by the patent advertisement, "Get well quick;" as the money-hungry are tempted by the commercial schemes which exhort us to "get rich quick;" so the benevolent are tempted by the call, "Do good quick, and bring on the Millennium in a day."

The causes of the present appalling dissatisfaction are many, but the most influential ones are three. The first is **economic**, the second is **political**, the third is **ecclesiastical**.

1. The most superficial observer knows that there is a wide-spread discontent with **economic** conditions. Those who have a meager portion of this world's goods are displeased at those who are well-to-do and prosperous. And those who have a liberal share of the world's wealth

and comforts are not pleased with those who would take it away from them. Few are willing to blame their extravagance and thriftlessness, and few are willing to confess their greed and oppression. The poor and the rich have always existed in society, and the one class has been envious and the other irritating. This may be taken as a chronic condition of society in the earth.

But in these latter days the socialistic campaigner has arisen in the land, who seeks to shift the blame of economic contrasts upon those public conditions under which men have to live. He has little to say about incompetence and idleness, extravagance and self-indulgence, thrift and frugality. He desires a common scale of living—what he calls the democritization of wealth. To get it, he would substitute private ownership with public ownership. He insists that the earth and the fulness thereof is the common property of all mankind, and that when one man has more than another, he declares that he got it either by legal or illegal robbery. And so he inflames by declaiming against “robber barons,” “the malefactors of wealth,” “the piratical rich,” “the thieving few,” “The privileged class,” and resorts to all the arts of rhetoric to lash the multitude into frenzy. He is willing for governmental ownership of all utilities and the products of all property and labor. He contrasts the home of refinement and luxury, and the hovel in the back alley. He paints “the idle rich” and their prodigal wastefulness, and the destitute mother without the means to fight sickness and the father straining under toil and inadequate wages. He is willing for any combination, for any campaign, which will effectively despoil the rich and aggrandize the poor. He gets to the conclusion that poverty is the result of vicious conditions—that it is solely the result of the artificial and oppressive environment which has been created by the immoral shrewdness of the few. In one way or another he convinces the poor that they are but victims, and exhorts them to rise up against their oppressors, and adopt measures to equalize and communalize all wealth.

It is these economic contrasts, explained and indoctrinated as they are by the socialistic philosophy of the hour, that are producing the agitations and social earthquakes of our century. It is a condition which calls for, not a violent upheaval of all society, but for a wise and righteous economy, or scheme of living.

Let us suppose all goods communalized. The wit of man has not been able to invent a scheme by which the equalization could be perpetuated. Stupidity, laziness, extravagance, and misfortune cannot successfully compete with shrewdness, diligence, economy, and fortunateness in the struggle for the things of this world.

If the government be supposed to be in charge to forcibly keep the balance between all members of society, a new sort of officialdom will have to be discovered to prevent greed and graft and partiality.

It may be conceded that modern business is not ideal. Nothing else in this world is as perfect as it ought to be. But so far from being, as it is often described, a pitiless system of piracy and plunder, it is essentially a vast structure of social service, where economic gain, as a rule, coincides with the laws of thrift and industry. Where one fortune has been secured by fraud and destruction, a hundred have resulted from integrity and fidelity. At bottom, the supremest business desideratum is sobriety, moderation, incorruptibility, faithfulness, industry, good judgment, hopefulness and patience. In other words, the root-cause of the economic contrasts which now so much distress the earth, is more the absence of economic virtues than the operation of a remorseless system.

The cause of economic distress is easy to see, however difficult it may be to correct. In one word, it is the city. England's troubles began with the disappearance of the small, yeoman farmer, and the conversion of the masses into an urban population. In our own Republic the Civil War was at bottom an armed conflict between town and country, between factory and farm. In the Northern colonies the “town” was held to be the unit of organi-

zation, while in the Southern colonies the "county" was held to be the proper unit of growth. One section was a manufacturing community and the other an agricultural community. This led to the "irrepressible conflict." When the primacy of the city was settled by the arbitration of war, population flowed to the urban centers. Every sort of inducement was offered to bring about the enlargement of the cities. There capital concentrated and organized itself. Labor left the fields. Science and thought devoted themselves to machinery and the arts. Agriculture, the source of all food-supply and the basis of all prosperity, languished. The cities became congested. Artificial means have been resorted to to supply fundamental needs and aggrandize the avaricious. Now the cities are overcrowded, and millions of acres of land cry for tillage. When a physician has a case of congestion, the first thing he tries to do is to break it up. If some genius can find some way to distribute the multitude over the fields, he can cure the economic distress in this young country.

But it is not the province of the preacher and the church to correct the disorders which may exist in commercial life. This is a subject for economic science to deal with, and for the publicist and the legislator to rectify. The task of the Christian ministry is to adjust man's relation to God, and he has gone afield when he undertakes the adjustment of man's relation to wealth. He is in danger of converting theology into economics, and the church into a arbiter of business contentions.

2. A second cause of social discontent, hardly less potent than the economic, is **political** in its nature.

At the bottom of this phase of the disturbance their lies two diverse and contending theories of the nature of the State. In political philosophy there are two conceptions of the State—the **police** and the **paternal**. According to the one view, government is a huge policeman, whose sole duty is to make its subjects behave themselves. The symbols of its authority, the club and the sword, are also the emblems of its function and

powers. It is an institute of justice, charged with the duty of enforcing righteousness, and clothed with the right of punishing the evil-doer. According to the other view, the State is more than a protective policeman: it is a benevolent parent, charged with the duty of exercising parental care over its citizens as a good and faithful father provides for the members of his household. It is the doctrine that it is the essential office of civil government to control the business, social and personal affairs of a people after the manner of a father in dealing with his children. It holds that the chief end of government is "the public good"—not in the sense of the protection of life, limb, property, and right, but in the sense of providing for the public as a father provides for his family.

Of these two theories, the police was the original and etymological conception of the nature and function of civil government. But for many decades paternalism has been growing by leaps and bounds. It gained its first and most signal triumph in our country when the Department of the Interior was established in 1849, with its wide and diversified range over the internal affairs of the people. Martin Van Buren was one of its stout opponents on the ground that it would carry the government beyond its safe and legitimate sphere, and lay the premises for the most radical paternalism; and also on the expedient ground that there were no logical limits to the scope of such a department; and that it would be bound to lead to the indefinite multiplication of offices, and the indefinite creation of taxes in order to support the programmes of the Department.

In 1860 a political party (Republican) went to victory with three propositions in its platform—"free territory," "protective tariff," "internal improvements." All three of them were paternalistic policies. The first plunged the country into civil war, and subjected it to reconstruction. The second gave that organization and development to the commercial and industrial life of the country, which is just now the cause of so much bitter

social complaint about "special privilege" and "predatory wealth." The third, the doctrine of internal improvements, committing the government to an indefinite scheme of "public works"—leading to appalling appropriations of public money, involving enormous debts for hamlets and cities and counties and states and United States, an ever-increasing tax-rate, the withdrawal of countless multitudes from productive occupations to public offices, setting the pace in the maddest extravagance, and forcing up the cost of living until there is a cry of distress all over the land. A paternal government cannot stop half-way. It must accept the full care of its citizens—their control, their housing, their feeding, their clothing, their education, their health, their employment, their prosperity, their happiness. To support the common family the State must logically control the common purse, take over all sources of income, and farm out all employments. The socialist is forcing the issue. He is demanding the logical execution of the programme. His complaint is that everybody is not "getting a square deal;" that there is more or less of favoritism in the parental administration. And we all feel that there is some reason for the complaint, if the government is in duty bound to run a "commissary department," and dispense to all citizens out of a domestic pantry.

The need of the hour is for some statesman to draw again the distinction between magisterial government and paternal government, and re-teach the world the difference between a rectoral administration of justice and law, and a fatherly dispensation of love and beneficence. The head of the one is a ruler; the head of the other is a father. The subject of the one is a citizen; the subject of the other is a child. The principle of the one is justice; the principle of the other is love. The blessings of the one are rewards; the blessings of the other are gifts. The inflictions of the one are punishments; the inflictions of the other are chastisements. The entitlements of the one are rights; the entitlements of the

other are privileges. The symbols of the one are the club and the sword; the symbols of the other are the rod and the keys. The government of the State is magisterial and rectoral, and the government of the family is parental and disciplinary. The socialist's discontent rises out of the fact that he holds to the paternalistic theory of government, and feels that he does not get a child's co-ordinate and co-equal privileges in the civic household.

It was primarily the theologian who began to muddy the waters. He began preaching the Fatherhood of God and the brotherhood of man, and generalized that God's administration over the world was paternal, and that all civil governments ought to be conducted on the same theory. Nature, says George A. Gordon, is "paternalistic," and we all know that civil government is of nature.

But this phase of social discontent belongs to the statesman and the politician, and not to the theologian and the preacher. It is for the science of jurisprudence to rectify any fundamental fallacies which may lie at the bottom of the civic organization and life. It would seem to be the dictate of wisdom for the minister of religion to put himself forward neither as an expert business man to straighten out economic affairs nor as a profound statesman to rectify political affairs. The onlooker is sure to feel that the preacher has all that he can do to clear up the religious confusions which have obsessed the public mind.

3. A third cause of social discontent is religious, and explicitly demands the attention of the preacher and the churchman.

It certainly would be an extravagant assertion to say that all the socially dissatisfied are out of sympathy with the Christian religion, but it is within the truth to say that there are large bodies of those who are unhappy over their worldly circumstances who are out of humor with the Christian church.

Many who call themselves wage-earners and workmen affect to believe that the church is untrue to

its own ideals, has allowed itself to become the organ of the rich, and given the lie to its own professions of brotherhood. Many who are unemployed, or whose earthly condition is meager and cramped and unfavourable, and who have held the idea that the church was their friend and patron, have come to look upon it as callous to the sufferings of the poor and the struggling and the unfortunate. Many who are chiefly concerned about their daily bread contemptuously declare that they cannot live on the fine phrases of a pulpit rhetorician. Many whose bodies are smitten with pain and whose minds are full of distress have concluded that the church and its religion are not at last the cure-all which they have supposed it was. For one reason or another, there is an alarming tendency for "the submerged class" to turn away from the church in bitter disappointment.

There is enough of this sort of thing going on in the land to make the church hold awful and anxious debate with itself about the situation. Many are the prescriptions suggested for the cure of this alienation.

(1) Some hold that if we could just convert individuals—make genuine Christians of men and women—all social distress would automatically disappear. This is called Christian Individualism. Such a course would certainly bring into existence the virtues of patience and fortitude, chastity and honesty, charity and generosity, and many other royal graces of character; and would consequently mitigate many of the evils which now vex and disturb social life. The objection to it is that piety is not a source of revenue: it builds no houses, it buys no clothes, it bakes no bread, it cures no disease, it pays no debts, it furnishes no luxuries, it confers no distinctions—and it is the want of these very things that has embroiled the spirit of so many persons. Men would profess conversion by scores, if religion could satisfy carnal desire. Preparing a man to live in heaven, to walk the golden streets the peer of the tallest archangel of the sky, by no means delivers him from the hard necessity of living in this world in the interim.

(2) Others think that the effective way to propitiate the alienated masses is for the church to become more sympathetic. Coaxing words, cordial handshakes, cheering visits, charitable gifts, expressions of solicitude and interest, less formality and more heartiness, less ice and more warmth—these are some of the items in the proposition to placate by sympathy. Undoubtedly much can be done towards improving the popularity of Christ and his cause by the display of a whole-souled heartiness and cordiality, and it is the duty of all disciples to sustain just such an attitude of sympathy and good-will as the normal spirit of the disciple of a tender-hearted and sympathetic Savior. But the labor unions reply, "It is not sympathy we want. We ask for no charity; neither the charity which comes out of your heart nor that which comes out of your pocket. We want our rights—our co-ordinate and co-equal rights in the social world. If the church wants our friendship, it can get it, not by a dole from the purse, nor by a few honied words, nor by a gush of its heart, but by conducting such a campaign as will fulfill its promises and give us our rights in the earth."

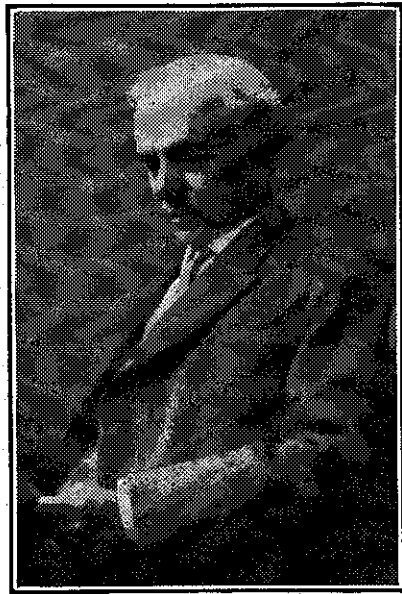
(3) Others think that the only effective way to reach and cure this estrangement of the masses, is not by the conversion of individuals, nor yet by a display of Christian sympathy, but by the conversion of "the social consciousness." To understand, even approximately, what this means, we must bear in mind that those who give this advice hold that human society is a literal "organism," having a generic, or racial, or communal life, of which individuals are but special manifestations. It is a part of this view that there really is no such thing as an individual, but that each individual is related to the whole race as a particular twig is related to the tree, or as the particular branch is related to the vine. As the sap is common to the trunk and the twig, to the vine and the branch, so the life of the race is common to every member of the race. This being the true nature of society, the desideratum is the regeneration of the common and generic life, which, when completely sanctified,

would result in a perfectly blessed society. Hence the true way to get at all social discontent and pacify every complainant, is by what is called "social redemption." The gospel, accordingly, ought to be brought to bear upon the social mind, the social heart, the social conscience, with a view to the conversion of the common life of mankind. But, to say the least of it, this is all too mystical, too abstruse, too vague, to encourage any common-sensed man to expect any good results from it.

(4) Others think that the only effective way to get at the situation and correct it, is not by converting individuals, nor by extending Christian sympathy, nor by converting the social consciousness, but by converting the church into an all-around institutional church. These contend that Christianity is a programme for this life, a scheme for idealizing conditions in this world. They hold that Christ has promised fraternity, equality, and blessedness to men in this earth, and that it is the duty of his church to get to work and realize the dream and fulfill this prophecy. It must honestly and seriously undertake to placate the socially discontented by meeting and satisfying their demands. It must put into practice a genuine paternalism, and perfect a universal human brotherhood. It must therefore address itself to the correction of all economic and political disarrangements. It must therefore institute all the agencies and bureaus and departments necessary to meet human needs. It must undertake social service, and make itself the very leader in the social movement. That is at least a part of its promise and a part of its mission—to restore social order to this world. If this view is correct, the socially discontented have a right to be angry that the church has not championed their cause, and relieved them of all those economic and political and social inequalities of which they complain. And, if the church undertaking the task fails, they will be justified in proclaiming the failure of Christianity.

(5) Finally, there is a fifth party which thinks all the foregoing prescriptions are wrong. They hold that the need of the hour is instruction; that the socially dis-

contented have got the wrong idea of the meaning and aim of Christianity, and are blaming it for what it was never designed to accomplish, and for what representatives of the church were never authorized to promise. Let us put the matter frankly. Is Christianity a social dynamic? Is the church a social institute? Christ came into this world to "save sinners"—to adjust man's relation to God—to prepare men and women for life in that heavenly world which is to succeed this world. If the masses of the socially discontented could be convinced again that the church is distinctively a religious institute, dealing only in virtues, dispensing nothing but the graces of character, and promising nothing but an easy conscience in this world and heaven hereafter, then they would see that their displeasure with the church was based upon a misunderstanding. They would see that it is not a warehouse to supply food and clothing to the needy; that it is not a hospital to dispense health to the sick; that it is not an employment-bureau to furnish employment to those without work; that it is not a theater to relieve the victims of ennui; that it is not a court-house to adjudicate the wronged; that it is not a legislature to reform constitutions and rectify political evils, that it is not an organization to equalize social standings and democratize the earth; that it is not in charge of the economic, political, and social life of the world, and has made no contract and entered into no engagement with mankind to utopianize this mundane order of things. It is ecclesiastical paternalism that has involved the church in the present social discontent, and caused it to be pilloried as faithless to its task and untrue to its ideals. Unless the friends of the church can extricate it from this false position, they may look for a fearful accounting when the sense of wrong and outrage has released itself without restraint and self-control. The imperative need of the hour is to re-teach the world at large that the church of Christ is distinctively and exclusively a spiritual institute.



SUNSHINE HAWKS.

CHAPTER 2

The Social Organism

CHAPTER II.
THE SOCIAL ORGANISM.

As little obvious as it may appear at the first, it is nevertheless true, that below every general condition there is a philosophy which brought it about, and that behind every wide-spread movement there is a theory which propels it.

Underlying the social discontent of our times, and causative of it, there is a certain philosophy of society, and propelling the social movement of today there is a certain theory of life.

What we need most of all is a sound definition of "society." Too many of us are in the fog. We are being rushed along, but we do not see clearly. We are more or less bewildered. We have no crystal conception of our own sociology or the sociology of socialism.

We have not stopped to discriminate sharply and distinctly between the old doctrine and the new doctrine of society, and do not realize that we have become entangled in the new propaganda because our premises have been all unconsciously changed. Without noticing it, we have changed footing, and now we are uncertain of the circumstances in which we find ourselves, and are alarmed at the direction in which we find ourselves going. What confronts us calls upon us to define those general principles and laws which are necessary to steady and direct society in its development.

But men will of course retort as did old Cato in the Roman Senate, "Senators, while we debate, Saguntum perishes." To interrupt social reformation while we discuss social theory, is to be reactionary, and to run away from the task imposed by the present world. We are impatiently reminded that, as the days of theorizing in religion have passed and dogmas have been sent to the graveyard, so the days of theorizing about society have been crowded out by the present and immediate need of swiftly and summarily correcting social evils of every kind.

The expositor of doctrine is not a run-away from duty, nor is a theorist a stay-at-home in the time of moral war. The theorist observes the game of life, and sees propositions and relations. He endeavors to "think things together." The army but accomplishes what some theorist plans. "Doers there are in plenty, but where are the seers? Sympathy, sacrifice, loyalty, compassion, all these are freely given; but where are the antecedent qualities of sanity, grasp, and insight? * * * May not social enthusiasm march with firmer step, if social philosophy has cleared the way?" (Peabody, p. 8).

What is "society," so glibly uttered by every tongue? What is the "social questions," so flatly pronounced by preacher and publicist? What is the "social sin" and the "social evil," so glaringly recognized? What is "social service," which threatens to seize the Christian mind as a new gospel? Do you not feel the need of definition and discussion?

"Sociology" is a word which was coined by Auguste Comte, the founder of the Positive Philosophy, and regarded by so many as radically unsound. Then it was popularized by Herbert Spencer, the greatest expositor of the Evolutionary Philosophy. Practically all the modern writers on the subject drink at the fountain of these two philosophers. We do right to be cautious before accepting a doctrine and a programme which emanate from these two sources. They contain the possibilities of a "tangling alliance" for the cause of Christ.

It is perplexing to define "society." It is an abstract term, and all abstractions, while easy of comprehension, are difficult of definition for the reason that we must deal in the concrete to be clear. For illustration: any man with good eyes can get a perfectly tangible idea of a white rose, but it would not be easy for him to describe to another the abstract idea of whiteness. In a similar manner we can readily grasp the idea that man is a sociable being, but it is more or less confusing to lay hold upon the abstract notion of "society."

It is for this reason that many of us find our minds embarrassed in the effort to comprehend much of the

literature which is being published today on the social question. It is an attempt to discourse about what philosophy calls a "concept," and science calls a "generalization," and logic calls a "universal." Abstract terms are coined for the sake of the economies of speech, but it is always more or less bewildering when they are dealt with as if they were particular and concrete. One may talk about a "person," and be level to the comprehension of a child, but when he discourses about "personality" it will be a wonder if he does not bewilder even himself. No man can fairly blame himself, therefore, if much that is being said about "society" confuses him.

Sociology is succinctly defined as the science of society. It undertakes to collect and organize the facts and phenomena of human society into a self-consistent and harmonious system.

But what is "society?" There are two theories as to its fundamental nature, and we cannot proceed intelligently until we have made our choice, and reached our definition.

Is "society" abstract or concrete—artificial or natural—federal or national—an organization or an organism?

Elisha Mulford, in his philosophical work on **The Nation**, tells us that these two antagonistic conceptions of society have been at death-grips with each other in all ages of the world's history. He says:

"It cannot be too often repeated that the (Civil) War was not primarily between freedom and slavery. It was the war of the nation and the confederacy * * * It is the conflict of history, the battle of Judæa with Babylon, which sweeps through all the centuries." (p. 340).

It is not only true that these two sociologies have divided philosophies and hurled organized societies called states into deadly conflict, but they are also at work in the commercial and industrial worlds, dividing people into hostile economic camps. At bottom all the social unrest, so much spoken of today, is but these two definitions of society contending with each other for public acceptance.

Nor is this all. Else we might let the matter alone, and leave it all to publicists to settle as outside of the pale of the Church's concern. But these two sociologies are contending with each other for the interpretation of Christianity, and for the mastery of the Christian Church.

If, therefore, it is possible for us to clearly define our own minds on the subject, and decide for ourselves between these two rival conceptions, it will help us to determine our alignment upon many of the urgent matters of the hour.

Is society an "organization" or an "organism?" These two words sound very much alike, but they have different meanings. An "organization" is the systematic union of individuals for a common end, and is the product of the will and self-determination of its own units. An "organism," on the other hand, is a structure whose parts have been assembled by life, and which functions by virtue of the immanent vitality that is within it. For example, a political convention is organized by the will of its members, but a tree is organized by the principle of vegetable life. The convention is an organization; the tree is an organism. They are analogous, but not identical.

Spencer defined society as a literal organism, and sought to interpret and describe it from that point of view. This conception was seized upon by the evolutionary philosophy, and it is battling to make it regulative of all social theory.

But what is an "organism?" It is, succinctly, the product of life. It is that colligation of atoms or particles or units which has been made by a vital force. An inorganic body is the product of physical or non-vital forces—such as a crystal or a stone. But an organic body is composed of different particles or organs or parts performing special functions that are mutually dependent and essential to life. It is a formation effected by a vital force—such as a plant or an animal. The human body is strictly and literally an organism, because it is the

product of life and growth, and not the product of dead, mechanical forces.

Such is the literal nature of an "organism." But we constantly borrow the idea from the biological vocabulary, and use it metaphorically to describe those formations which are analogous to true life-products—such as the Church, or state, or any one of the many organizations with which we are familiar.

Now, if the current phrase, a **social organism**, were used in this loose and analogical sense, there would be no serious objection to it. But the very purpose of Comte, and Spencer, and the whole school of modern sociologists, was to deny analogy and to affirm identity—to interpret society as a literal and true organism—to represent it as the product of social life as realistically as the body is the product of individual life. They mean that human society is a philosophical *res*—a unity and an entity, animated by a principle of communal life—the product of a genuine evolution and growth—a structure that is the resultant of an immanent vital energy.

Society is, therefore, it is held, a true generate of nature, and in no sense the result of voluntary association and federated agreement. It consequently has unity and continuity of being, and can no more be dissolved than the human body can be disrupted. Hence the New England theory of the **nation**, as expounded by Mulford, and his representation of secession as an attempt to break up a divine organism, formed by the national life as it concreted these states into an organic body, knit together by the mystical processes of growth.

To help us to grasp this prevalent, but more or less intangible, conception of the nature of society, we must call to mind that it is part and parcel of the general organic view of the whole world, which is ruling the modern mind to a very large extent. We used to think of the world as something created by the will of God, but we are now being taught to think of it as a world which has **grown** into its present form, after the way in which the oak of Bashan has grown out of the little cell in the

heart of a tiny acorn. We must apply the "germ theory" to the universe in its entirety, and think of it as a cosmic organism which is the product of cosmic life. We must think of ourselves as living in a growing world—one that is organizing and developing and differentiating itself by the power of its own proper cosmic vitality. Then we must think of society as itself one of the living products of the cosmic life—after the fashion of a sprout which we sometimes see sent up by a tree, which, by and by, acquires its own root, and trunk, and foliage, and fruit.

Again, it may help us to approximate the meaning of this theory which holds society to be a literal organism, if we call to mind the old mediæval controversy between realists and nominalists over abstract terms. That debate wrestled with the question, whether abstract terms—such as whiteness—were merely names for mental concepts, or were symbols of concrete and objective realities. Realists held to the contradiction that abstract terms were really concrete. The nominalists held that abstract terms were those which had all the reality abstracted from them. There are white objects, but there is no such concrete thing as whiteness. There are individual human beings, but there is no such concrete thing as humanity. There are members of society, but there is no such concrete reality as society. The new sociology is an effort to revive mediæval scholasticism, and apply the exploded doctrine of realism to modern society.

When, however, the close question is asked, If society be not a metaphorical but a literal organism, what sort of an organism is it? When this question is asked, and expositors are required to be specific and definitive, modern sociologists break up into several parties, holding different views.

Some of them tell us that it is a true biological organism. Physiologists tell us that the unit of the human body is the cell, and that the whole bodily organism is an aggregation of these cells, brought together by

the mystical operation of the vital force. So this school of socialists tell us that the units of the social organism are the individuals—the social cells—which are brought together by the social life to form the social body.

As Ramsay McDonald says:

"The communal life is as real to him (the socialist) as the life of an organism built up of many living cells * * * The being that lives, that persists, that develops, is Society; the life upon which the individual draws, that he himself may have life, liberty, and happiness, is the social life. The likeness between Society and an organism like the human body is complete in so far as Society is the total life from which the separate cells draw their individual life. Man is man only in society."

And Paul Carus says:

"Our life is only a phase in the evolution of a greater whole." (*Religion and Science*, p. 48).

And Archibald B. D. Alexander says:

"Properly speaking there is no such thing as an individual. As biologically man is only a member of a larger organism, so ethically he can only realize himself in a life of brotherhood and service." (*Christianity and Ethics*, p. 132).

The metaphysical sociologists, on the other hand, are not satisfied with this description of society as a biological organism. It is entirely too physical and material to suit their ideas. And so they tell us that society is a **psychological** organism. As such, it is conscious, and moral, and voluntary. Society is literally a social person. Hence they discourse about the social mind, the social consciousness, the social sensibility, the social conscience, the social will, the social life in the metaphysical sense of life. Society is thus the generic Man, the common Man, the social personality. The "new psychology" treats the human soul as an "organism."

Is there any such person? A sort of mystical compound of all the individual persons in human society—a kind of generic, communal, social person, distinct from individuals, and yet somehow constituted of them? Do

we not first become muddy, and then ridiculous, as soon as we go to talking about this social personality as some real concrete person?

Long years ago, in the middle of the seventeenth century, Thomas Hobbes of Malmsbury sketched this view of a huge social person, somehow compounded of all other persons, and named him "Leviathan," or the personalized Commonwealth. "Leviathan" was of more than gigantic stature, made up of individuals. His finger-nails were persons; his fingers were persons; his toe-nails were persons, his feet and legs were persons; his trunk was built up of persons; his eyes were persons; his nose and ears, his head and neck, were persons; and each hair on his head was a person. He was a composite person—the commonwealth person—the communal person—the generic person—the consummate person—the racial person—the social person. Great and multitudinous was Leviathan! He was the whole human race, born and unborn; everybody's progenitor, and yet everybody's child; the universal father, the universal mother, the universal son, the universal daughter; the man which was, which is, and which is to be; the racial person, in whom we all live, and move, and have our being; and the chief end of man is to glorify and enjoy Leviathan for ever!

And yet evolution, which is always new and original, progressive and advanced, in its products, has evolved this seventeenth century Leviathan out of his grave and set him on a pedestal, and proclaimed him the creation of the modern mind! And, lo and behold! Hobbes got him out of the Old Testament, where he is a cloud-snake that darkens the heavens, or a mythical monster of the vasty deep!

I turn now to the old and traditional theory that society is an **association** of men and women, held together by the likeness of their natures, the similarity of their interests, and the free choices of their wills. Human units are socialized by sympathy and choice, and not by the

operation of some organic law. There are two essential conditions of sympathy—commonness of nature, and commonness of experience. Our Lord could sympathize with us because he had our nature and experience, and for this reason chose to associate himself with us as our Savior and sanctifier. Human beings have common natures and common experiences, and so they associate themselves together or go asunder according to the free elections of their own wills. The units of society are not automatons who drift together by the mechanism of their own natures. They are free personalities—voluntary agents—who organize themselves by their own free action. They federate themselves into neighborhoods, communities, churches, states, and other groupings, according to the judgment of their own minds and the listings of their own hearts. Common blood and kinship, common interests and ideals, proximity and convenience, and sundry other reasons influence their wills and ground their decisions. But they are always the responsible members of society, because they are free agents.

Their coming together is not by some mystical gravitation of their natures, not by some propulsion of some communal vitality, but by the covenants and contracts of their own ethical formation. They bind themselves together, and create their own society. An American can become naturalized in Europe or Asia or Africa, and a denizen of the Old World may become a citizen of the New, not as flotsam and jetsam are carried by the tides, but by the free choice of their wills approved by the free decisions of others. Society can outlaw a man, expel and expatriate him, just because society is not an organism, but a federation. Think of a human body, which is a true organism, outlawing one of its members! Any society, whether civic, or ecclesiastical, or benevolent, or of some other kind, can dissolve itself. States do. Communities do. Corporations do. Charters create cities. Constitutions create states. Articles of agreement create associations. Congregations organize themselves according to the rules of their denomination.

God has authorized men to organize themselves into states, into churches, into communities, but there is no theocracy.

This was the philosophy of Jefferson and Calhoun, and the historic doctrine of all ages. We have tried the "divine right of kings," and the "divine right of nations," and now we are asked to try the new doctrine of the "divine right of society."

God has created man with a social nature—with those appetencies and impulses which make human beings desire and seek the companionship of their fellow-men. So has He given to sheep a gregarious nature, which causes them to flock together; and while each individual sheep is an animal organism, it would certainly require a stretch of the imagination to hold that the "flock" is an organism. So with pigeons and partridges; but is the "flock" of pigeons or the "covey" of partridges in any true sense organic? So men have a social nature which enables them to associate together; but is the community, either local, or state-wide, or nation-wide, or race-wide, a human organism? It is clearly an interpretation of society invented to bring it into harmony with the generalization that the whole universe is the product of evolution and growth. Society cannot be held to be an exception. It too must be an organic product, or the continuity of the theory would be broken.

If society be held to be a biological organism, then the laws of heredity demand first attention. Racial derivation, ancestral history, the physical conditions of progenitors, and all the mystic influences of generation, must be dealt with as the most potential factors in the making of human society. Hence eugenics, or the laws of the best breeding, must command the care and attention of the Church and the Christian Religion, as they work for the ideal race.

Next to heredity in the evolutionary program comes environment in its influence upon organisms. The whole complex of surroundings has to be considered by whoever assumes an interest in social development.

Hence the Christian Church, to be logical in its proceedings, must direct its energies to the housing and feeding, the wages and recreations, the æsthetic and prosaic common-places of living. It needs to espouse and apply a scheme of economics.

But if the social organism be held to be essentially psychological, a spiritual structure with mind as its fundamental formative principle, then education is the greatest duty imposed by this aspect of the case. Under such a conception, ideals are held to be more potent than either heredity or environment. The greatest benefactor of the earth would then be the school-teacher.

If, however, society be interpreted as a political organism, then the great objective of the social worker would be the State, and the most valued man on the earth would be the politician. If the Church is to be the effective agent in the formation of such a society, then politics must be its chief concern and the main theater of its activities.

We thus see how much of the socialistic campaigning which is on today is really generated by this philosophical conception of human society as some sort of a true organism.

CHAPTER 3

Utopianism

CHAPTER III.
UTOPIANISM.

There are a great many varieties of sociologists. Some look out upon the world from one point of view, and some from another point of view. Some are atheists, and so think the world must make its own history and destiny with God always figured as a zero in the calculation. Others occupy materialistic premises, and always assume that the world has within itself all the resources necessary to transmute and transform it into the ideal world of human desire and dream. Some stand upon theistic and Christian ground, and expect the world to be transfigured and glorified by those influences which have been revealed as the gospel of Christ.

But whatever their premises, whether non-Christian or Christian, all socialists think this world ought to be a heavenly world—a world of supreme blessedness, without a trace of misery in it.

That it is not such a world, is due to the fact that the social organism is illogical, unnatural, and artificial. If it is ever to become such a world, it must be by a reconstruction of human society. All pessimistic criticisms, on the one hand, are based upon supposed social derangement, and all optimistic hopefulness, on the other hand, is grounded upon some dreamed-of social readjustment. Consequently the chief task and supreme duty of every human being is to address himself to social regeneration and sanctification—the naturalistic socialist in his way, and the Christian socialist in his way.

But the vision and the dream are always utopian—that this present earth can be made a relative or an absolute paradise of unmixed blessedness.

In these evolutionary days, when the individual is the subject of consideration, we are told that the chief end of man is self-realization. That is the word which expresses the heart of the matter—"self-realization." We must think of each individual as an incomplete person—one who has desires unsatisfied and potentialities unde-

veloped. He is immature and in the process of becoming his full and complete self. He needs to grow intensively and extensively—in depth and width and length. Hence much of his dissatisfaction and misery are due to the fact that he has not fully come to himself.

But why has he not attained unto the stature of his own selfhood? Because he has been trying to perfect himself as an individual. He has been selfish and self-centered. He has not recognized that he is but an individual organ of the social organism—that his real life is the communal life, and that he does not exist apart from society, and that he can perfect himself only as he perfects the social organism—he can become heavenly, only as he makes the world in which he lives heavenly. Hobbes gave to the social organism the proper name of "Leviathan," and I shall frequently refer to it under that name. And so man's chief end and most sacred policy is to glorify and develop "Leviathan," or "Humanity," as Frederic Harrison elected to style it.

In the past, the individual has aimed at self-realization, and fallen short, and is more or less disappointed and unhappy, and has made his world an evil and unfriendly world. The social gospel has come to teach him that he ought to aim at social perfectionism, and in this way find himself by losing himself. When "Leviathan" has thus been made perfect and blessed then he will be a full sharer in the common happiness, because he is a partaker of the common humanity. Hence the ideal is not self-realization, but **social realization**.

The forces of nature, we are told, are adequate to perfect the social organism, and the resources of the earth are sufficient to supply all the wants of the social "Leviathan;" but none can be happy until all are happy. This present world is intrinsically a heavenly world; it only needs the true and proper development.

While Hobbes was pleased to call the ideal social organism "Leviathan," and other sociologists characterize it as "Society" with one or another descriptive adjective, Christian socialists, accustomed to using bibli-

cal phraseology, call it "the Kingdom of God," which, in one mode or another, is to be set up in this world. But by whatever name called, the social ideal is this world transformed and transfigured and glorified, until it realizes the most gorgeous descriptions of the biblical Heaven.

What hinders this world from becoming Heaven? Why is it not an Eden and a Paradise, surpassing all description? Different types of socialists accentuate different causes—some stressing one thing and some emphasizing another thing.

Once it was the rule for socialism to attack the family as the most fundamental cause of all the ills which infest the world. They argued that the present offensive social order was but the natural flowering of the very idea of the family, and that in attempting to destroy the family they were aiming a blow at the very root of all social maladies. In recent times, however, it is not so violent against the family, because it is not so certain that marriage really is at the bottom of all social woes.

Still there are those who yet think that society's way of reproducing the human species is fundamentally vicious, and prolific of a thousand social ills. Bernard Shaw, the popular English playwright, dares to say, in these evolutionary and revolutionary days, that harlotry is virtue, and marriage vice. And Karl Pearson, an English lecturer on socialism, says, "You talk of the sanctity of marriage—we find therein love sold in the market, and we strive for a remedy in the freedom of sex." Again he says, "I believe the forces and tendencies of the present as evidenced in the history of the past are working strongly against our present relationship of sex, and are not unlikely in the near future to sweep it, and as roughly, out of existence as rational knowledge is sweeping away metaphysics, free thought Christian theology, and socialist doctrine orthodox economy." (*Ethic of Free Thought*, p. 446).

Those who are still battering away at the family, clamor for a new eugenics. They argue that marriage is unnatural. Nature, neither among plants nor animals,

ever mates two individuals of a species for life. The young of the species do not belong to a single pair, but to the common herd. Human beings are but evolved plants and animals, and nature has effected this greatest of all its triumphs by promiscuity, and not under the operation of any marriage-law. And if nature has without any marriage regulation, and by the freest promiscuity, bred animals into man, it could breed into superman, if nature were only allowed to have her way, and human society would copy the eugenics of field and forest. Divorce-courts prove marriage a dismal failure, and a progeny so defective as to be unable to perfect itself demonstrates the illogical and absurd fallacy which society has legalized for reproducing the race. Every stock-fancier can teach society why the world is so full of incompetents and depraved malefactors. It must create a new heredity by substituting marriage with the practice of affinity, and make the offspring the common children of society at large.

But it is not so popular now even in socialistic circles of the rankest type to inveigh against the family as a fundamentally false social institution, because sociologists of a saner and more scientific mind are teaching that the family is the true type and model of a sound social formation. They are telling us that the whole human race is but the family expanded, as the huge oak of the forest is but the acorn developed. Consequently society is but another name for a household of kindred, bound together by the most sacred ties of blood and interest. So much has been made in these latter days of the universal brotherhood of man—which is essentially a domestic idea—that the socialistic fanatic feels the weakness of his crusade against the family.

It was common at one time for socialism to blame the state for all the miseries of this life. We can all recall how Johann Most and the Russian Nihilists preached the gospel of anarchy as the only evangel which could convert this world into a heavenly world. The government was characterized as an organization brought into being

for the express purpose of using force to perpetuate social distinctions, maintain social advantages and disadvantages, and preserve the world as it is. Hence many socialists believed that the earth could never be utopianized until the state had been annihilated. Its very army and navy were the military organs of wrong and oppression.

But this frenzied madness which made anarchy the supremest blessing and the highest virtue has been greatly modified, and reduced in its vehemence. The aim now is not so much to overthrow thrones and legislatures as to capture them and use them and socialize them. There is so much political pandering; paternalism has made such enormous strides; the Department of the Interior and public improvements has been so widely expanded; so many public beneficences and charities have been undertaken; there is so much talk about the governmental ownership of public utilities; so much "grandmotherly legislation" and so many demagogical promises;—so many doctrines and policies and practices which have carried the state so far away from the original conception of it as a huge policeman charged with the duty of making men behave themselves, that many socialists cherish the hope that it will eventually become totally socialized. The sanguine followers of Marx and Engles are exclaiming, "It has not yet come, but come it will, and then the happiness of all will be as the happiness of each,—supreme, complete, and lifelong." Hence socialism is changing its attitude towards the state, and working within it to revolutionize it, instead of against it to destroy it.

There is a growing tendency in socialistic circles to criticise the **Church and the Christian Religion** as the *bete noir* of the world—as that which more than all else hinders the progress and the idealization of this earth. It is pointed out that the Christian ministry is prone to discredit this world in favour of some supposed world to come, and to teach men to set their hearts and direct their efforts towards some future and supersensible con-

dition of affairs. Under the influence of such preaching, fortified as it is by the sanctions of judgment and eternity, a spirit of apathy and even hostility towards this present world is said to be engendered. The Church, it is alleged, is fundamentally anti-social. It is charged, with great bitterness, that the Church caters to the rich for the sake of revenue, and to the aristocratic for the sake of distinction, and so makes it a chief concern to perpetuate the unjust, unkind, and evil order of things in the earth. We are told that it uses every atom of religious fear and superstition to prevent the much-needed social revolution.

Many representatives of Christianity feel the sting of the criticism, and are alarmed at the consequent drift away from the Church of the socially discontented. To meet it and overthrow it, Maurice and Kingsley invented what they called "Christian Socialism," and sought to identify the cause of Christ with the socialistic ideal. They labored to change the gospel of "other worldliness" into the gospel of "this worldliness." There is a growing tendency within the Christian circle itself to follow this leadership. As the state is catering to socialism by a steady development of paternalism, so many of the leaders of the Church are catering to it by interpreting "the kingdom of God" into a worldly kingdom, and espousing "social service" as the paramount duty of the disciples of the Lord Jesus. Political paternalism is finding its echo in ecclesiastical paternalism. So the Church is being socialized, and converted into an organ for changing this present world into a heavenly world.

All socialists are not agreed in their opposition to the family and the state and the church, but they are united in their opposition to the prevalent economics—to the theories and practices of the industrial and commercial world. They insist that all poverty and misery are the direct consequences of the private and personal ownership of property, legalized by the existing order of things. They can see no way to destroy the inequalities of wealth and happiness except by communalizing

the ownership of capital and production, and then having all earthly goods and employments distributed by the social commonwealth. Nature's supplies are sufficient, they contend, to meet every human need, if those blessings could only be equitably pro-rated, and the world thus be put upon the highway of becoming the heavenly world of their dreams and visions. Hence the one desideratum upon which all are agreed is a common ownership of the earth, and the equal distribution of all its products. Then the "earth would blossom as a rose," "the desert and the solitary place be glad," and Paradise would be regained. The world would be a veritable Eden. There would be no poverty and disease, no temptation to sin and crime, no underfed and overworked humans, no pride and envy, no pessimistic despair, no desire unsatisfied and no want unrelieved. Nature is sufficiently bountiful, and her larder is full of every object of human need, if nature could just be administered with fraternity and equality—if an absolute democracy could just be established in the world! Earth is intrinsically heaven, if men would just make it so. But alas! things are so shaped that a few get the blessings and the multitude get the curses.

The imperative need is for a Leviathan, a generic social person, who will assert his ownership of the earth and the fulness thereof, and dispense it with equal portions to all.

But this fairy dream dissolves like tinted clouds as soon as we remember that society as a whole can be no better than the individual units of which it is composed. Government, without governors, is a sheer abstraction, without the power to perform any function whatever. Leviathan is a pure myth. The social state, like the political state, is no mechanism automatically administering the blessings of nature with precision and justice. Given an absolute communal ownership of the earth and the fulness thereof, and the distribution of its opportunities and benefits would have to be in the hands of individual persons, marred by that short-sightedness and evil

heart that are common to all men. With the whole earth under governmental ownership and control, the opportunities and powers of "graft" and tyranny and favoritism would be simply appalling. If we complain now that a few men own and control much of the earth's resources, what woes might we not expect if "officials" had charge of the entire treasury of the earth! It would require more than an archangel with a cabinet of angels to administer such a scheme. The whole project is utopian, chimerical, visionary, and impracticable. No being less than the Lord Jesus is capable of setting up and administering a Millennium.

And so the old gospel doctrine seems obvious, that we can never have a heavenly world until we have heavenly citizens, and the Lord Jesus returns to this earth, and takes the throne of its power, and fulfills the prophecy of a "new heavens and a new earth wherein dwells righteousness." Not Leviathan, but Jesus of Nazareth, is the goal of the Christian Hope!

Over against the social gospel which is trying to convert this present world into a heavenly world, I dare to quote the instruction of the inspired apostle: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 Jno. ii, 15).

A recent advocate of the new socialism, criticising the utopias of Thomas More, Bacon, Harrington and others, says quite frankly, "Human weakness and frailty have been the underlying causes which have shattered many promising schemes. Idealists assume that by changing conditions you can revolutionize the characters of men, but this is not so; the improvement of human character is a difficult process, and improved opportunities do not bring it about suddenly and at once—if, indeed, they bring it about at all. There must be that which works on the man within, as well as that which improves

conditions without, if there is to be a real regeneration of society; and life develops from within. It is impossible to improve conditions, and provide opportunities by external activity; but the kindling of new ideals, and encouraging men to live up to them, is another matter."

The same writer says, "Some preachers look at the Christianizing of society as if it were a very simple thing, which could be carried through in a rough-and-ready fashion without any deep and far-reaching changes, if only men would set about it. It seems to be assumed that the existing machinery of society would go on, if doses of Christian sentiment were applied as a lubricating oil to reduce friction, and Christian altruism were turned on as the driving force. But existing society cannot be modified in this fashion." (Cunningham, *Christianity and Social Questions*, pp. 174, 206).

Alexander MacLaren, than whom few have served the nineteenth century more effectively and acceptably, says, "I have been so convinced that I was best serving all the varied social, economical, and political interests that are dear to me by preaching what I conceived to be the gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that so we Christian ministers best serve our generation." (Pattison, *History of Preaching*, p. 344).

Is not this judgment of the great Manchester expositor and preacher a correct one? Cannot the Christian minister accomplish more for every aspect of social life by working at what is within, with a view to making individual men and women right minded and sound hearted, than he can by spending his time and strength in an effort to apply Christianity, on a small scale and with a deficient revenue, through the institutional Church? Can he not perform a more beneficial service by keeping before this unhappy and wicked world the solemn sanctions of the world to come, and the promise of an indescribably glorious utopia in that heaven of the Bible which awaits all the faithful in Christ Jesus, beyond this scene of struggle and trouble?

CHAPTER 4

Secularism

CHAPTER IV.
SECULARISM.

Socialism justifies its supreme concern about this world by a process of reasoning. Its arguments must be plausible to appeal to so many minds as they do. It is not easy to clear the premises, and disengage the captivating sophisms by which it fortifies itself at the bar of public opinion.

"The public welfare"—"the general good"—"the happiness of the greatest number"—"social service"—"social redemption"—"the social ideal"—are phrases that abound in the discussion, and are made central and regulative in treating the subject. We have so many physical and temporal wants, that we are predisposed to any attractive programme which promises their gratification. Now and then we hear some longing spirit phrase it tersely, "I want my heaven here and now, and I do not want to have to wait for it until some time in an indefinite hereafter."

George Eliot ridiculed the gospel of "other worldliness." Holyoake, an English lecturer and social campaigner, said, "We do not say that every man ought to give **exclusive** attention to this world, because that would be to commit the old sin of dogmatism, and exclude the possibility of another world, and of walking by different light from that by which alone we are able to walk. But as our **knowledge** is confined to this life, and testimony and conjecture and probability are all that can be set forth with respect to another life, we think we are justified in giving **precedence** to the duties of this state, and of attaching primary importance to the morality of man to man." (Flint's *Anti-Theism*, p. 232).

Many of its advocates rail and rant at Christianity for "dealing in futures," as do its official stock-brokers, and for deluding many with "drafts on eternity," whose fraudulency cannot be tested this side of the grave. A street-corner socialist vigorously worded the policy, when he said, "As for us, it is not heaven, but the land, we are after."

Karl Pearson, an English lecturer, philosophised about socialism in this strain: "Man, in judging of conduct, is concerned only with the present life; he has to make it as full and as joyous as he is able. Not from fear of hell, not from hope of heaven, from no love of a tortured man-god, but solely for the sake of the society of which I am a member, and the welfare of which is my welfare—for the sake of my fellow-men—I act morally, that is, socially. . . . Can a greater gulf be imagined than really exists between current Christianity and the socialistic code? Socialism arises from the recognition that the sole aim of mankind is happiness in this life." (*Freethought*, p. 318).

The old historic name which theology and philosophy had coined for this view before the modern term of socialism had been invented was **Secularism**—which, being translated, is just plain **worldliness**. And many a sermon has been preached by the Christian pulpit upon that text of our Lord in his Sermon on the Mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." (Matt. vii, 19). Jesus was thus clearly against Holyoake, who contended that this world ought, at least, to have the "precedence" over the world to come.

There are plausible reasons given for the support of this contention.

1. "Precedence should be given to the duties of this life over those which pertain to another life" because "this life being the first in certainty, ought to have the first place in importance." Think much about this world, and little about the next; much about man and little about God; because this world is "a bird in the hand," and the next is "a bird in the bush," and man is now and here present with his physical needs, and God at best is a God afar off.

It is easy to see how such reasoning affects a mind that dwells only in the present tense—the spirit of the “wise fool” who exhorted himself to “eat, drink, and be merry, for tomorrow he dies.” But I do not know of a message which this world needs less, seeing that it is one on which not only avowed secularists, but millions of Christians, are acting upon with all their might. But in the grammar of many of us there is an immortal future. “Sorrow dogging sin, afflictions sorted, anguish of all sizes,” the swiftness of time, the evanescence of all earthly things, the certainty of death, and the shadows of a judgment impending, admonish us of the absurdity of investing eternity in the things of time and sense.

There is nothing particularly certain about this life, but sin and sorrow. Nor is the socialist’s reminder particularly comforting that, while the individual perishes, society lives on. How does that help a human being who may be on the anvil of pain, or in the vice of poverty, to be told that ultimately, when the social organism has fully realized itself, earthly society will be blessed? Proper or improper, he somehow wants a full share in that happiness. It is irrational to tell a creature who feels his immortality to take care of today, and let tomorrow look out for itself. The advice is sound, only on the supposition that human career and story ends with the grave.

2. Secularists have a second way of supporting their contention that men ought to seek first and foremost the betterment of their worldly condition. They not only argue that, this world being the first in certainty is consequently the first in importance and first in its claims, but they also reason that **natural science is the true providence of man.**

If men would have things go well with them, we are told, that they must give their supreme attention to the world in which they live;—they must discover and apply the laws of nature;—evil can be warded off and good can be obtained only by following the directions of a true science;—by attending to laws of heredity, of environ-

ment, and education;—by a sound sociology, linked up with a sound political economy and a sound industrial system. The human race, as a whole, must take care of itself, by understanding and obeying the laws of the world that now is, and leaving the world to come to be attended to when it does come, if so be it ever does come.

Christianity, with its doctrine of divine providence and prayer, gives no man either bread or employment—furnishes no human beings with either the necessaries or luxuries of life. On the other hand, its programme is thoroughly impractical and visionary. The human being has a physical nature and physical needs, and cannot live on psalms and sermons, on prayers and sacraments. The man who folds his hands and trusts in the divine providence of religion will starve to death. He who undertakes to live according to the Ten Commandments and the Sermon on the Mount will perish from the face of this earth.

Jesus of Nazareth believed in the doctrine of a divine providence, and acted upon this belief;—and what was the fruitage of his fanaticism and folly? He was poorer than the foxes and the birds; no house that he could call his own, and no place where he could lay his head; destitute of every luxury, he was dependent upon charity for food and shelter, and all the necessaries of life. After he quit his carpenter’s shop, and ceased to be a workman, and took up the fanatical doctrine of divine providence, he lived in abject poverty and in the public contempt of society; and in three brief years ended his pitiful career on the cross! The chief value of his example to human society is the warning which his example gives to this world of the utter destitution and disaster, which must logically and inevitably follow that policy which trusts divine providence for meat and bread and the comforts of life. The story of Jesus is a perfect demonstration of the social unsoundness of the Christian doctrine of divine providence as a substitute for the doctrine of the providence of natural science in its widest meaning.

Not only so; but the Christian Church, an institu-

tion which professedly looks to divine providence for its support, is a social parasite, like a vampire sucking the blood of the community at large. It produces no wealth. It is not even a re-handler of the products of labor. It is a mere consumer,—like its Lord, feeding out of the public larder, and for ever whining and complaining about the size and the quality of its ration. If all the race were to adopt the example of Christ, and follow the teachings of his Church, and put their dependence in divine providence, it would, like the Redeemer, exterminate itself in about three years.

Hence a socialistic secularism insists upon a natural science instead of a divine providence, and depends upon organized human effort and enterprise instead of upon prayer and praise in that luxurious and costly house of charity, called the "church."

This world is now and here present. Man's imperative and immediate need is for daily bread; for shelter and clothing, and all the things necessary to make living comfortable and worth while. The social gospel is the gospel of work, in compliance with the laws of nature and in dependence upon the forces of nature. The gospel of faith and trust has demonstrated that it leads to poverty and hardship and death.

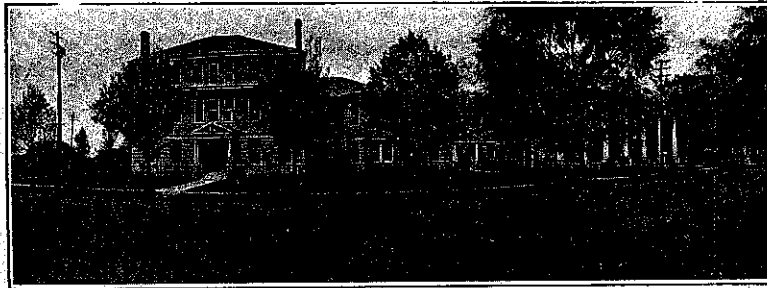
The human being is no lily of the fields, spontaneously sucking up sap and form and foliage, color and beauty and fragrance, from the mud in which it grows. He is no sparrow, now twittering among the branches of the trees, and now hopping about the earth for a few seeds of grass. He is no young lion roaring in the jungle, and frightening away his prey by the very noise he makes. If he lies under the juniper tree like Elijah of old, and waits for the ravens to bring him his food, the buzzards of the air will sooner or later feed upon his carcass. He must hear the instruction of Professor Ladd, and learn that "this world is to be run by the almighty spirit of man, and not by some absentee-God." Nature is man's Savior; science is man's providence.

Of course all this reasoning is based upon an utterly fallacious conception of the divine providence, and finds its point and power in the modern efforts being made to represent the gospel of the Lord Jesus as a proposition and program for this earthly life of ours. There are two "worlds" pointed out in the Christian Scriptures—one is the world that now is, and the other is the world to come. The world that now is is the world of providence, and the world to come is the world of grace. The one is to be obtained by work, and the other is to be obtained by faith. The one is to be obtained by natural science applied with intelligence and industry; the other is to be obtained as a gift of God, conditioned upon faith and trust in the Lord Jesus. Both worlds are offered to us by the Maker—the one as the reward of effort, and the other as the gift of grace. "If a man will not work, neither shall he eat"—that is the biblical law for this world. "If a man will not believe, neither shall he be saved"—that is the biblical law for the world to come. God's scheme of providence supports that labor which is expended to gain this world; God's scheme of grace supports that faith and repentance which are exercised to gain the world to come.

Our confusion comes from two directions. (1) There are those who want to make the scheme of providence—designed by God as the programme for this world—a means for gaining the world to come. Hence the world has had all sorts of variations of the doctrine of "salvation by works." And then (2) there are those who have gone to the opposite extreme, and sought to make the scheme of grace—God's programme for the world to come—a means for gaining this present world. Hence the modern effort to convert the gospel of the Lord Jesus into some sort of a "social programme," having as its object the betterment of the race's earthly life;—more wealth, better health, better houses, better streets, better education and culture, better government and social conditions.

Neither Christ nor the Church, neither the Bible nor Christianity, object to any man enlarging and enriching

his earthly life. God has never forbidden the individual either to aspire or to acquire the multiform and manifold blessings which His providence has poured into the lap of nature. He has never prohibited human society from so adjusting itself as to obtain the largest amount of the very best possible human happiness. He created man, and he created the world, and He has given to man the earth and the fulness thereof. In no way and in no form does he seek to deprive him of the full use and enjoyment of this world. The purpose of the gospel is not to dispute his title to this earth, nor to hinder and hamper him in the use and enjoyment of its blessings. But the very object of the gospel is to teach him that he cannot get this world by grace, and that he cannot get the world to come by works. It consequently warns him that he may get this world and lose his own soul—get this world and lose the world to come; and that he may get the world to come and lose this world that now is. As between the two worlds, it is better to lose this world and gain the world to come. But he who would be true to providence—conformed to nature in all his ways and operations,—and true to grace—conformed in all his ways to the gospel—would gain this world, and also that which is to come. We are consequently to seek the kingdom of the world by work, and the kingdom of heaven by grace.



MISSISSIPPI SYNODICAL COLLEGE
Holly Springs, Miss.

CHAPTER 5

Altruism: Humanitarianism: Socialism

CHAPTER V.

ALTRUISM: HUMANITARIANISM: SOCIALISM.

Social discontent started the social movement.

That movement had, first of all, to find a theory for itself—a sociology—upon which it could organize itself and conduct its agitation. For that purpose it committed itself to the doctrine that society is not a thought-abstraction but a concrete organism.

Having gotten a working conception, it immediately became necessary for the movement to define its aim and object—to sketch that ideal which would be its goal. It defined that ideal to be a state of perfect social equality, fraternity and blessedness in this present world.

But no sooner has it found a theory and an ideal, than it feels the need of an argument to justify itself. It found the premises of such an argument in the fact that the earth is sufficient to satisfy all human needs and is the common property of the race.

Now the movement needs to find a social motive adequate to sustain it and carry it on to triumph. Every flock of pigeons must have an atmosphere to float it, or it will fall to the ground. And the social programme must fail unless it can find something sufficiently propulsive in the human heart to carry it to success.

It is felt by all that such a motive, adequate to sustain the social movement and accomplish social redemption, must strike its roots down into the deepest places in human nature. No considerations of expediency, no sense of economic fairness, no ideas of political prudence, no sentiments of mere philanthropy, no moral emotions—not one nor all of these are strong enough to carry this social revolution to victory. Nothing weaker than religion itself can make the movement prevail. It is felt that such an agitation must be motivated by religion itself, which has more influence over the human being than all else besides. Hence socialism has labored either to transmute itself into a religion, or to capture the Christian religion, and identify itself with that supernatural and heavenly revelation.

Historically, it first undertook to make a religion of itself. As a religion, it first gave to itself the name of **Altruism**, and subsequently changed its name to **Humanitarianism**. It is an interesting story.

During the latter half of the nineteenth century this world witnessed a remarkable revolution in human thought. The revolution began with the application of the principles and methods of the evolutionary science to every subject under the sun. The first great impulse to this new mode of interpreting things was given by the publication of Darwin's **Origin of Species**. His mode of explaining origins has been extended until we have seen one after another of the physical sciences entirely reconstructed. But this revolution could not be restricted to the physical sciences. It laid its hand upon metaphysical subjects also, and sought to transform psychology, theology, sociology, religion, and all spiritual subjects as it had changed the physical sciences.

The sciences which deal particularly with man—history, economics, politics, sociology—were naturally the last subjects to be revolutionized. At this very time we are witnessing "society" in the birth-throes of the evolutionary reconstruction.

Many saw in the new movement, at first, nothing but the changing of old landmarks—the mere alteration of old terms and modes of speech—and felt only perplexed by the new definitions given to old words. They were fascinated with the novelty and freshness of it all, and set out to show the inspiring and uplifting power of the new conceptions. We now see that those who understood the drift of the revolution, were not changing old landmarks, but the very "lay of the land" itself. They were not merely re-phrasing rhetoric, but they were changing the race's "center of gravity." They were creating for it a new sociology and a new religion.

The science which could trace life from protoplasm up through the vegetable and animal kingdoms to man, felt competent to interpret society also in the same all-sufficient manner, and convert sociology into theology

and socialism into religion. Comte called the new religion **Altruism**, and Frederic Harrison named it **Humanitarianism**.

Auguste Comte was a French philosopher who began his career in 1826 and died in 1857. He was the founder of the philosophy of **Positivism**. His personal history was a sad one. He was unhappily married, and became insane soon after the beginning of his career. Even after his recovery he was supported by charity as he studied in abject poverty. He contracted an immoral relation, and after a few years lost his mind again, and died. His **Positivism** and Darwin's **Evolutionism** have done more to influence modern thought than all things else.

This poor, unhappy and sinful man, a pensioner upon the bounty of his friends, thought that the chief end of man was to serve mankind. He coined the word "altruism," (formed on the Latin *alter*, meaning *another*), to express the idea that all religion consists in living for the welfare and happiness of others. One can but wonder how far his own miserable dependence upon others caused him to generalize religion into altruism, and represent charity and philanthropy as the sum of all human duty.

Frederic Harrison was a scholarly English philosopher, essayist, literary critic, and professor of jurisprudence. In his **Creed of a Layman** (1907) he tells us how he was converted from the Anglican Church to altruism, which he called **Humanitarianism**. He says:

"Many of the most eminent thinkers of the nineteenth century who have based life on non-theological or Agnostic principles—such as Bentham, George Grote, the two Mills, the two Martineaus, Herbert Spencer, Thomas Huxley, J. Tyndall, George H. Lewes, George Eliot—were not bred in the Anglican communion, perhaps never understood and certainly never shared in the spiritual associations of a sacerdotal church. It happens to have been my lot to have been born and bred in such a church, to have been saturated as a student with orthodox theology, to have had till full manhood a

heartwhole attachment to the sacerdotal ritual, and a reasoned faith in the Christian creeds; and then by very gradual and regular transitions, to have settled down in middle age into Positive Religion * * * All my training, all my sympathies and tastes down to full age were with that form of worship and of faith which has its traditional root in Oxford. My teachers at school and at college were almost all English clergymen. Nearly all the men with whom I have worked as colleagues in the Positive Propaganda had an orthodox training in the Universities, and many were born and bred in clerical or official homes. Along with these, most of them now no more, I have passed through all the typical phases of religious thought, from effusive Ritualism to Broad Church, to Latitudinarianism, Unitarianism, Theism, and finally to the Faith in Humanity in which I rest." (**Creed of a Layman**, p 3).

In his narrative he tells us how his faith first began to be unsettled by the preaching of Robertson, Maurice, Newman, Arnold, Coleridge and Theodore Parker, all of whom, with splendid rhetoric and matchless eloquence, proclaimed "the moral influence theory of the atonement"—that Christ lived and died for Humanity. If that was the secret of his moral sublimity, the explanation of his tragic heroism, the meaning of his dramatic self-sacrificing love—if the devotion of Jesus was his worship of Humanity, why should it not be his also?

Having got his strong, full-grown, cultured mind tainted with the ethical gospel, Harrison tells us that he next devoted himself to the study of the philosophy of John Stuart Mill, Herbert Spencer, and George H. Lewes. As a result he found his Christian faith brought still nearer to zero. Then he tells us that he opened his mind to the science of Darwin, Huxley and Tyndall, and as a result found himself a bleak and desolate agnostic, but with a heart within him which hungered for a religion and a worship. The call of his religious spirit could not be silenced.

In sheer dreariness and despair, he crossed over to France to see what Comte could give him in the way of

a religion. The philosopher granted him interviews, and gave him expositions of his ideas. It led to his hearty adoption of Positivism as a philosophy and a religion. In 1870, he and Congreve and others opened a church in London, and called it the **Church of Humanity**. Harrison drew up its creed and ritual, and gave modern Humanitarianism an impulse which has been crowned with phenomenal success. It has become the religion of socialism, and forced a liberal recognition of itself in all denominations of Christendom. Its spread is a great tribute to the moralistic gospel of a coterie of preachers, who had put themselves outside of the pale of orthodoxy; to that group of agnostic philosophers, who challenged the foundations of all supernatural religion; and to that atheistic Frenchman, who first gave to the world the words "sociology" and "altruism."

"Altruism" was coined by Comte as a good name for a social religion—a religion motivated exclusively by a desire for the welfare of others. But it did not take the rugged sense of mankind long to see its crass absurdity. It is obvious that a man must take care of himself in order to be able to do anything towards taking care of his neighbor. If one individual must pauperize himself in order to aggrandise others, where has society gained anything? The scheme denied any person the right to have any self-consideration. He must be animated altogether by altruistic feelings. And what was the duty and norm of one was the standard of all. If under the benevolent impulse I work your farm for you, you must under the same spirit work your neighbor's farm for him, and he in his turn under the same unselfish motive must work somebody else's farm; and so on over the entire commonwealth and the whole world: would it not all come to the same thing, if I staid at home and worked my own farm, and made my living for myself? If one person, in the spirit of true altruistic philanthropy, sacrifices himself for another person, and that person sacrifices himself for a third, and the third for a fourth, and the fourth for a fifth, it is plain that, when the

circuit has been completed, the race would have altruistically destroyed itself! No absolute and self-consistent scheme of altruism was practical. Common sense saw that society would gain most if every member would effectively take care of himself—the old theory which has been ruling the ages.

So Frederic Harrison and his coterie unhesitatingly shifted from an impossible altruism to Humanitarianism. That one individual should devote himself to the comfort and happiness and prosperity of another individual in order to satisfy the religious instinct, was not the idea at all. Each person was to live and move and have his being for the welfare not of one, nor of all, but for Humanity. And what is "humanity" which he always wrote in capitals, to which he wrote hymns of praise, to which he addressed prayers and offered worship, and about which he preached eloquent sermons? He says:

"The Supreme Power on this petty earth can be nothing else but Humanity which, ever since fifty thousand—it may be one hundred and fifty thousand—years, has slowly but invariably conquered for itself the predominance of all living things on this earth, and the mastery of its material resources. * * * This Humanity is not all the human beings that are or have been. It is a living, growing Organism in itself, as Spencer and modern philosophy establish. It is the active stream of Human Civilization." **Creed of a Layman**, p. 69).

If we must have a God—and we must—let us call Humanity God, and bow down and adore and serve and worship Humanity! Ralph Waldo Emerson, the apostate Unitarian minister, chimed in with this sentiment, when he wrote, "I love man, but I hate men." He meant he had no admiration for the individuals of the race, but that he had a worshipful affection for abstract Man, which is Humanity. Would it be untrue to say that this attitude is logical—that the philosophy, which first concretes and then deifies the abstract, naturally tends to depreciate the individual, conscious person?

For any great movement to prevail, it is obvious that it must be sustained by a great devotion, a power

like the unseen pull of the moon upon sea-tides. Humanitarianism could not excite such a devotion, nor kindle such an enthusiasm, because mankind had too long looked upon "humanity" as a mere abstraction of speech, and an abstract term could not awaken a religious zeal and inspire a lofty devotion in its cause.

So Humanitarianism gradually declined as a talismanic word in favour of **Socialism** as a more dynamic nomenclature for that religion which was endeavoring to inspire the world with a supreme devotion to man.

The word "socialism" we are told was first used in 1840 by Louis Raybaud, a French writer. "Communism," "collectivism," "nationalism," "social democracy" have all been proposed for the scheme, but under objections they have given way to "socialism," which seems to have the best chance to become the permanent term.

"Communism" proved an unsatisfactory term, because the idea of the "community" was too limited and local to generate enthusiasm, and also because of the gross abuses which had stained that word in French history. "Collectivism" was unacceptable, because it too strongly indicated that society was an aggregation of individuals—the very concept which it was designed to avoid. "Nationalism" was a favourite with many, but the plurality of nations in earth promised to make many nationalisms in the world. "Socialism," however, was a new word, unencumbered by traditional and suggestive meanings. It was a technicality which its expositors could define for themselves, and around which the school could build up its doctrines and upon which it could centralize its efforts. So "socialism" has met with the greater acceptance, and is now most commonly used.

Socialism was, at the beginning, a theory of economics. It took cognizance of the various and pronounced inequalities on the earth—inequalities in social position, in opportunity, in property and wealth, in wages and labor, in the necessaries and luxuries of life. It struggled for a doctrine, and engaged in a crusade

which had for its object the obliteration of these distinctions, and the establishment of universal fraternity, equality, and liberty. At first it was intensely radical, and sought to set up an industrial system under its own auspices, founded upon the public ownership of property, and outlawing every species of personal, individual and private right in land or any of its products. In these later days it has reacted against this extreme programme, and is seeking by agitation and labor unions and strikes and boycotts to turn the existing industrial system to its modes of thinking and acting. The observer cannot fail to note how the new policy of reforming the industrial order of affairs from within is progressing and gaining over the old radical attempt to destroy the economic system of the earth.

Socialism, however, could not continue to be an exclusive industrial and commercial programme, concerned only with the distribution of the "goods" of the earth. It contained within itself that which carried it into politics, and set it upon the task of producing the "social state." At the first it looked upon civil government as an organized system for the protection and perpetuation of the inequalities of which it complained, so in its early political days socialism was anarchy, seeking, with dynamite and bomb, to destroy thrones and governments. Modern socialism, however, has greatly modified this attitude towards civil government. It has discovered in the paternalism that infests every government precisely the nucleus which it needs in existing states around which to accrete its ideas—premises from which to propagate its cause. If it can only expand and universalize, the paternalistic features which now exist in all states, it can attain its political ideal. The onlooker wonders how paternalistic governments can logically stop short of going on into full-fledged socialistic states. Socialists have but to extend the doctrine of governmental ownership, carry forward the policy of internal improvements, and continue the establishing of departmental bureaus, to bring about, in the course of time, the political condition which they seek.

But socialism has evolved beyond economics and politics, and become a moral theory. The economic inequalities of which it began to complain, and for the correction of which it sought legislation and governmental authority, are now being interpreted as moral wrongs, and their correction is being demanded in the name of ethics and righteousness. While in its earlier stages it contemned the dictates of conscience, it now distinctly appeals to conscience, and seeks to advance itself in the name of righteousness. It has now come to see that no movement has any hope of success which cannot fortify itself by moral sanctions. So its writers and speakers are loudly declaiming about the "rights of man."

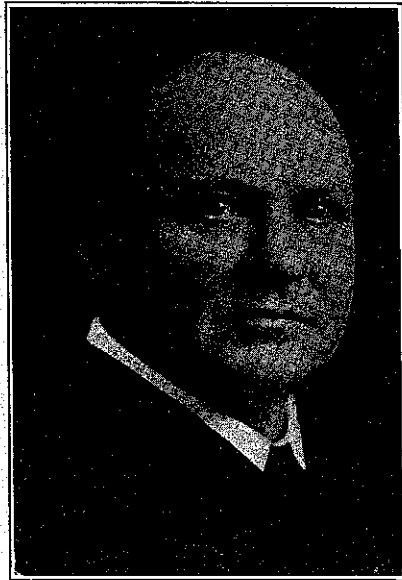
Having progressed out of economics into politics, and out of politics into ethics, socialism is now advancing itself into a religion. What is this directing of all life to Idealized Society as a chief end, and this sanctioning of its programme by appeals to the unseen and eternal, but a drift towards a religion with Society as the chief object of its adoration and service? it is a noteworthy fact that in those centers where it is strong, on the Sabbath day at the hour when Christian congregations assemble for worship, socialists are wont to hold their meetings in halls, and hear discussions like sermons on social questions, accompanied sometimes with ritual and prayer. In some cities "Socialistic Churches," so called, have been organized with pastors and forms of worship. It is getting to be quite common for socialistic writers to say, "Socialism is at once a science and a religion; in its appeal to the feelings and conscience it has the entire force of Christianity; in its appeal to the mind it has all the strength of science" (Liebknecht, in Peabody, p. 171). And Peabody, a professor in Harvard University, has written a book (*The Approach to the Social Question*) for the express purpose of proving that socialism is "another name for practical religion."

In the beginning the attitude of socialists towards religion was one of implacable hostility. There was

scarcely anything which it so bitterly hated as it did the idea of God, the church and the ministry. It was the custom to lampoon preachers and congregations as the apologists and defenders of all social wrongs and inequities, and satirize the clergy as those who fawned upon aristocrats, toadies to the rich, and baptized the privileged. But this attitude is changed and is still changing. Some are ambitious of raising socialism into an independent religion, and make it the competitor of all others, driving itself forward under a "black flag," asking no quarter and giving none. Others, however, are in favour of effecting an alliance with Christianity, and so using all its prestige and organization and agencies as a means for accomplishing its aim. These overturists are willing to spiritualize socialism, if the church will consent to socialize Christianity. The indications are that the proposition will be accepted, and that **Christian Socialism** will be the accepted name of the federation resulting from the friendly alliance.



CHAMBERLAIN-HUNT ACADEMY
Port Gibson, Miss.



REV. J. S. HILLHOUSE, D.D.,
Vicksburg, Miss.
Platform Manager.

CHAPTER 6
Christian Socialism

CHAPTER VI.
CHRISTIAN SOCIALISM.

Water is the result of the chemical union of oxygen and hydrogen; salt is the product of the reaction of an acid and an alkali; and **Christian Socialism** is a doctrinal formation from the action of Socialism upon Christianity. The history of this alliance is interesting and throws much light upon the present situation.

The phrase "Christian Socialism" was first used by Frederick Denison Maurice, a theologian of the Anglican Church, of Unitarian parentage and proclivities, who died in 1872.

Prior to the middle of the nineteenth century, there began in the Church of England what was called the "Broad-church" or "latitudinarian" movement. It was a reaction against the dead formalism of the times, and a counter-movement to the "Oxford," or "Tractarian," or "High-church" propaganda, which was led by Newman and Manning, and which resulted in these two ecclesiastics becoming cardinals of the Roman Catholic Church. This latitudinarian movement was contemporary with Comte's altruism, Harrison's humanitarianism, Darwin's evolutionism, and the philanthropic agitations of the Socialists which were then just beginning. This latitudinarian movement had really started in Germany with Schleiermacher as its father, and with Hofman and Ritschl as its brilliant expositors. In England it was espoused by a group of such theologians and rhetoricians as Samuel Taylor Coleridge, Matthew Arnold, Frederick Denison Maurice, Frederic W. Robertson, James Martineau, John Caird, and Benjamin Jowett—a cluster of brilliant names in the ecclesiastical firmament. In the United States the same cause was taken up and powerfully commended by Theodore Parker, Horace Bushnell, and Elisha Mulford. These men laid the theological foundations of the "new theology," and unloosed those influences which came nigh carrying the entire Congregational Church of New England into Unitarianism.

This latitudinarian movement made slow headway at first, and gave little cause for anxiety, but it gradually linked itself with the evolutionary philosophy on the one hand and with the socialistic propaganda on the other, and fed itself with the theological, philosophical, political, and social discontent; and upon such a ration grew rapidly and spread widely. Today it is like a banyan tree, with many a root in many a place. It is obvious now that it must be "tried out" to its last conclusion, and empirically prove or disprove itself. It is the "moral" theory of the gospel as distinguished from the historic "sacrificial" view.

This group of preachers and theologians and writers, together with their multitudinous disciples and like-minded expositors of Christianity, eloquently found fault with the historical and orthodox doctrine of the nature and necessity of the atoning work of Christ—the doctrine that he "offered himself a sacrifice to satisfy the divine justice"—the doctrine that the mission of Christ into the world was to propitiate God and expiate human guilt—the doctrine that the primary office of the saving work of Christ was to reconcile God to a sinful world. These interpreters of Christianity advocated, in a most popular manner, what is known in the history of doctrine as the "moral influence theory" of redemption—the doctrine that the mission of Christ contemplated "subjective" changes in the minds of men—the reconciliation of man to God rather than the reconciliation of God to man.

They were thoroughly out of humor with dogmas and ceremonies, and ridiculed and castigated a religion which limited itself to the task of establishing peace between God and man. They interpreted Christianity in ethical terms, explained the gospel altogether in moral phrases, and contended for a Christianity which would give itself to the regulation of the relations of man to man. They characterized a Christianity which devoted itself to the making of peace betwixt God and man as **theoretical**, and set up in opposition to it a pro-

gramme for the sanctification of human life as lived on the earth as practical Christianity. Hence Christ was an Example to be followed, a Model to be copied. He came as a Teacher, to instruct men how to live in this world. He set himself before the world, as a Lesson to be learned. In his didactic zeal to teach a stupid and hostile world, he martyred himself. Calvary was but a tragic chapter in a Teacher's life—a dramatic illustration of Christ's self-sacrificing love and devotion to his human pupils, designed to impress them with his sincerity, and melt them into the imitation of his example and into obedience to his precepts.

The old view had been that Christ had laid down his life out of love for his Father and in zeal for the glory of God. The new view is that Christ laid down his life out of love for man and in zeal for the glory of the human race. The old view was that Jesus came to placate God, the new view is that Jesus came to placate man. The old view was that the "chief end of man is to glorify God and enjoy him for ever;" the new view is that the chief end of God is to glorify man and enjoy him for ever. The old view was that Christ is a Savior; the new view is that Christ is an Example. In the old view the genesis of the gospel was the love of Christ for his Father; in the new view its genesis is in the love of Christ for man. In the old view the sinner is saved by the atonement of Christ; in the new view he is saved by the example of Christ. In the one view salvation is by the vicarious sacrifice of Christ as a penal substitute; in the other view it is by the sacrifice of Christ as an interpreter of life, revealing to men the love of God and showing them by precept and example how to obtain the favor and good-will of the Deity.

This is the soil out of which Christian Socialism has grown. I hold that it is the logical fruit of the humanitarian gospel. If the very essence of Christianity is benevolence and philanthropy; if Christ was not a Prophet and Priest and King in the old meaning of those words; if he was but a type and exemplar of charity,

philanthropy and kindness, then Christianity is "social service," and the supreme duty of its disciples is to minister to the miseries and needs of men. It is perfectly clear that the disciple ought to be as his Master, and the servant as his Lord. According to the theory, the Master is a philanthropist sacrificing himself for man, and the Lord is not the ruler but the servant of all. Then the consummate precept of the gospel is, "Go thou, and do likewise."

Under the circumstances which prevail at the present time, the Christian is compelled to raise two questions, and to define his mind upon them: (1) Was Christ an Example, and (2) was he a Philanthropist? I shall consider the first of these questions in this lecture, and the second one in another which is to follow.

The idea that Christ is the norm and standard of life has become widespread. The Unitarian acclaims it as the definition of Christianity for which he has always contended. He has said all along that Christ was but an example of human goodness and moral virtue, set as a copy and illustration for all men to follow. The same view has gradually permeated the evangelical denominations, until it is quite common to hear the Christian trying to resolve all questions of faith and duty by asking himself, "What would Christ have me believe, and what would Christ have me do?" Now and then a bold spirit proposes to clear the whole atmosphere of economics, politics, industry, sociology, by venturing to delineate what Christ would do if he were to come to the earth. Would he be a socialist or an individualist, a democrat or a republican, a capitalist or a laborer, a rich man or a poor man, a churchman or a worldling? The effort is to make the Lord Jesus the norm and standard for settling the entire complex social question.

The doctrine of the "imitatio Christi" has been so widely preached in these latter days, and so unctiously inculcated by expositors of Christianity, that I fear I will be thought disloyal, if I so much as suggest that there is real difficulty in the way of holding it as the cen-

tral theory of our religion. It is the very core of the "moral influence theory" of Christianity, and if it is untenable, that whole interpretation of our religion must be held to have failed in its most central tenet.

The Scriptures represent our Lord as a divine-human being, a miraculous person, or, in scientific language, as an abnormal person. Abnormal in his birth; abnormal as a child of twelve; abnormal in his baptism; abnormal in his temptation in the wilderness; abnormal in his preaching, for he spake as never a man spake; abnormal in his deeds, the many miracles which he performed; abnormal in his death and resurrection and ascension; abnormal in the sinlessness of his character. How is it practicable for any mere normal human being to copy this abnormal, strange, unique, miraculous, supernatural person?

Preachers of the "imitatio Christi" have all along felt this difficulty. The Unitarian makes short shrift of it by denying the true and proper divinity of Christ, and reducing him to the level of a mere man in order that he may be imitable by other men.

The "new theology" undertakes to handle this difficulty by asserting that every man is really divine, and so is metaphysically capable of copying a divine-human person. R. J. Campbell says, "Christ is divine, but so am I." The thesis of the entire school is that all men are the natural children of God, and so all men are partakers of the divine nature on the supposition that "like begets like."

There are some Christian interpreters, who represent Christ as imitable, not by all men, but by his disciples only, and explain the possibility of it by construing "regeneration" as a kind of impregnation of the converted man with the theanthropic life of Christ. Conversion, or regeneration, is thus held to be a metaphysical change of human nature, so that the Christian can imitate a divine-human Savior, because he is himself converted into a divine-human creature of the same sort. But Christian theology has never been able to accept the

doctrine that regeneration is a "transmutation of species." Man is just as human after conversion as he was before he experienced that great change.

If, however, the metaphysical difficulty of a human person imitating a superhuman person can be overcome, there is still the practical question, How far must the Christian attempt to imitate Christ? Tolstoi, the Russian novelist, philosopher, religionist and sociologist, insisted that Christ must be followed literally in all things. Must we, however, imitate his domestic life, and eschew all marriage as he did? There are not wanting those who take the ground that marriage is essentially an unchristian institution—if for no others, at least for ministers. Must we imitate his vocational life, and all become carpenters, or at least be manual workers of some sort? There are many socialists who portray Christ as a "working-man," glory in speaking of "Jesus the carpenter," and hold him up in that character as model which every disciple must follow, or be disloyal to the example of his Lord and Master.

Must we imitate him in his treatment of disease and sickness, and seek to cure the maladies of men's bodies after the manner which he pursued? There are not wanting those who set him up as the divine physician, and demand that his disciples follow his method, or confess that they are not following Christ, whatever else they may be doing. Are we faithless to copy, if we do not practice the follies of "christian science," and assume that we are the lords of nature as he was? Must the Christian claim that he is a duplicate of the sinlessness of Christ, as some perfectionists do, or admit that he is not a Christian at all?

If Christ is the normative standard of all ethical life—if he came into this world to set us a copy to be followed—then are we not bound to follow "copy," even as the printer does who is faithful to the manuscript which has been put into his hands? Can we justify a general and indefinite imitation? Must we preach in one sermon that he is inimitable, and in another that

he is imitable? Dare we say that he is an example, but an impossible example? Can we satisfy conscience by saying that, while he is the standard, something less than absolute conformity to that standard is all that is really required of the disciple? What is required of us—perfect Christlikeness, or only Christlikeness in indefinite outline? If we are to walk “in his steps,” will anything less than track for track satisfy the conditions of discipleship?

Paulsen argues that Christianity is the imitation of Christ; but the imitation of Christ is impossible, and it would wreck all society if all men set out to follow him, by not marrying, by giving up his carpenter shop and putting himself upon public charity as he did, by assuming his attitude towards property, by trying to deal with nature and the world as Christ did. Hence this writer reaches the conclusion, with the doctrine of the “imitatio Christi” as his premise, that Christianity is an absurd and impracticable religion.

Most of the sympathetic interpreters of Christianity who hold that the “imitatio Christi” is the rule of life, appreciate the fact that to attempt to follow his example literally would be not only impossible, but destructive of humanity itself. So they devote themselves to explaining how he is to be followed afar off. A recent writer (Archibald B. D. Alexander, *Christianity and Ethics*, p. 151,) phrases it in this way: “Imitation is not a literal mechanical copying. To make the character of another your model does not mean that you are to become his mimic or echo. * * * From another soul we receive incentives rather than rules. * * * The very nature of goodness forbids slavish reproduction. * * * What is meant, then, by saying that Christ is the ideal character or norm of life is that he represents to us human nature in its typical and ideal form.”

Is it not a striking fact that our new theologians, who set out to displace the old gospel of salvation by atonement, by blood, by death, by the cross, with Christ as an example, a moral pattern to be followed, now find

themselves trying to show us how he is not to be copied? Their premise contained more than they imagined—at least, more than they want. To get rid of the cross they set up Christ as a model, and they find the model impossible, and have no way to make it possible!

According to the Christian Scriptures Christ is a **Savior**. This is his chief character and crowning glory. Before he was born an angel was sent from heaven to say to Joseph, “Thou shalt call his name Jesus: for he shall save his people from their sins” (Luk. I, 21). He himself said that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jno. iii, 16-17). Paul phrased the meaning of the Advent when he wrote to the Galatians, “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. iv, 4-5). To the young preacher, Timothy, he defined the meaning of Christ for all time and for all men, when he said, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” (1 Tim., iii, 15). Are his disciples to undertake to imitate him in this character, and endeavor to save men as he saved them?

But I shall be reminded that there are a great many opinions about the nature of salvation. The Greeks and Romans hailed their deliverers as saviors. Inspiration itself applies the term to Othniel and Ehud. In Scripture phraseology the word **salvation** is applied to any deliverance of any kind. And that is precisely what the Church and the Christian ministry call upon disciples to be—the saviors of men.

“If Jesus had done nothing more than reform the abuses and correct the errors of society; if he had only promulgated a system of moral and religious truth, fixing accurately the nature of right and the extent of human

duty; if he had only added fresh and stronger sanctions to the eternal principles of rectitude and virtue; if he had done nothing more than teach, reform, and elevate our race,—he would have done enough for the world to elicit its gratitude and gain the honourable title of its **Savior**. Valuable, however, as the moral teachings of Jesus unquestionably are, his salvation includes something higher and more difficult." (Thornwell, **Collected Writings**, Vol. II, p. 372).

In saving sinful men, he was a Mediator between God and man. As our Redeemer he exercised the mediatorial offices of Prophet, Priest and King. Can his disciples imitate him in these official functions? Is it the duty of the Christian to attempt to be the saviors of men as Christ was? The very idea is contrary to the whole genius and spirit of the gospel. There is something about Calvary that is inimitable for any human being.

The "imitatio Christi," as a rule of Christian life, is thus beset by metaphysical, ethical, practical, and evangelic difficulties. And yet it defies the wit of man to deny that the Scriptures teach that the Christian is to "follow Christ" in some sense and in some way be Christ-like. But that we are to be his copyists in all things is as absurd as it is unbiblical.

The fundamental fallacy is in the proposition that Christ is an example—the norm and standard of Christian living. That standard is the Moral Law, summarily comprehended in the Ten Commandments as they are interpreted in the Sermon on the Mount and in other sayings of Christ. "What does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day, for thy good?" (Deut. x, 12, 13). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mich.

vi, 8). Let us hear the conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man." (Ecc. xii, 13). And Jesus came saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v, 17-18).

Here, then, is the rule of life—the Ten Commandments. Against the superficial interpretations of rabbis and Jewish ecclesiastics, Christ showed the spirituality, the depth, and scope of that law. In performing his mediatorial and saving office he did two things. First, he satisfied all the penal demands of that moral law as it had been broken by human beings; and, second, he obeyed its precepts to the last jot and tittle, so that he lived and died sinless and without transgressing in any particular. In obeying that moral law, he set his disciples an example in **obedience**. He showed them how the law must be obeyed, and gave his Holy Spirit as the dynamic of their obedience. He consequently illustrated obedience, and showed what the law required in conduct, in character, in spirit and behavior. We are, therefore, to follow Christ as he followed the law, and are not even to attempt to imitate those characters and deeds and sayings which are necessary to create the gospel and certify it to the world. The law defines duty; Christ shows us how to perform duty.

The Christian, consequently, must ask himself, not what would Christ do, or what did Christ do, but what does the law require. Having ascertained what the law requires, he is then to ask himself how did Christ perform that duty—in what spirit and to what extent did he do that required thing. The law defines the duty; Christ illustrates the way in which the duty is to be performed; and grace is the dynamic or power by which it is to be performed.

"Christian Socialism" was a scheme devised about the middle of the nineteenth century for reorganizing

the whole social structure with the "imitatio Christi" as its formative principle, or working hypothesis. It proposed to make the social life of Jesus the norm and standard of all society in the earth. But the inferential perplexities proved very serious. Some saw that he was "the carpenter of Nazareth," and so drew the conclusion that only the so-called "workingman" could be Christian. Some saw that he was poorer than "foxes" and "birds," and inferred that only the abjectly poor could be Christian, or like him. Some were impressed with the fact that he never contracted marriage, and drew from it that marriage was unchristian, and, by contrast, set up the idea of "affinities" and "free love" as the Christian conception of the true relation of the sexes. Some saw that he controlled nature by the exercise of the power of his mind upon the wind and the sea, upon paralysis, disease and death, and drew from his example the conclusion that he was a new sort of "Christian Scientist," and that only those who practiced "mental therapeutics," giving present and absent and magical treatments to sick folk, and worked their minds generally upon matter, could be Christ-like or Christian. Some saw that he was a prophet, in direct communication with the mind of God and from within spake to the world with dogmatism and assurance upon questions of faith and duty, and they felt that all disciples must possess the divine consciousness and be the subjects of inspiration in order to be Christian and Christ-like. Others saw that he was a priest, offering himself as a sacrifice upon the altar of God for the welfare of men, and so got the conclusion that each Christian must literally immolate himself in order to be like his Savior.

So many absurdities and fancies and vagaries and "isms" sprang up from the attempt to make Christ the world's social model, that we do not now hear much about "Christian Socialism." We prefer to talk about "practical Christianity" and "social service."

CHAPTER 7

Neighborhood and Brotherhood

CHAPTER VII.

NEIGHBORHOOD AND BROTHERHOOD.

It is common today to hear Jesus represented as the first socialist of the world, and his religion described as a practical, or as some say, an impractical, social programme. It is current to hear the Christian Church pilloried as an institution which has grossly perverted and travestied the ethics of Christ.

Professor Vedder gives us a long list of causes for "the social failure of the Church." He blames Paul first and foremost. "Paul," he says, "saved Christianity from perishing in the cradle. But it was almost an equal disaster that Paul did win." It was his misfortune that he did not know Jesus in the flesh; "he was born and reared in a family of the well-to-do class, and never felt the bitterness of poverty." Hence he "deflected Christianity from its original line of progress." Next to the desocializing of Christianity by Paul, came the early attempts to formulate doctrines and dogmas. Then there was the influence of paganism, which injected into Christianity its ideas and ideals, carrying the cause of Christ far afield. Then came those bitter persecutions which caused the disciples to think more of the world to come than of this world, which carried the Church still farther away from the initial idea of a social regeneration. Then came the dark ages which marked "the complete passing of the ideal of Jesus." Protestantism failed to resuscitate the socialism of Christianity because it had "to conquer freedom of thought, and so devoted itself to creed-making." (*Socialism and the Ethics of Jesus*, pp. 437-479).

So this professor in a Protestant Theological Seminary (Crozier) blames Paul and Providence that the Church has been unsocial from the days of Christ to the present time! This is a severe indictment. Many, however, within the Christian circle are prosecuting it both with argument and rhetoric.

I think, perhaps, the radical fallacy is a failure to observe the biblical distinction between "neighborhood"

and "brotherhood." The word "neighbor" occurs in the Christian Scriptures more than one hundred and thirty-five times, and the word "brother" appears more than five hundred times. These words appear in both Testaments in many connections, and almost in every book of the Bible. Besides the words themselves, there are many cognate phrases and kindred expressions. I think we can infer from this usage that the Bible does teach some doctrine of "neighborhood" and some doctrine of "brotherhood."

"Neighbor" is an Anglo-Saxon word, and primarily signifies one who resides near to another. The basal idea is that of proximity in space. "Brother," on the other hand, primarily signifies one who had the same parentage with another. The basal idea is that of a common generation, a common origin, a common blood. Etymologically, a "neighborhood" is a geographical community, and a "brotherhood" is a consanguinous community. A group of human beings having a common place is a "neighborhood," and a group having a common origin is a "brotherhood." Proximity is the ruling idea with the one, and kinship with the other.

Words, however, have both acquired and expanded meanings as well as their original and proper meanings, but they never entirely lose the aroma of their original significance however far usage may take them from their starting points. The flavor of their derivations always clings to them whatever their history. And so these words "neighborhood" and "brotherhood" can never get away entirely from their original meanings.

The law of good neighborhood was set up in the Mosaic legislation, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden, and wouldest forbear to help him; thou shalt surely help with him." (Ex. xxiii, 4-5). "Also thou shalt not oppress the stranger" (Ex. xxiii, 9). "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely

help him to lift them up again." (Deut. xxii, 4). From such instances it is easy to generalize how the Old Testament required consideration and assistance for the enemy, the stranger, and the brother Israelite. The disciple of the Old Economy could not be faithful to its precepts and spirit, and withhold a helping hand from the needy whoever he might be, Jewish brother, or Philistine enemy, or the unknown stranger by chance within the gates. There was a vast deal of legislation which hedged the neighbor with protection and made him a subject of consideration and kindness.

Yet Israel, in the days of our Lord, had come to narrow the claimants upon bounty and charity and help to those of his own blood and household. Our Lord complained vehemently against these traditions and false interpretations, with which Jewish ecclesiastics had overlaid the law of God as given by Moses and the prophets. He particularly and emphatically corrected the law of good neighborhood, along with other serious misinterpretations of the rules which Jehovah had laid down. He recalled the fact that it had been plainly written in Leviticus, "Thou shalt love thy neighbor as thyself" (Lev. xix, 1). Consequently he was adding nothing new to the original law, when he said in the Sermon on the Mount, (Matt. v, 43), or when he said to his disciples when they were asking him who would be the greatest in the kingdom of heaven (Matt. xix, 19), or when he said to the scribe asking which is the greatest commandment of the law (Matt. xxii, 39), or when he said to the young lawyer who tempted him (Lk. x, 27), "Thou shalt love thy neighbor as thyself." On these four different occasions he made himself plain, and asserted that the law of the Old Testament, as well as the law of the New Testament, made the love of self the measure of love for the neighbor. It was a high doctrine of neighborliness, but it had been the doctrine from the very beginning of divine instruction.

The apostle Paul, the great expositor of Christianity to the European and heathen world, also signaled the

same principle, in perfect conformity with his divine Master, as one of the cardinal tenets of his gospel. He said to the Romans, as Moses and Christ had said before him, "Thou shalt love thy neighbor as thyself" (Rom. xiii, 9). He again said to the Galatians, "For all the law (of neighborliness) is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself" (Gal. v, 14). And the practical James said to the general Christian world, "If ye fulfill the royal law, according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well." (Jas. ii, 8). So Moses and the prophets, Christ and the apostles have written it all over the Scriptures as the "royal law" of God, "Thou shalt love thy neighbor as thyself."

Our Lord also phrased it as a Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. vii, 12). Men must show the same kindness to others, which, under similar circumstances, they could reasonably desire should be shown to them. But Christian neighborliness must go beyond the ethical neighborliness of the Golden Rule, "for if ye (Christians) salute your brethren only, what do ye more than others? Do not even the publicans so?" (Matt. v, 47). Christian courtesy and generosity, Christian good-will and neighborliness, must have a wider range and a deeper glow than mark worldly salutations and cordialities.

At the time of our Lord the scribes and Pharisees and ecclesiastics had restricted the idea of "neighbor" to members of their own race and kindred. The alien and the enemy and all non-Jewish people they had put beyond the pale of neighborhood and denied to them all neighborly treatment. Our Lord corrected this narrow view of neighborhood. In the Sermon on the Mount he said, "Ye have heard that it hath been said—ye have heard the law of good neighborhood interpreted in this way—Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies—the law of Old Testament good neighborhood requires you to be chari-

table to your enemies" (Matt. v, 43-44). When, on another occasion, a young lawyer said to him, "Who is my neighbor—define him," Christ answered with his matchless parable of the Good Samaritan, and showed that every human being who may be in need is to be ranked and dealt with as a neighbor (Lk. x, 30-37). The whole human world thus becomes one common neighborhood. The earth's surface is not wide enough for any man to be far enough removed to be beyond the pale of neighborly treatment. Whoever lives in this world is to be regarded as a neighbor to everybody else in the earth.

But the Scriptures have a doctrine of "brotherhood" as well as a doctrine of "neighborhood." They use the word "brother" and its cognates a great multitude of times. These uses may be reduced to three classes: (1) brothers by nature, (2) brothers by law, and (3) brothers by grace.

Natural brothers were those related to each other by descent from a common parent or ancestor. They were blood-connections. The sons of Jacob were called "Joseph's brethren" (Gen. 1, 15). The descendants of Esau were called "the brethren" of the children of Israel (Deut. ii, 4), because both Jacob and Esau were the sons of Isaac. The natural brother belonged to the immediate household, or had a blood-descent from a common parentage. For instance, the Scriptures never represent the Caananite as the brother of Israel, or the Roman as the brother of the Jew. A community of blood is essential to the idea of natural brothers.

Legal brothers, on the other hand, are those who had artificially been connected with each other by marriage, or who had been adopted into such nearness as would have been constituted by nature had they been born into that relation. Scripture co-ordinates the relationships of consanguinity and affinity. Law-kin are the same as blood-kin. The degrees are equal, and without distinction. The Levitical marriage-law prescribed that no marriage could be contracted with an in-law-relation of the same degree as the forbidden blood-relation (Lev.

xviii, 6-20). This explains how "Joseph, the husband of Mary of whom Jesus was born," was by Matthew called the son of "Jacob" and by Luke the son of "Heli" (Matt. i, 16; Lk. iii, 23). Jacob was the natural father of Joseph, and Heli was his father-in-law, but the narratives call him the "son" of each, because in the Bible relations of consanguinity and affinity are treated without distinction. That which is constituted by law and convention is as real as that which is constituted by nature. In the Scriptures a brotherhood by law is the same as a brotherhood by blood and nature.

But there is another "brotherhood" in Scripture which is neither natural nor legal, but **gracious**. This kind of fraternity is constituted by a common relationship to the Lord Jesus. It is not the blood which courses through their veins, nor yet the legal bonds which hold them together, but the operation of the Spirit of God within them, giving them a common nature and a fraternal relation to the Lord Jesus. This group are brethren because they have experienced the "second birth." In the Christian brotherhood, God is the **Father**, Christ is the **Elder Brother**, and all Christians are but the younger members in the **Family of God**, in the household of faith. This is not metaphor, a mere human analogy without any basis in reality. On the contrary it is a true and literal fact, showing a family which has been constituted by a work of grace.

Such a brotherhood is constituted in two ways: (1) subjectively by regeneration, which conveys the nature of a child of God, and (2) objectively by adoption, which gives the rights and standing of a child in the house and family of God. It is one thing to have the **spirit** of a child, and another thing to have the **status** of a child. We can readily think of earthly families in which a member has all the rights and privileges of a son in the house, but who is entirely devoid of every trace of a filial spirit and temper; and, on the other hand, we can think of a family in which the child has none of the formal rights of a son of the house, while he carries in his bosom a

genuine filial heart and disposition. He may inherit from a father as a matter of legal right, but be destitute of the most primary sense of filial love and respect. Or he may have the sweetest and most child-like disposition; and yet be the subject of a legal disinheritance. To become a member of the Christian household, a sinner needs both the heart of a child and the standing of a child. The one is provided for in the gospel by regeneration and sanctification, and the other is provided for by adoption. The one gives him a fraternal nature and the other gives him a fraternal status. And so does grace create a genuine "brotherhood."

Christ is often called "the only begotten" Son of God (Jno. i, 14, 18; iii, 16, 18; 1 Jno. iv, 9), and also "the first begotten" son of God (Rom. viii, 29; Col. i, 15; Heb. i, 6; xii, 23). Theologians call the one the **monogenetic** sonship, and the other the **primogenetic** sonship of Christ. As the only-begotten Son he had no brethren, but as the first-begotten Son he had many brethren. The one is his trinitarian and eternal sonship in the Godhead, and the other his mediatorial and redemptive sonship in the Church. The monogenetic Son had a divine nature only; the primogenetic Son had a divine-human nature. The monogenetic Son had no birth-day; the primogenetic Son was born in the fulness of time. The monogenetic Son had no brethren in the Trinity; the primogenetic Son has a multitude of brethren in the Church of God. He is not "the elder brother" in the parable, but he is the Elder Brother in the Christian brotherhood.

I think then we may conclude that the Scriptures do give us the idea of a Christian "neighborhood" on the one hand, and a Christian "brotherhood" on the other. The membership of the "neighborhood" includes all men indiscriminately, while the membership of the "brotherhood" is limited to those who are "in Christ Jesus." Our attitude towards the "brotherhood" is closer and more intense than our bearing towards the "neighbor." This is expressed by Peter when he says, "Honour all men. Love the brotherhood" (1 Pet. ii, 17). Honor

the "neighborhood," but love the "brotherhood." One draws deeper upon the heart, its sympathies and affections, than does the other.

"The New Theology," we are told by one of its formal expositors and earnest defenders, "is but the religious articulation of the social movement." He calls it "spiritual socialism." He tells us that "the great social movement which is now taking place in every country of the civilized world towards universal peace and brotherhood, and a better and fairer distribution of wealth, is really the same movement as that which in the more distinctively religious sphere is coming to be called the New Theology" (Campbell's **New Theology**, p. 14).

These twin "movements," the one religious and theological, the other social and economic, aim at the destruction of the biblical distinction between neighborhood and brotherhood. The universal neighborhood must be converted into a universal brotherhood. "The universal Fatherhood of God," "the universal brotherhood of man," and "the solidarity of the human race," are the fundamental and formative ideas of the entire propaganda. We are being told, as if it were a commonplace truism, that, while other prophets made God known as Creator and Preserver, Ruler and Redeemer, "it was reserved for Christ to make these all to become figurative expressions, and the **Father** to become his real and true name" (Tillett's **Personal Salvation**, p. 10). We are being assured, as a matter of course, beyond all question, that this was the original and unique and distinctive revelation of the Lord Jesus.

Jesus did habitually speak of God as "my Father." In his teachings he continually spoke of him to the disciples as "your Father." He taught his disciples to pray "our Father which art in heaven." There is not a single instance on record in all the New Testament where the antecedent pronouns, "my," "our," "thy," "your," "his," "their," prefixed to "Father," refer to other than Christ and Christians. There is not one reported saying of Jesus which directly or by implication repre-

sents him as teaching that God is the Father of all men indiscriminately and without distinction. To Christ and to those who are "in Christ" he is indeed a loving Father, in all the infinite fulness and tenderness of that blessed name. To all other men than those who have been related to him by grace, he is creator and preserver, benefactor and ruler and judge—the hater of iniquity and the punisher of evil-doers.

That God was the Father of all Israel is an idea abundantly set forth by the prophets and made familiar to every Jew, but Israel was a type, not of all mankind, but of the people of God—that portion of mankind which was in covenant-relation to their Maker. It is not even claimed that the Old Testament made any such revelation as that God was the Father of all the race. The very contention is that the common and universal Fatherhood of God was first made known by the Lord Jesus, and constitutes something peculiar and exclusive in the revelation of Christ. Israel was God's "son," God's typical son, and all Israelites were consequently "brethren," not because they were descendants from Abraham according to the flesh, but because they were bound together by a covenant of grace, which typed the brotherhood of all believers and Christians—all the spiritual posterity of Abraham as the "father of the faithful." On one occasion the Jews had a controversy with our Lord, in which they argued that God was their Father because they were the seed of Abraham. Jesus retorted, "If God were your Father, ye would love me. * * * Ye are of your father the devil." (Jno. viii, 37-44).

We see in the teaching of Jesus a message which made **neighborhood**, not national and racial, but universal and world-wide. But there is nothing in his teachings which thus expands **brotherhood**, and makes it coextensive with the limits of the human race. The idea of an all-comprehensive neighborhood is in the Great Supper, the Marriage of the King's Son, the Wicked Husbandman, the Samaritan Woman, the Samaritan Leper, the Servant of the Centurion, the Caananitish Woman, and

specifically in the Good Samaritan (Jno. iv; Lk. xvii, 18; Matt. vii, 26; Mark vii, 26).

It is undeniably true that the Bible teaches that all the human race descended from the common parentage of Adam and Eve, and that "God hath made of one blood all nations of men, for to dwell on all the face of the earth" (Acts xvii, 26). In this sense the whole world is a human family, all men are brothers afar off. But the Bible predicates little of ethics and precepts upon this purely humanitarian ground. Indeed, it would be difficult to find any passage in Scripture which calls upon us to be kind and generous, considerate and sympathetic with man just because he is man, having the same heredity and nature and blood with ourselves. The Bible teaches that fact, but God does not base the gospel and duty upon that truth. There is a treatment which Christ requires us to accord all men because they are "neighbors," and there is a treatment which he requires us to give another group of men because they are "brethren." Our Lord did not say, Thou shalt love **man** as thyself; nor did he say, Thou shalt love thy **brother** as thyself; but he did say, Thou shalt love thy **neighbor** as thyself. He thus constituted a neighborhood and a brotherhood, and made all that is human the membership of one and all that is Christian the membership of the other. One is universal and race-wide, and the other is limited to his disciples.

All the world is neighbor to the Church, and it must act the Good Samaritan to the ends of the earth. In the spirit of fraternity it must minister to all the household of faith, but in the spirit of Christian neighborliness it must take its gospel and beneficent institutions to the utmost parts of the habitable globe. It must be unneighborly, or it must be evangelistic and missionary. The law of good neighborhood requires it to give of its bread and drink and oil and loving kindness to the fallen in every land.

But the social movement and the new theology which seeks to "articulate" it are not pleased with the

Scriptures' assignment of all who are not the disciples of Christ to the class of neighbors. They are dissatisfied with any distinctions made among men for any reason. They are for reducing all the race to a dead level, and for giving all men the same standing with God and other men. Discriminations are hateful. If God is the Father of any, he must be the Father of all. If any are brothers, all must be brothers. Nothing short of the universal brotherhood of all mankind can placate them. It is not neighborly love and neighborly treatment they want, but brotherly love and brotherly treatment they demand, irrespective of the feelings they show and the treatment they give the Lord Jesus.

But it cannot be helped. It ought not to be otherwise. The attitude of men towards Christ and his gospel must and ought to make a difference between men. He is a divider of men. He is a divider of ages. He is a divider of destinies. He separates men into his "friends" and his "enemies." He treats his enemies in a generous and neighborly fashion, but he regards his friends with a special and exuberant brotherly affection. In this respect his disciples may follow his example. History shows that the people of Christ have often been requited with persecution for their neighborly treatment of his critics and opponents. Many who are the beneficiaries of Christian charity and that humanitarian kindness which has been generated by the gospel, are the bitter critics of the Church and traducers of the disciples of the Lord Jesus. Nevertheless our Master says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be (that you may show yourselves to be) the children of your Father which is in heaven" (Matt. v, 44-45).

The most primary duty we owe to the neighborhood is justice. The law is, "Render to all their dues" (Rom. xiii, 7-10). The neighborhood has no need which can take precedence over justice. It requires that respect which makes us "honor all men" (1 Pet. ii, 17). It

forbids participation in barbarisms which degrade, or in any practices which crush. It requires us to accord to every man his full social rights—reward to whom reward is due, and punishment to whom punishment is due. Each member of society must be allowed, as a matter of right, to live upon the highest ethical plane he may make for himself, and be ruled in all things by the loftiest Christian conscience. Nothing can take the place of social justice, which accords to every member of the neighborhood the right to life, liberty, property, and the pursuit of happiness.

Next to justice comes truthfulness, in importance as a neighborhood duty. False-witness bearing, gross lying, spiteful backbiting, injurious gossip, malicious tale-bearing, hurtful tittle-tattle, are horrid transgressions of the law of Christian neighborhood. The tongue of the deceiver and slanderer has done woeful damage to both the smaller and larger neighborhoods of the world. "Speaking the truth in love" (Eph. iv, 15) is the rule of Scripture. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv, 31-32). Perhaps few indulge in more bitter blackmail than do certain of the socially discontented, who have taken up the idea that the neighborhood is to blame for all their hardships and failures. Falsehood, in all its forms, particularly in the form of hypocrisy and equivocation, is an atrocious offence against the most elementary rules of Christian neighborhood.

We owe to the neighborhood, not only justice and truthfulness and all the sterner qualities of conscience and righteousness, but also sympathy and the gentler virtues of the heart. A fellow-feeling which carries us into the joys and sorrows of both the local and the wider community; a practical kindness and beneficence which lend a helping hand to every struggling member of the neighborhood; words of cheer that bolster a drooping

spirit; a forbearance that can be patient with those whose tempers are irritable, whose conduct is unlovely, and whose speech is unbecoming; a forgiveness which, in the very majesty and sublimity of one who stands upon the steps of God's throne, can wipe out the injury which has been even wantonly inflicted;—these are some of the things which would glorify Christian neighborhood, and make it delicious to live in such a community.

Finally, the law of Christian neighborhood requires each member to be an example of justice, truth, and goodness to every other member of the community. It is awful to lead another astray—to tempt him to immorality, to misery, to uncharitableness, to that which is dishonorable and vulgar; but doubly damned is he who first introduces the evil custom which casts its blight upon the neighborhood. Every member of a community is a fountain of influence. Cursed is he whose fountain is morally poisoned. The light of eternity will show your finger-marks and mine upon all those with whom we associate. Cicero is quoted as saying, "Be a pattern to others; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation." Each member of the neighborhood must live as he would have the whole neighborhood live. "Man is an imitative creature, and whoever is foremost leads the herd."

"Honor all men. Love the brotherhood. Fear God. Honor the king."

CHAPTER 8

Social Service

CHAPTER VIII.

SOCIAL SERVICE.

Christianity has deposited in the world what Benjamin Kidd calls "a great fund of altruistic feeling." We once called it "Christian charity," "Christian benevolence," "Christian kindness," "Christian philanthropy." Today it is being called "social service."

There are three reasons for the new name. (1) It best aligns with the modern conception of society as a social organism. (2) It sounds more conciliatory to the ears of the socially discontented. (3) It relieves the recipient of the uncomfortable feeling that he is an object of charity, and enables him to look upon what is done for him as but the discharge of a social debt.

In our times Christian philanthropy is expressing itself through a great many organizations and agencies. From the beginning, however, this was not the case. The spirit of charity and kindness is as old as the Bible, but the formal organization of it is relatively modern.

The Mosaic legislation required Israel to be thoughtful and considerate of other men. It even required that people be merciful to their beasts and to all sentient creatures on a plane below themselves. It laid down laws for good neighborhood. It demanded kindness and mercy and benevolence for the poor and the needy, the sick and afflicted, whether Israelite or stranger. The Old Testament reproveth and forbids all hardness and harshness, all selfishness and oppression. It commends charitable-ness and generosity and liberality in the treatment of widows and orphans and all unfortunates. But there is no evidence of any benevolent institutions in Israel, either in the days of Moses or of the kings or of the prophets. It was left to the faithful and dutiful of God's ancient people to execute the spirit of generosity and kindness according to the impulses of their own hearts and the dictates of their own minds.

In New Testament times our Lord made kindness and charity, philanthropy and neighborliness, conspicu-

ous in his teachings. He spake the immortal parable of "The Good Samaritan," and closed it with the precept, "Go and do thou likewise." (Lk. x, 37). He is described as one "who went about the world doing good, and healing all that were oppressed of the devil" (Acts x, 38). In his great parable of "The Last Judgment," he praised those who had shown kindness in his name and for his sake, and drove from his presence those who had failed to do any "good works." His precepts and example have done more to create the spirit of philanthropy in this world than all else besides.

But was Jesus a philanthropist? If the word be taken in its ethymological sense of a lover of men, he was undeniably the very prince of all philanthropists. But if the word be taken in its popular and current sense for one who promotes benevolent projects and founds humanitarian institutions, our Lord did not found any institutions for man's worldly welfare, unless the Church can be looked upon in such a light. Then the debate is on whether the Church is an eleemosynary institution or an institution to generate the spirit of sympathy and kindness and helpfulness. But Christ founded no hospitals for the sick, no asylums for the unfortunate, no homes for the poor, no schools for the ignorant, no play-grounds for children, no art galleries for the aesthetic, and no charitable organizations for the relief of human misery.

Neither did his apostolic interpreters depart from his example in this respect, and attempt to institutionalize the beneficent spirit of Christianity. They listed and applauded all humanitarian virtues, and enjoined upon all disciples to "do good to all men," but they never founded any philanthropical society or established any particular institution of charity.

In the fourth century of the Christian era, there were some hospitals for lepers and poorhouses for the destitute and some inns for strangers. These were the promissory beginnings of hospitable institutions; but even they seem to have declined with all else in the Dark Ages.

The Protestant Reformation had its hands full trying to recover the Christian faith from the ecclesiastical rubbish with which it had been overlaid. It had small opportunity, even if it had been so minded, to conduct a humanitarian propaganda. It must show men how to gain the world to come, and relegate the interests of this life.

In the eighteenth century the world began to think about itself, and humanitarianism began its struggle to capture the mind and heart and energies of the Church. We are now living at the intense moment when public attention is taken off the articles of our faith, and is being concentrated upon what is called "applied Christianity," "practical religion," and "social service."

We can behold with pride many splendid institutions which have come into being for the betterment of mankind—schools, hospitals, asylums, charities, and countless schemes and foundations for making life on the earth better and happier. We are entitled to credit them all to that Christian spirit which our religion has loosed in the earth. (1) Because such things do not exist in heathen lands or among peoples dominated by other religions. (2) Because our Bible, both in the Old and New Testaments, requires kindness and generosity. (3) Because every beneficent institution and every charitable campaign had some Christian as its direct founder or inspiring leader. "Man's inhumanity to man" has characterized all barbaric people, while humanitarianism in bright and radiant forms has marked the countries where Christ and his cause have had the prevalent influence. It is this "candle of the Lord" which has made the difference between savagery and civilization.

In a previous century, under the influence of an unchristian philosophy, France decreed God a nonentity, abolished worship, and proclaimed death an eternal sleep. It was then that the prisons were crowded with the noblest and best of the land, and then emptied by indiscriminate slaughter; the guillotine stood **en permanence** and the streets of Paris ran red with human blood;

courtesan was enthroned as the goddess of reason; and human skins were tanned in the tanneries and used as common leather. The woes of the Commune made the land of the Seine cry out for the beneficent religion of the Lord Jesus. Whenever Christendom has mourned, it has been because the principles of the Nazarene have been transgressed. While its chief end has been to prepare men for judgment and the world to come, its by-product has been a humanitarianism that has brightened this world with a thousand sweet charities and generous philanthropies, which have been like the ministry of heavenly angels to this sinful and suffering world.

It has given us the Christian physician who sits beside the sick and dying, and exercises his healing art with a hand as smooth as satin and as soft as velvet. It has given us the Christian lawyer, who defends his cause with the fear of God before his eyes, and with a sense of righteousness in his heart. It has given us the Christian man of the market-place who scorns to cheat, and who delights to be generous and liberal with the wealth of his hands. It has given us the Christian soldier, who can kneel on the field of blood, and bless the enemy he has been forced to fight. It has given us the Christian statesman, who can frame constitutions and enact laws with the humanities and moralities of the gospel lying upon his soul. It has given us the Christian woman, whose ministries of mercy cannot stop until the very flowers are made to bloom above our graves. It has caused our land to be filled with schools and hospitals and asylums, and all manner of kind and charitable institutions and enterprises. Christian philanthropies are scattered everywhere, embroidering human life as the flowers enamel the meadows. Man and misery are twins from birth: let us have more and larger exercises of that spirit of our religion which seeks to assuage the deluge of human woe and abate the multitude of wrongs in the story of the race.

But who is the proper executor and administrator of this "great altruistic fund" of Christian charity? On

this practical matter the Christian mind is somewhat chaotic. There is much conflict of jurisdiction and much confusion of method. There is a real need of a definition of policy, and a revision of programme of charitable relief and benevolent enterprise.

The agencies which are seeking to dispense Christian kindness and generosity, with more or less rivalry and conflict, are of three general kinds: (1) those that are voluntary, (2) those that are ecclesiastical, and (3) those that are civic.

Is it good policy for all of them to assume the custodianship of the Christian heart, and undertake the guidance of Christian liberality? Has each a legitimate and ethical right to administer the fund of Christian kindness? If there is to be no definition of function and field there may be much overlapping and confusion and wastage.

There are many enterprises and institutions founded by individuals, whose representatives, in the name of Christian love, appeal for support and make pathetic drafts upon the Christian sympathies and the Christian purse.

There are many voluntary organizations, societies and groups for the alleviation of human misery, which come before the Christian community with their appeals and arguments and objects.

Then the Church in its official capacity is endeavoring to do a vast deal of philanthropical work in the world. It has its schools and orphanages and hospitals and all manner of reformatory, reclamatory, remedial and beneficent enterprises, which lay their claims upon the Christian heart and conscience, and fortify their appeals with all the solemnities of the world to come. In this particular the Church is fast becoming more and more institutional, and laying heavier and heavier demands upon the liberality of the disciples of Christ.

Governments also—national, state, county, municipal—are more and more going into humanitarian and benevolent work. They have their schools and eleemosy-

nary institutions, libraries and public benefactions, and levy heavy taxes and make large appropriations from the public treasury for their maintenance. Under the influence of paternalism, there is no limit to the public care which the state may undertake by law and taxation.

When the Christian benefactor enumerates the number of calls which are made upon his generosity by individuals, by societies, by institutions, by disguised exploiters of philanthropy, by his church, by the tax-collector who has included in his assessment many items for charity and the general welfare, it is not surprising that he should feel bewildered and sometimes irritated.

Instead of clearing, the atmosphere is getting murkier. The classes of persons to be uplifted, the things in respect to which they are to be uplifted, and the schemes for uplifting them are multiplying. Humanitarian enterprises of an individual and voluntary character are increasing. The Church is widening its operations, establishing new departments, and introducing new agencies for the betterment of man's earthly life. The state is extending its paternal care, listing new objects of appropriations, taking different classes of citizens under its wing, and steadily increasing taxes to support its grandmotherly legislation. In the meantime the scale of beneficence is being gradually advanced from one of necessity to one of relative luxury. What was once thankfully received as a gratuity is beginning to be regarded as a right founded in justice and religion. And still social discontent is great, and poverty and distress, unemployment and fret, sin and crime, abound in the face of all the liberality and philanthropy which do not even approximately satisfy men's desire for an easy and comfortable life. One can but wonder if the whole world is destined to be put on a common fund to be fed out of a common pantry, and all be regulated to the last detail; and all for the sake of those who cannot, or will not, or who do not, take care of themselves!

Perhaps the first need of our times is a clear definition of the persons who are entitled to share in Chris-

tianity's "great altruistic fund." The effort to universalize and communalize its administration certainly tends to weaken self-reliance, and self-dependence, and self-respect, which moralists have ever regarded as cardinal virtues. Paul said, "if any would not work, neither should he eat," and "commanded and exhorted" the Thessalonians, "by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thes. iii, 10-12). He exhorted the Ephesians to work with their own hands that they might "have to give to him that needeth" (Eph. iv, 28). While he said to the Galatians, "Bear ye one another's burdens," he also said in the same connection, "Every man shall bear his own burden" (Gal. vi, 2-5). He said to them at Miletus, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx, 35). It was a "man who had fallen among thieves" that evoked Christ's commendation of the good Samaritan. It was a ministry to the "hungry," the "thirsty," the "stranger," the "naked," the "sick," the "prisoner," that was signalized and praised in his parable of the Judgment (Matt. xxvi, 35).

It would seem that we are entitled to generalize that it is the providentially needy that are the proper objects of Christian philanthropy and charity, and that we are not called upon to be indiscriminate in help and almsgiving. Christianity ought not to be propagated in such a manner as to discredit the sterling virtues, and take the oak out of the timber. It will not commend the Christian cause if its disciples are made flabby, like oysters that lie on their banks to be fed without effort: Nietzsche's savage criticism is that it makes meritorious the weak, servile, passive, beggarful traits of character. This charge, however, falls to the ground, if Christianity, while dispensing its charity to genuine objects of mercy, requires all virile and manly qualities in the strong and capable. We shall certainly be untrue to the spirit of Christ and his gospel, if we operate a beneficiary

system in such a manner as to make men namby-pamby and dependent.

A second need of our day is for a clear determination of the proper executive agency of Christian philanthropy. Who is the lawful almoner of that good-will which Christianity has created in the earth?

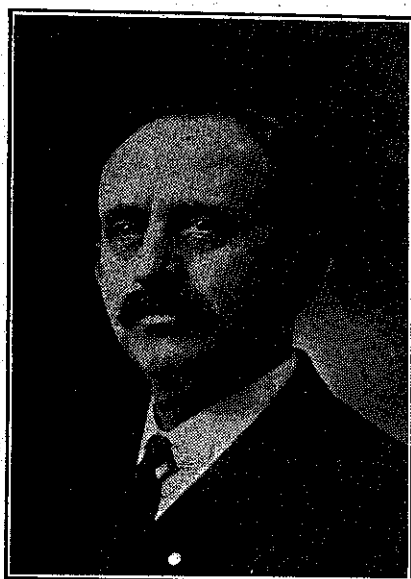
The commonwealth has already gone far in the exercise of paternalistic care over its citizens. It has established hospitals for the sick, almshouses for the poor, asylums for the insane, the blind, the deaf, the dumb, the feeble-minded, homes for orphans, sanatoriums for specific diseases, schools and universities, and other institutions for the public welfare. There are many who think that the state is logically bound to go very much farther in the dispensation of philanthropy, and in rendering social service to its citizens. Socialists, and those with a socialistic bias, argue that very many of the evils with which organized society has to contend are due to bad breeding and a vicious heredity, and are advocating the enactment of eugenic laws to safeguard the very beginnings of individual life. Others are persuaded that much depends upon the environment under which the young citizens grow up, and are campaigning for public playgrounds conducted under the eye of scientific experts. Others have discovered that much of the sickness and physical incompetence with which the state has to deal are due to bad housings and overcrowding, and are demanding that the government take effective control of the dwellings and surroundings of the people. Others stress the fact that much of the crime and misery of this world is due to poverty, and are insisting that organized society lay an appropriating hand upon all wealth, and distribute it with a patronizing hand. Many see that unemployment is prolific of miseries, and would solve the problem by the establishment of bureaus of employment that would be authorized to assign work to men. And so on; through the long and varied list of human needs. Thus would the philanthropic and fatherly function of the state be expanded until all human interests would be

taken upon its heart and directed by its benevolent hand. Each citizen would then be but the dependent child of a paternal officialdom in the state.

Many think the Church, in its organized character, is the proper organ of "social service." Has it not created the "great fund of altruistic feeling?" Who could be a more appropriate administrator of a fund than its creator? And did not the Church's Lord and Savior "go about the world doing good?" Did he not heal the sick, feed the hungry, and minister to the needy? And should not his Church follow his humanitarian example and envisage itself with the omnibus task of uplifting the race? Is not the performance of social service the very heart and mission of the Church on earth?

Perhaps here is the very distinction which we need, namely, it is the function of the Church to create "the great fund of altruistic feeling," but it is not the duty of the Church, in an official way, to administer that fund. That it has been the creator of such a "fund" is proved by the fact that it does not exist in non-Christian countries which have been uninfluenced by the Church of Christ. But for the Church to make itself both the custodian and administrator of that "fund" involves both dangers and difficulties. (1) It would make such a draft upon its time and energies and resources and ministry as would seriously impair its abilities to keep up that "fund." The Christian conviction and the Christian feeling, which are the very coin of this "fund," were originated by preaching and must be kept in existence by preaching. A spirit which has been created by preaching would subside with the cessation of preaching. Hence it would be a fatal policy for the Church to swamp the ministry of the word with a "service of tables." (2) This very altruistic spirit which has been created by preaching the gospel has been only partially developed at home and to no great extent in heathen parts of the world. It would therefore seem to be a very unwise course for the Church to discontinue adding to the "fund," foreknowing, as it does, that the "fund" will

soon be exhausted as soon as sound evangelical preaching declines. It would certainly look like good policy to leave the dispensation of the "fund" to all in whom it had inspired the feeling, while it devoted itself to widening and deepening the spirit of Christ in the earth. The Church in neither Testament established any benevolent institutions. Neither did Christ or his apostles. They left it to individuals to practice charities, while they inculcated the spirit and the duty of human kindness.



REV. WM. ANDERSON, D.D.,
Dallas, Texas.
Bible Study Hour.

CHAPTER 9

Christian Charity

CHAPTER IX.

CHRISTIAN CHARITY.

"To do good, and to communicate, forget not: for with such sacrifices God is well pleased" (Heb. xiii, 16). Acts of charity and deeds of helpfulness! Christianity puts them in the imperative mood. It exhorts its disciples not to "forget" them. It declares that they are the sacrifices which are "well pleasing to God." All over the Christian page is written the injunction, "Be not weary in well doing" (2 Thess. iii, 13). "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. vi, 9). "As we have opportunity therefore let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10),

The beneficence of Christianity has been its shining crown, and its crowning glory, as Church history has told its story in the earth. It has filled the world with its ministries of mercy and with its institutions of kindness. It has softened the heart of man, and modified his savage brutalities towards his fellow-creatures. It has labored to sweeten the human spirit, and cultivate tender-heartedness in the strong. For the abject and forlorn, the unhappy and the miserable, the discouraged and hopeless, the poor and the distressed, the sick and the afflicted, the maimed and the halt, the stranger and the prisoner, the old and the helpless,—for all the handicapped and broken-down specimens of the human race Christianity has sought to make a friend in its disciples.

It solemnly warns all its followers that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v, 12). "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. vi, 8). And in the vision of the end of all things, the apocalyptic seer said, "I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was

found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx, 12-13).

Any one can grasp the distinction so conspicuously made in Scripture between a judgment on "account" of good works, and a judgment "according" to good works. Men are salvable not on "account" of the good which they have done, but "according" to the good which they have done. They are justified on "account" of the good which Christ did, but they are justified "according" to the good which they themselves have done. There are "degrees in glory," and they are graduated according to the good which we have done in this world.

It was our Lord himself who lifted the curtain, and let the light in on that solemn procedure, and showed us what sort of "works" would be registered to the everlasting credit of the Christian in that last, "great, and notable day of God Almighty and of the Lamb." It was he who promulgated the law on Mount Sinai, expounded it on the Mount of Beatitudes, fulfilled it on Mount Calvary, administers it on Mount Zion, and executes it on a Great White Throne on the Mount of Judgment. It is he who foreinforms us that it will be our acts of Christian charity which will be viewed to our credit on that last, great day of final awards. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv, 34-40).

"Come, ye blessed!" Why? What entitles them to such a commendation? Does he say to them, "You were

just in your treatment of men; you were honest in your business; you were chaste in your social life; you were truthful in your communications; you were faithful to your promises; you were 'square' with the world; your hands were unstained of blood, and your lips unsoiled of profanity; you belonged to my church and were orthodox in your views?" All that was true: they possessed ethical virtues and Christian graces; but he signalized their acts of charity, their deeds of Christian kindness. He says to the righteous, "Ye fed the hungry; ye gave drink to the thirsty; ye showed hospitality to the stranger; ye clothed the naked; ye visited the sick; ye did not forget the prisoner; ye forgot not to do good and to communicate; come ye, therefore, and be blessed of my Father." It was as if he had said to them, "Your exemplification of charity proves that you possess all the virtues of morality and all the graces of piety. There is no further need of investigation; the evidence is complete and all-sufficient: the practice of Christian charity demonstrates that you are the true subjects of my grace and genuine disciples of my religion." Great was their Faith! Had it not overcome every difficulty and vanquished every foe? Great was their Hope! Had it not sustained them in their conflicts, cheered them in their discouragements, and made "their dying hour blush with the morning light of heaven?" But greater was their Charity! It had made them put their arms of strength around their fainting brethren and help them on to heaven. Faith and Hope are largely personal, but Charity is altruistic. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (I Cor. xiii, 4-8). It is these deeds of love that tell in the great day of the pre-existent faith and hope and the state in saving grace. It is on the fair brow of Christian Charity that Jesus places the amaranthine crown of honor, glittering with all the polished jewels

of the sky, amid the acclamations of angels, and the tearful praises of its human beneficiaries. He who wants to feel the thrill of that day, let him open his hand to human want, and bear the needy saints of Jesus in the warm bosom of his love.

Then shall the King say to those on his left hand, "Depart from me, ye cursed!" Why? What have they done, that they must get out of his presence, and go live with the devil and the lost? Have they committed every crime known to the decalogue, that they must be cast out of his sight?" Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. xxv, 41-46). And they went from the left hand "into everlasting punishment," because they had done no works of charity! It is proof, irrefutable evidence, that the Spirit of Christ had never possessed them, that they were out of sympathy with all that was heavenly and godly. If a man does no acts of Christian Charity, it shows that he is destitute of the ethical virtues and the Christian graces. The judgments of all courts are according to evidence: if there be no deeds of charity, there is no evidence of conversion.

But what are works of charity—those deeds which are to figure so conspicuously in God's last settlement with the world? Here there is need of caution and discrimination. "Things are not always what they seem." Charity may be counterfeited as well as the coin of the realm. In benevolence, as in other things, one may mistake the shadow for the substance, the appearance for the reality. Tinsel, paint, varnish may be used to make selfishness itself look like generosity. There is a form of godliness which does not possess the power of piety. Doubtless there are many acts emblazoned with the name of charity which, at best, have but a half-claim to that title. Many deeds loom resplendent in the eyes of men which are deficient in the estimation of God. What then is Christian Charity?

Everything has both its inside and its outside, its form and its substance; its heart and its body. There is

the charitable act as God sees it, and the charitable act as man sees it. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. xvi, 7). Man can see no deeper than the surface, and consequently can take in only the external form of the deed. God, on the other hand, stands at the very center of things, and is familiar with the most secret springs of human action. Consequently it is quite possible that some things might appear good and charitable to man, while it takes on a very different hue in the eyes of God, who sees the motive from which it proceeded.

Our Lord in the Sermon on the Mount gave us a foreglimpse at the procedure of the last day of human accounts. He had been saying that the nature of the fruit is determined by the nature of the tree on which it grows, and generalizing the broad proposition that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Then he drew the solemn conclusion that "every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Then he applied the figure to those presenting themselves before the last Judge of all the earth: "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, 'I never knew you; depart from me, ye that work iniquity'" (Matt. vii, 23-24).

We well know that some fruit looks good, but is in reality very unsavory. The "apples of Sodom" are beautiful to the eye, but they turn to bitter ashes in the mouth. Some men will be able to present in the last day deeds that look good, acts that seem to be charitable, but they will utterly fail to stand the solvent of judgment, when God looks below the surface to the inner spirit from which they have proceeded. The green thistle bud looks like a fig, and the gall berry looks like a grape. A charitable deed has both its outward form and its inner spirit. The inquisition of deity extends to both—to the matter of the act and to the motive of the act also.

There are two conditions of Christian Charity which must be complied with in order to meet the challenges of the last Judgment: the act must have (1) the Christian form, and (2) the Christian motive.

There is no man on earth so hardened that he does not perform some acts that have the external form of generosity and mercy. Even "the Gentiles * * * do by nature the things contained in the law" (Rom. ii, 14). Human story is full of splendid acts of formal charity and humanitarian kindness. Ungodly men, without an atom of respect for Christianity, have devoted themselves and their wealth to the amelioration of human misery on large and generous scales. They have built hospitals and asylums, endowed universities and libraries, and founded all manner of benevolent and philanthropical institutions. No superficial observer can fail to notice such things, nor withhold from them his hearty praise.

But "generally, that which alone appears to the eye of the human observer, is the outward act itself. When we witness the performance of an act of charity, we see the material benefit which is conferred, the pecuniary alms, the food, the drink, the raiment, the visit to the sick and the imprisoned, the entertainment of the strangers; and we may be able to notice the joy of the beneficiary and the material relief which he experiences. And with this we should ordinarily be satisfied. It is not our province to hunt for the latent motive, which lies back of the external act and veiled from our perception. It may be a good one, it may be a bad one, but we are neither qualified nor authorized to discharge the function of judges. In most cases, we ought to infer from the material goodness of the deed the worthiness of the motive that prompted it. But there may be cases, in which the informing motive emerges from latency, and is so obtrusively thrust upon our observation, that it is impossible that it should elude our knowledge. In such cases we are compelled to take the seat of the judge, and pronounce upon the formal value of the acts. If, for example, we see alms extended to the poor, manifestly for the purpose of securing votes for office, or of eliciting

applause from spectators, while we approve the material results of the benefaction, we are obliged to regard the act as possessed of no formal value as a fruit of principle and a test of character. On the contrary, contemplating it from the point of view of its internal relations, we are under the necessity of disapproving it. We feel that the outward and material benefit conferred, although it be good and deserving of applause, furnishes no evidence that the principle of charity exists as an element of character, and a spring of action" (Girardeau's *Sermons*, p. 75).

The Scriptures tell us that "the plowing of the wicked is sin" (Prov. xxi, 4). But surely there is a sense in which it is commendable in a wicked man to plow, and labor to make a livelihood for himself and those dependent upon him. Wherein is the very farming of a wicked man an abomination to God? Can it be offensive in anything else than the spirit in which it is done? His working must be formally right and praiseworthy; the blemish must be in the heart with which he drives his plow and turns his sod. In it all he has no thought of God, no reverence and respect for his Maker, no gratitude and devotion to his providential benefactor. It is the spirit in his bosom which morally blights all the effort of his hands. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (Rom. x, 31).

The Old Testament narrative tells us how Saul reserved the best of the sheep and the cattle from the slaughter of the Amalekites, that he might make of them a thank-offering to God for the victory. But the Israelite king had been specifically instructed to destroy everything, and save nothing. Samuel, the prophet, laid down the general proposition that "to obey was better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv, 23). For this act of formal disobedience, the kingdom was taken away from Saul and given to David. The motive of the act (if we may accept his interpretation of it) was good, but the matter of it was expressly forbidden.

When Uzzah and Ahio were bringing up the ark from Kirjath-jearim, the oxen stumbled, and Uzzah put forth his hand to stay the ark from falling out of the cart, and the Lord smote him to death (1 Chron. xiii, 9). The man's intention was good, but he did what was expressly prohibited.

Paul stood by and held the garments of Stephen, while the mob, under his leadership, stoned this good man to death. He says he verily thought he was doing God service in persecuting the Christians, and trying to exterminate them from the earth (Acts xxvi, 9). He was profoundly conscientious. His moral attitude was perfectly correct. But the form of his action was outrageously wicked, and caused him afterwards to be filled with painful regrets.

The Scriptures thus compel us to generalize, that good intentions do not sanctify acts of disobedience; and neither do acts of formal goodness sanctify an evil heart. To command the approval of God, acts must be good both in their outward form and in their inward spirit. They must be good from the center to the circumference, and from the circumference to their center.

To apply this distinction to works of charity. Feeding the hungry, clothing the naked, giving drink to the thirsty, lodging the stranger, visiting the sick, ministering to the imprisoned, building schools, and hospitals, and asylums, and founding and conducting all sorts of benevolent and humanitarian enterprises to make life more comfortable—the material and outward quality of all such acts is seen and recognized by God, and approved by Him as externally and formally praiseworthy. But his eagle-eye pierces below all surfaces to the inner core of all conduct. He looks to the heart from which these charities have proceeded. He takes cognizance of the inner motive which gives moral value to the external form.

"How do the words of Jesus, the appointed judge of mankind, fall like thunder-bolts upon many of those pretending and ostentatious offices, which pass current in

this sophisticated world under the charming guise of charity! God forbid, that we should disparage any beneficent deed by which a single human want is supplied, a single human ache is cured, a single human tear is wiped away! Let it be that its only value is the material relief that it affords. The importance of that in a world of suffering like this cannot be exaggerated. The hungry, the thirsty, the stranger, the sick, the dying, are around us on every hand. The mournful procession has never gone by; its tread is ever in our ears. Were society to resolve itself into a vast eleemosynary institute in the effort to extinguish human woe, its united energies would not avail to make the poor man an unwonted spectacle, the sick-bed a curiosity, and the grave a wonder. Poverty, disease and death are the inheritance of the race, and whatever may be the motive as it appears to omniscience, philanthropy hails every legitimate attempt to diminish the mass of wretchedness which rolls like a sea over the world. Let the generous and the compassionate gratify the instinct of nature by extending material relief to the suffering and the needy. The more of this the better" (Girardeau's *Sermons*, p. 80).

But let the Christian minister faithfully teach this world that, however splendid acts of charity may appear in the eyes of men, none will count in the judgment of God except those which rise out of love for the Lord Jesus. A man must be Christian in order to perform those acts of beneficence and kindness which command the full-orbed applause of his Maker. None of those philanthropies which are done from pride, or vain glory, or even from the pure love of humanity, come from a motive which challenges the approbation of the Judge who will hold the last assize for heaven, earth and hell. It is not the altruistic spirit, the spirit which blesses man because he is human, but it is the Christian spirit, the spirit that extends a helping hand for the sake of the Lord Jesus, which clothes our kindnesses with a lofty and eternal value. The philosopher who has contemptuously banished the love of Jesus from the list of controll-

ing and worthy motives, will be dismayed on the last, great day to hear the Judge of all say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There are a great many unlovely, uninteresting, exasperating people in this world. How can I keep up my concern in them? How can I keep my heart and hand open to them? But when I see that the Lord Jesus identifies himself with them, then as long as I have any interest in Him, and any love for Him, they have claims upon my affections for His sake. It is an adequate and sustaining motive for Christian charity.



MISS ADELAIDE HAMAN
Vaiden, Miss.
Girls' Conference.

CHAPTER 10

The Service of God

CHAPTER X.

THE SERVICE OF GOD.

Today we are hearing so much about the service of man that we are in danger of losing sight of the service of God. Man's duty to man, the second table of the moral law, social service and social programmes, humanitarian kindness and philanthropical benevolences, the things that are seen and temporal, are threatening to make us take our minds off the things that are unseen and eternal.

Enthusiasm is the dynamo of life. Some are enthusiastic for knowledge, and their spirits are put upon their mettle and challenged to their best when they are in quest of fact and principle and explanation. Others are enthusiastic about beauty, for those sweet sounds which have civilized into time and tune, or for those forms which the artist of nature has chiseled into the flesh of living men and women, or for those colors which have been painted upon the cheek of the flower or spread upon the sky as the sun goes down, or for the rythm of language and imagery with which the poet has framed fine visions. With others it is wealth, the lure of gold, that intoxicates all the aspirations of the spirit. Others worship most devoutly and breathe deepest when kneeling at the altar of fame and applause. For others it is patriotism which calls loudest, and makes self-sacrifice glorious.

But our times are marked by an enthusiasm for philanthropy, a zeal to do good to our fellow-man. Some are forward to laud it as the very essence of Christianity. Paternalism is almost regnant in the state. Societies for beneficence and kindness are well-nigh countless. Institutions of charity and helpfulness stand on almost every hill-top. Socialists are campaigning for the pooling of all resources, the distribution of all wealth, and the communalizing of all interests. The promoter and exploiter are abroad in the land, seeking to capitalize the spirit of charity, and make it a source of personal aggrandisement. A pragmatic philosophy has proclaimed *veri-*

tas est utile as its maxim, and is teaching us to evaluate all things in the light of their service to man and mankind..

So much is being said about the achievements of nature in advancing some primordial granule of protoplasm into the almost infinite variety of flora and fauna, and capping the whole process with man as the crowning glory and chief end of it all, that we are in danger of making the human being the center of the universe and requiring all planets to revolve around him and even Almighty God kneel at his feet as his servant. We are about to change an old formula so as to make it read, "The chief end of God is to glorify man and to enjoy him forever." We are about to change the doxology of the four and twenty elders around the throne of God into, "Thou art worthy, O Man, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv, 11).

The human being is bound to be influenced by three things: (1) by his heredity—the stock from which he is derived; (2) by his environment—the complexus of forces which surround him, the customs and conventions and institutions among which he lives; and (3) by those popular enthusiasms which bear him like a tide when it is full. But in the midst of it all he is a free personal agent, with a power of self-decision and self-direction. He is not a passive creature of his past history, his present surroundings, and the current of popular ways. He has a responsible hand in his own making, a moral accountability for his own career. He is a moral agent charged with making his service to his God his foremost duty.

Such a precedence of duty to God is thoroughly consonant with the teachings of Scripture. It was our Lord who said, "Seek ye first the kingdom of God and his righteousness" (Matt. vi, 33). It was he who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Lk. x, 27). At bottom all true service to man

is based upon service to God. All philanthropy and charity, all altruism and kindness, all social service and humanitarianism, would crumble like a building whose foundation had been removed, if duty to God should be taken from under duty to mankind. The preacher would be left without ground upon which to stand, and the worker for social uplift and betterment would be left without any effective sanctions with which to fortify his appeals.

All morality runs up into religion, and all duties to man, in their last analysis, are duties to God. The genuine Christian cannot be defined by his creed, for strictest orthodoxy may co-exist by the side of utter ungodliness. Nor yet can he be defined by his behavior, for an eminent immorality may co-exist beside an eminent piety. For example, David was "a man after God's own heart" (Acts xiii, 22), and yet his immorality was nameless in polite society. Thornwell says eminent conscientiousness may co-exist by the side of eminent ungodliness. Paul prior to his conversion is a good illustration of this. MacLaren says, "We should be very slow to pronounce that a man cannot be a Christian because he has done so and so. Indeed, are there any sins which are clearly incompatible with a Christian character? All sins are **inconsistent** with it, but that is a very different matter. If the uniform direction of a man's life is sinward, selfish, devoted to the objects and pursuits of time and sense, that is **incompatible** with his being a Christian; but, thank God! no single act, however dark, is so, if it be contrary to the main tendency impressed upon the character and conduct. It is not for us to say that any single deed shows that a man cannot be Christ's" (Tillett's **Personal Salvation**, p. 421).

A Christian shows himself to be such by the heavenliness of his spirit, by the general trend of his life. "As a man thinketh in his heart, so is he" (Prov. xxi, 1). Hence the service of God cannot be laid out, as by a foot-rule, into certain specific acts. Still duty to God may be outlined under the three heads of Recognition, Worship, and Obedience.

The first commandment of the decalogue requires us to know and acknowledge God to be the only true God and our God. Atheism is powerless to show me why I owe any duties to my fellow-man. History shows that a world that knows not God is a world of heathenism, barbarism and savagery. The godless are proverbially hard-hearted and unethical, and their conduct has to be regulated by law and penalties. The very oath of an atheist is held to be of no force, because it is felt that there is no deity who sanctions it. From the point of view of atheism, polytheism, pantheism, agnosticism, materialism, life and death, time and eternity, personal and social duties look very different. Self preservation has long been held to be the first law of nature, and the first rule in the moral code of Sinai safeguards the life of God. No man can take it away in thought or practice, and leave himself any moral foundation for either personal or social ethics. Hence man's most primary and elementary duty to God is to confess his existence, and acknowledge him as creator, preserver, and benefactor.

It is obvious that the service of God implies worship, the outgoings of the spirit of the creature to its Maker. Man is essentially a religious being, and instinctively bows down his soul to some object of adoration. Some worship nature and its forces; some worship science and its wonders; some worship wealth and its power; some worship beauty and its forms; some fame and its distinctions; some pleasure and its attractions; some public opinion and kneel at the altar of custom; some worship humanity in the general, or themselves in particular; some go down before the crocodile or the idol of their own making; some even kneel at the altar of Satan, and pour out the best that is in them in the service of evil. Man is a worshipping being. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. vi, 16). We worship that to which we devote our souls.

God has fenced his worship with moral law, and severely forbidden the creature to approach him in any

modes not appointed in his word. The second commandment safeguards the etiquette of the Lord's house, lest any become disrespectful or impudent in approaching his presence. Men have their laws of politeness, which make intercourse with one another decent and respectable. Society would be a pitiful chaos were there no regard for good manners. Every earthly potentate has his court-customs. Every military organization its regulations. Men have what they call "good form." Manners mark culture and breeding. There are the instincts and behaviour of a gentleman, which all the world ranks highly. An ill-mannered man, who can abide? Civility and civilization are formed on the same root. Some identify morals and manners. Some think manners are superior to morals. There is a philosophy underlying all the ceremonies of life. He who contemns the forms of divine worship could, with more grace, despise the courtesies and urbanities of human intercourse, and take pride in their rudeness and coarseness. True politeness consists in showing deference and respect to your associate according to the laws of good manners. Men value it at a maximum, and resent impertinence even with violence. The world feels that it has a right to penalize rudeness. Worship is the exercise of creaturely politeness towards the Maker of heaven and earth. Its very spirit is one of respect and reverence—that "fear" which the Scripture tells us is the very "beginning of wisdom." Worship is the "manners" earth owes to heaven.

Perhaps there is no sin so common as disrespect for the deity. Some regard it as the very core of all iniquity, and the formal principle of all wickedness. That a puny creature of the dust, here today and gone tomorrow, should be unmannerly, and even impudent and insulting, towards that being to whom angels bow, and whose very name seraphs adore, is enough to convulse the heavens and shock the earth. And yet more astonishing still is the patience of God, when with one word he could arm all nature against us, and make the heavens terrible above us. How far gone in irreverence when one can

frivolously use his holy name, without fear or shame or self-contempt, to point a jest or garnish a tale or season his spleen! Perhaps there is something of the dare-devil in us all. But if we must be reckless, if we must be impertinent, let us sport with the whirlwind, or toy with the tornado, or play with the leopard's spots, or spit in the mouth of Vesuvius as he belches lava from his throat; but let us spare the name of God. Let there be one thing upon which we dare not lay a familiar hand. Let God's throne be sacred, his praises glorious, his institutions inviolable, his house a sanctuary, and his worship the sublimest of duties.

We are beginning to hear some within the Christian circle minify the worship of God in their zeal for social service. Even some sarcasms and witty *bon mots* are indulged at psalms and hymns, at preaching and praying. But the sublimest business of the Church is to make God-fearing men—men whose thought, speech, and behaviour will be controlled by a high and holy regard for the deity. Let no man feel that he has accomplished a trifling act, when he has induced a creature to reverence and worship God.

The service of God implies not only acknowledgment and worship, but **obedience** also. What does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. x, 12). "Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. xii, 13). "If ye love me, keep my commandments" (Jno. xiv, 15). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father" (Jno. xiv, 21). "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another" (1 Jno. iii, 23).

Obedience! The submission of our wills to the will of God as expressed in his word and providence. Obedience! The performance of all our tasks as unto God, and

not unto men. This is what God requires and desires, and of which he has received so little in the history of this world. Angels minister about his throne as flaming spirits, who delight to do his will. And Christ, "though he were a Son, yet learned he obedience by the things which he suffered" (Heb. v, 8). But man's story on the earth from the beginning has been one of disobedience and misbehaviour.

Was it Adam, the first man? He ate the forbidden fruit. Was it Noah, who brought the human family across that wild waste of waters on whose bosom floated the carcasses of a disobedient world? He got drunk. Was it Abraham, who was the very father of the faithful? He lied about his wife in Egypt. Was it Jacob, who wrestled with God and had the vision of the heavenly ladder? He swindled Laban. Was it Moses, whose rod worked wonders in the land of Pharaoh? He murdered the Egyptian. Was it Saul, the first king in Israel, who looked royal from head to toe? He committed suicide. Was it David, the man after God's own heart? His sin was nameless. Was it Elijah, the rugged old prophet who faced Ahab and the priests of Baal? He crumpled under the juniper tree and wished he could die. Was it Elisha, who superintended the schools of the prophets? He lost his temper, and made the bears eat up the tormenting children. Was it John the Baptist, than whom, Christ said, a greater had never been born of women? He grew doubtful and despondent. Was it Peter, bold, impulsive, courageous? He denied his friend and swore in ill-nature. Was John, the apostle of love? He lost his temper and wanted to burn up a village which did not do to suit him. Was it Paul, the great missionary? He took part in the mobbing of Stephen. In all the gallery of sacred Scripture; in all the halls of profane history; in all the art-rooms of fiction; there hangs the portrait of but one faultless Man. Christ is the only person of whom God has ever said, "I am well pleased." Among the multitudes of human beings since the creation of Adam, he stands forth as the

only subject of moral government whose service was perfect!

When, however, in the last book of the Bible the apocalyptic angel draws aside the curtain, and permits John to see the Golden City, the crystal river, and the throne of God, there is carved upon the face of the great white throne in letters of light this motto, "And his servants shall serve him" (Rev. xxii, 3). At last! At last! Obedience! It is as if God were congratulating himself on the attainment of his long, long desired object!

There are but four fundamental forms of service: (1) slavery, (2) peonage, (3) contract labor, (4) free labor. Which of these is the form of service under God? Let us take them up in their reverse order.

In the system of free labor the master and the servant, the employer and the employee, are equals. The relation is entered into voluntarily, and may be ended abruptly by either party. The employer may discharge his employee at will, and the employee has the same right to discontinue at his pleasure. Under such an arrangement, employers may combine and dismiss their employees in the mass, and employees may "strike" at any time they may judge to be opportune. The very attractiveness of this scheme consists in the liberty of hiring and dismissing servants at will, on the one hand, and the freedom which it accords servants to withdraw from employment at the listing of their own minds. Under it, the possibilities of disorder and disarrangement are very great.

The Christian is not thus a "free labourer." He cannot throw down his tools, and quit service whenever he is so minded. No Christian servant of God stands upon this footing. He has no right to withdraw from God's service, no prerogative to abandon his employment, no liberty to "strike" when conditions of labor in the Lord's cause do not suit him. The Christian yoke is not one which he can put off or on at discretion. No man is master of himself. "One is your Master, even Christ."

In a system of contract labor the master and the servant are related to each other as employer and employee. They are parties to an engagement, and are bound to each other by contract. The relation can be dissolved only by the expiration or the breach of the contract. The parties to the engagement are free and equal. Both parties are morally bound by the terms and stipulations of the engagement.

The Christian is not thus a contract laborer—a servant who works by the piece, or by the day, under an agreement which binds alike himself and his God. This scheme would imply that God has no original and inalienable right to the services of the human creature, but only such a title as he might acquire by bargain and trade. It implies that man has the right to sell his services on the market to his Maker, and that he could claim his reward as a stipulated and earned wage. It implies that he has the natural right to decline the service of God, for he is free to bind himself or not. He might be foolish not to make the proposed engagement, but he would be acting within his rights if he is thus sovereign over himself.

In peonage the inferior is the penal servant of the superior. "Peon" is a word of Spanish origin, and was primarily applied to that soldier who was required to render military duty in the liquidation of his debts. Hence a "peon" came to be any one who was pawned to another until he had discharged his financial obligations by service of a certain kind and to a certain extent. Under it the servant must "work out of debt." It was practiced by the British government in Colonial days, when bankrupts were "deported" and "indented" to the colonists. It is practiced by criminal courts when offenders are fined for misbehaviour. It is the system of the penitentiary and work-house, where crimes are appraised at so many days or months or years at hard labor in the service of society in the general. By the sweat of his brow and the brawn of his arm, the peon must purchase his discharge.

The servant of God is not thus a peon—one whose services are pawned until he can cancel his obligations

to his Lord and Master. God operates no work-house system. His servants are not convicts, in felon's garb, doing a felon's tasks. Such would be the case, if we were under a scheme of salvation by works. Then the sinner would have to perform so much labor to be discharged from the divine custody. It is a teaching of our gospel that Christ has served our penal sentence and paid our penal debt, but those who reject him must discharge the life-sentence for themselves.

Slavery is the only other system of service known to human society. Under this form the master has a property right in the person, the time, the energies, and the fruits of the labor, of his servant. The slave has no mind of his own; originates no plans; devises no tasks; exercises no options; asks no questions. The will of his master is the law of his life, and obedience is the chief end of his existence. Beyond the execution of the tasks laid upon him, he has no responsibilities and no duties. He lives and moves and has his being for the sake of his master. His happiness depends upon the competency and character of his master on the one hand, and upon his ability to adjust his spirit to his position on the other hand. If his will and the will of his master should exactly coincide; if his spirit and the spirit of his master should exactly and cordially agree; if the plans and undertakings of his master and himself should harmonize, and enlist his interests and ambitions; if the master should be a good master, and the servant should be a good servant, both bound together by a community of interest and sympathy, so that the two become congenial co-partners and fellow-laborers in the same cause to the same end; then the position of a slave is the very happiest attitude in which the servant can stand to his master.

This is precisely the position of the servant of God. He is not a peon, atoning for his sins by the sweat of his brow. He is not a contract-hand, working by the job for a stipulated wage. He is not a free laborer, who has the liberty of throwing down his tools and quitting his

employment whenever he is so minded. He is a slave—a *doulos*, a bondman in the service of God. He has been "bought with a price," and the divine title is in his person as well as in his services. The Scriptures with frequency and emphasis set forth God as the Lord and Master of the Christian. As such, he has no will of his own, and can take no initiative. As such, he can take orders only from his Master, and carry them out with alacrity, good judgment, and genial spirit. As such, he can earn no wages, and demand no payment: all he gets is by the grace of his Master. As such, he cannot control his time, nor bargain about his tasks and duties. As such, he cannot justify his acts of disobedience by subsequent deeds of heroism and self-sacrifice. As such, he cannot extenuate his ill-humor and churlish manner by subsequent acts of obsequiousness and humble groveling. As such, he cannot define his duties, nor elect his employments. He is the property of God. His service should be intelligent and hearty. He should sing as he serves, and serve as he sings. "Let this mind be in you which was also in Christ Jesus."

Has the servant of God any inspirations for his tasks, and motives for fidelity and effort?

In human society there are just two motives for work: (1) necessity, and (2) ambition. These two reasons, taken singly or together, account for all human activity, effort and enterprise. Men labor either because necessity is laid upon them, or because they are ambitious to acquire, to own, to accumulate.

People living under the equator, where the sun is hot, and the climate is enervating, and the blood-currents are thin, are prevailingly impelled by hard and imperious necessity. It is characteristic of the Negro and the Mexican to be more or less idle. They are without aspiration and ambition. There are other races which cannot be content with the bare necessities of life. These are ruled by the pride of ownership and possession, driving them on like an untiring engine, to new effort and new enterprise, long after the primary wants of life have been

satisfied. These till the soil, and make it yield abundant harvests; open the hills, and market the bowels of the earth; harness the forces of nature, and compel them to haul precious things into their storehouses; and they can never be satisfied until they have turned earth and air, seas and sun, moon and stars, into their use. They are ambitious; and they are right, for God has never forbidden a creature either to aspire or to acquire. It is the divine privilege of all to spread eagle-wings, and soar to the empyrean; to reach out their arms and girdle the globe; to stretch out their hands and appropriate those twinkling orbs that burn in the blue depths of heaven. Deity has doomed no man to dwell with the bats or run with the jackals.

The servant of God ought to labor, not from necessity, but from ambition. He ought "to study to show himself a workman that needeth not to be ashamed" (2 Tim. ii, 15). Moses "had respect unto the recompense of the reward" (Heb. xi, 26). A greater than Moses, "for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God" (Heb. xii, 2).

There are two types of Christians: (1) those who work because they must, and (2) those who work because they aspire. The first would do less, if they dared; the second would do more if they could. To the one Christian service is an irksome drudgery; to the other it is Alpine air. The aim of the one is to do no harm; the aim of the other is to do great good. One is actuated by fear; the other is impelled by love. The motive of the one is sordid and selfish; the motive of the other is lofty and exuberant. The fruitage of the one is economical and skimp; that of the other is lavish and abundant. The one will be saved so as "by fire," to the other will be "administered an abundant entrance into the kingdom of God."