

THE LAW OF SERVICE

JAMES P. KELLEY

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The law of service

THE LAW OF SERVICE

A STUDY IN CHRISTIAN
ALTRUISM

BY
JAMES P. KELLEY



G. P. PUTNAM'S SONS

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TO MY GOOD FRIEND, THE READER.

Kindly do not assume, if I urge liberal giving of money, that I think money will do everything, or can take the place of that which is more precious. Do not assume, if I speak from the standpoint of liberal orthodoxy, that I consider that, in its present form, a finality. Do not assume, if I refrain from expounding your favorite views and anticipating your criticisms, that I have never heard or thought of them. In this little work, the product of a busy man's leisure, I have not aimed at completeness. I have had neither time nor disposition to qualify and amplify, and to minimize the effect of the rule by dwelling on the exception.

In Christianity, as I understand it, I do so positively and strongly believe as to think that if we take it seriously it will work itself clear. Of course there will be blundering and waste; but better so, a thousand times better, than if we are too selfish or too critical or too canny to make the experiment.

Confidently looking forward to the "New Era" of Christian Altruism, I should be glad to contribute somewhat to the dissemination of altruistic views.

J. P. K.



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THE LAW OF SERVICE.

I.

INTRODUCTORY.

THIS is a radical book, setting forth uncurrent views. It is written by one who believes that the unique Reformer from whose birth we reckon our centuries was and is the Saviour of the world; that our only rational hope is in the truth he taught, applied to human affairs. It is written because the central truth of Christianity is but dimly perceived as yet, but feebly taught, but languidly and childishly applied to life and institutions. It is written, moreover, because of the heart-breaking misery of man and beast, so widespread, so unjust, so enormous in the aggregate that only by somehow ignoring it can a sensitive person endure life with equanimity; unpitied misery and unrelieved, which cries to heaven against the barbarity of

what we are pleased to call Christian civilization ; misery that can be remedied only by strenuous and thoughtful exercise of the humane spirit of Christianity. Finally it is written because the author, however severe in judgment of their conduct, yet believes that good men's hearts are better than their heads, and that a crying need of the time, with all its mental energy and activity, is clear thinking about the simple matters here discussed.

It were easy to praise the disciples of the Great Reformer for their achievements thus far and their activities to-day, for distinguished heroism and obscure sainthood ; but these pages are not for any whose Christianity is so invirile that it must be propitiated before it can be criticised. They are for those with faith enough and honesty enough to welcome the truth, however bluntly spoken and however searching. They are for those, too, who stand more or less aloof from Christianity as they see it misrepresented, but are open-minded and reasonable, ready to accept what commends itself to their moral judgment.

The object of the chapters which follow is in a simple and straightforward way to get at the central teaching of Christ concerning conduct ; to make, in the light of that teaching, some brief examination and criticism of things as they are ; to show by the same light something of how they ought to be ; and to consider

various important applications and illustrations of the law which gives the volume its title—all this with more concern for sound thinking, substantial truth, and practical use than for logical sequence of topics and formal unity of treatment. The doctrine of the book is important if true.



II.

THE MAIN THESIS.

WHATEVER else may or may not be taught in the New Testament, the twofold Law of Love is there given as the great commandment of the old dispensation, and enforced by the obedience of Christ as of like rank in the new; as authoritative for him and for all his. The obligation to love God is stated explicitly enough. The command to love our neighbor, like to the other in its binding force, has for its interpretation the lifelong sacrifice by which Christ gave for the world's welfare all that he had to give. His whole business on earth was to express that perfect love for God's creatures which is the obverse of his perfect love for God. As if to guard the duty of beneficence against misapprehension or neglect, he not only taught human kindness as in the parable of the Good Samaritan, but in a passage of prophecy which might well be in the ritual of every church he made the dread decisions of the judgment to turn not on doctrine but on

conduct, not on the moral law in general but on the law of beneficence in particular. This is the style of his teaching who went about doing good. Well might Paul sing the psalm of "Charity," and John declare that God is Love.

If the Law of Love has such implications and such tremendous sanctions, there seems to be no escape from the proposition that every man ought to do his absolute utmost for the well-being of his fellow-creatures.

Thou shalt love thy neighbor as thyself. We have been taught who is our neighbor. Our duty to him is not based upon vicinity, association, artificial relations, but upon the Law of Love. His need of help is his all-sufficient appeal. To every sentient creature I stand related in such wise that I ought to give him my interest, my sympathy, my help if possible. My obligation is measured by powers and opportunities, by comparison of needs, by the expediencies and economies of a generous, impartial stewardship. The question is, not how much of time, strength, money, and spiritual force I must divert from the pursuit of my own private ends to an outside work of beneficence; but how I shall so order my life and husband my resources as to do all that is in my power for the common good. Once for all, let us repudiate the heresy, far more dangerous and pernicious than any alleged vagaries of "higher

criticism" or "larger hope," that the individual may to any least degree live for himself, in competition with others. Waiving the question whether under the new dispensation we are taught to love others better than ourselves, let us accept the old commandment. I must love my neighbor A. as myself; I must love B., C., and D. as myself. Every man is my neighbor—there is no drawing the line. Every sentient creature is my neighbor, and makes its legitimate appeal. Granted the claims of myself upon myself; I am but one among countless millions, each with his divinely sanctioned claim—millions not only of this age but of all the ages to come; for I am a maker of destinies. Relatively, my private claim is a vanishing point. Again, God claims my undivided service. It will doubtless be admitted that there is no limit here, save the limit of my ability. But he that spared not his own son but delivered him up for us all, will be content with nothing short of our utmost devotion to the common good. In comparison with his claim for all, what is my claim for myself? We do not question here the inestimable importance of the individual atom; we but compare the atom with the mass. The whole question of conflicting or competing claims, however, is taken out of court by the simple consideration that in doing his utmost for others one does exactly the utmost for himself. The glorious

paradox, He that loseth his life shall find it, is an axiom of Christianity.

In the Republic of God there is no question of conflicting rights ; Right is supreme. No question of conflicting claims ; God is one. No question of conflicting interests ; the interest of all is the interest of each. The gospel of competition is not the gospel of Christ. The Law of Love is a Law of Utmost Service, and the Law of Service is the working rule of life.



III.

DUTY OF THE INDIVIDUAL.

NONE but a perfect intelligence could so grasp the conditions and reason upon the facts of a given life as to point out in detail the way of its greatest possible usefulness. We may not hope to attain the ideal in the economy of service. If we would be loyal servants we must, according to our intelligence and capacity, apply the principles of business, the art of bringing things to pass, to our one all-inclusive business of service. The mediæval saint, in theory, gave up all. He denied himself, abased himself, afflicted himself, isolated himself. The modern prelate inhabits an episcopal palace, and is conversant with the luxuries and festivities of Vanity Fair. The early disciple worshipped in an upper chamber, or sought refuge in caves of the earth; the modern pewholder listens to the service in a temple almost too fine for a poor man to enter. John the Baptist wore a leathern girdle about his loins, and his meat was locusts and wild honey; the modern

reformer fares sumptuously every day, and may consume the labor of a hundred men to keep up the splendor of his private establishment. We may not justly say that a man's usefulness is proportioned to his poverty, his self-neglect, his ignorance, his misery. Not even because the chief of all servants had not where to lay his head and died a martyr may we affirm that the mediæval way was wholly right and the modern wholly wrong. Such conclusions are easily reached, but they are worthless.

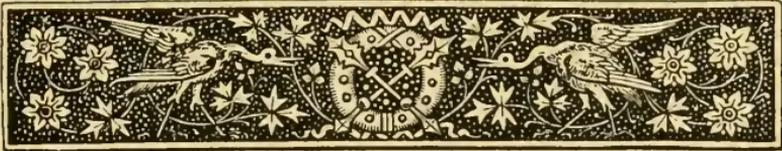
Could the monk do the most good in squalor and loneliness? Can the rich philanthropist, absorbing into himself the strength of a hundred men, get a better sum-total of results by his own efforts than by directly utilizing their power along with his in productive and helpful activities? These are the important questions, and they may not be dismissed with a one-sided generalization. Questions generically the same must press upon every thoughtful and earnest lover of mankind, demanding for their right answer not only sincerity, spirituality, and devotion, but a clear head and an active brain.

How shall I order my life? I must first understand and accept the Law of Utmost Service. Then to every question of giving or withholding, of ambition or renunciation, ease or hardship, work or play, war or peace, contemplation or action, of beauty or ugliness, poetry or prose, knowledge or ignorance, of art, literature,

society, politics, commerce—to every question I must bring that law. If by withholding I may do more good than by giving, no sentiment must prevent my saying no. If by giving I may serve more effectively, I must give at whatever cost. If my greatest usefulness, if the greatest ultimate advancement of well-being demands that the four quarters of the globe be laid under contribution for my culture, my comfort, my amusement even, I must needs enforce the claim at whatever cost to the productive power of mankind. A man may believe that the issues of life are too serious to admit of his enjoying its luxuries, or even its comforts; that literature is demoralizing, art is frivolous, and beauty a snare; that to gratify the natural appetites and desires is a profanation. The mediæval ideal is the ideal for him. Let him give up all—he can do no other. Another man may say, “What fools these mortals be!” He may believe that the kingdom of heaven is to come largely through “the influence of Jesus upon the intellect” of mankind; through the application to the problems of life of the enlarged common sense, the trained reason, the clear intelligence of the scholar. He may believe himself a chosen instrument to inform the intellect through literary production or scholarly research. He may feel divinely called to a work which cannot be done without books, travel, society, æsthetic culture, immunity from ugly annoy-

ances, wholesome conditions of living, all those costly accessories which seem essential to his highest intellectual activity. He must needs be trained and cared for like a race-horse or a *prima donna*. For such an one there is no choice. Cost what they will, the conditions of his highest usefulness must be provided. Another believes in civilization and material progress as best opening the way for dissemination of truth and promotion of the spiritual welfare of men. In his view, progress in civilization requires that culture which comes from the concentration of wealth, and material advancement is best secured by the vast organization of business which goes with individual control of enormous means. He feels himself a born captain of industry, a born aristocrat ; and he verily believes that by the methods of monopoly on the one hand and social exclusiveness on the other, he may best do his duty to the masses. Such an one, also, has no choice. If his theory is right, wealth and magnificence are his duty. Another believes in "plain living and high thinking." To him private magnificence is vulgar, social display foolish and empty, luxury enervating. He bethinks him of the poverty of Socrates, the blithe homeliness of Emerson. He is convinced that with temperance and serenity he may do the best that is in him at small cost and with small ceremony. It is his happy privilege, then, to live and to give like a philosopher.

That the writer's attitude towards these various theories is by no means one of indifference, the sequel will show. Just now we are concerned with the principle to which every decision should be referred. Our mission in the world, then, is to do the utmost possible good. In deciding for or against any given course of action, we must take into account all its bearings, direct and indirect, near and remote, upon the general welfare and work out the problem as best we may. Personal preference, in itself alone considered, has as much to do with the decision as with determining the orbit of a satellite of Mars. "Even Christ pleased not himself."



IV.

THEORETICAL TEACHING OF THE CHURCH.

IT may be said that an ideal of complete devotion to the salvation of men is nothing new ; that such an ideal has been held up from Christ's day to this ; that every intelligent Christian accepts it and tries to square his life by it. Certainly we are not announcing a new discovery. Exactly what is claimed for the thesis here advanced is that it belongs to the old and open truth, and is the plain teaching of Christ. All through the Christian centuries, doubtless, complete devotion has been preached ; but we must be excused from accepting as our standard a devotion which is merely the equivalent of religiousness, and is consistent with bigotry, with cruelty, with defiance of the wholesome laws of nature and reason. The completer the devotion of Philip the Second, the worse for the Christian who dared think for himself. Devotion to what ? To the name of Christ, or to his work ? An ideal of complete devotion, moreover, is doubtless accepted by intelligent Christians to-day. Never-

theless, before we can grant that no more need be said, we must find out what that ideal means to those who accept it, and what their acceptance of it means for them and for the world. Language serves so effectually not only to "conceal thought" but to conceal the want of it or the perversion of it that we have no right to be satisfied with a phrase. We must go behind phrases to facts. We inquire first, then, into the popular teaching of Christianity. The writer's observation and impressions will have weight with the reader if confirmed by his own. Exceptions and qualifications must often be left to the reader's intelligence ; it is enough if what we affirm is substantially true.

Public prayer, though it may not be didactic in purpose, is an effective means of teaching, and should reflect the views of the teacher. Indeed if he is very much in earnest, prayer may express his real beliefs more truly than any formal statements he is capable of making. Where a ritual is not used it is interesting to notice the preponderance of the pronouns of the first person plural. To one accustomed to think of Christianity as generous and public-spirited, it is not only interesting, but painfully so, this assumption of the minister to represent and express the corporate egotism of the church. Often and often he seems to have forgotten the largeness of the world and to be quite unmoved by the powerful appeal of its need. The thought

of fairness in letting the public services of the church express the breadth of its doctrine seems as foreign to his mind as any scruple of good taste about this reiterated "We." Quite harmonious with the narrow thought and sympathy thus advertised is the conspicuous infrequency in many pulpits of allusion to civil rulers and lawmakers, or even to "our" country and commonwealth. The pronoun is not vindicated by relating it to any large substantive. The prayer-book, with its noble and fitting recognition of the State, is a refreshment by contrast. The language of public prayer abounds in religious sentiment, even where it does not too broadly suggest the sentimental. It might abound in poetry, without being therefore Christian or philanthropic. Poetry is good, but it is not Christianity. Religious sentiment is good, but neither is it Christianity.

But does the sermon, as might perhaps be expected, take a broader and more generous view of things? The preaching of to-day is hardly doctrinal; it would doubtless claim to be practical. It is, in fact, far too largely, perfunctory and sentimental. In need of spiritual enlargement through the truth, we are given the old, familiar "sermonizing." Introduction, "which may be skipt"; body of the discourse, "words, words, words," in the air; conclusion, "lame and impotent" or respectably commonplace, it matters little. Craving the speech of a living

man, we have been given the function of a functionary ; of something other than a man, be it more or less. If the preacher, imitating the popular lecture in its decadence, merely strings together a series of anecdotes and illustrations, he may be more entertaining, but less respectable. If he be fervid, the chances are large that his fervor is that of the narrow-minded prayer, or else dwells on the one topic of conversion, neglecting the question what we are to be converted to, what we are to do in the world while awaiting our reward in heaven. The exhorter's converts, but scantily furnished in doctrine, soon fail in emotion. They fall into conventional ways, and expect things to go on pretty much as they have done. Expressly or by implication, the preacher recognizes some high standard of attainment. What that standard is, or, if it be perfection, perfection in what, it might puzzle the average layman to tell. Is it perfect goodness ? But in what does perfect goodness consist ? Perfect morality, perhaps, and perfect religiousness combined. Perfect morality is understood to imply certain abstinences. The scope of its obligation, just what acts are immoral and what, if any, are indifferent or non-moral, our layman may not know ; and he gets all too little help from his public teacher. The result is that many actions which may be of vital importance in their relation to character and welfare are treated as if they were

non-moral or indifferent. Persons of middle age can recall how preachers of the old school used to demolish the citadel of the "Moralist," as of a dangerous enemy to the faith. Doubtless in many cases they were fighting a real antagonist. Some of their less virile and logical successors deal so little with the general conduct of life as to suggest the fear of being taken for moralists themselves. It is clear to the student of history and the observer of human life that great religious zeal may co-exist not only with neglect of fraternal duty, but with cruel injustice. Religiousness needs to be mixed with a large ingredient of usefulness to keep it wholesome. The scripture statement about "pure religion and undefiled" deserves a great deal more attention than the clergy give it. A high degree of religious emotion, again, is so remote from the ordinary experience of many well-disposed church-goers, if not from their ordinary capacity, that its phraseology is to them a kind of unknown tongue. With a "genius for religion" one may luxuriate in religious experience as such. So with a genius for poetry one may spend his days and nights with the great singers. But as most of us must pluck the rarest flowers of poesy in the rare moments of quickened imagination, so we must live our religion in humble ways, and rise to its conscious exaltations according as our life has developed the capacity, and monotonous hard work ad-

mits of favorable occasions. Genuine filial love is not ordinarily rapture. To be filled with the Spirit, we may believe, is not always to be consciously inspired. To begin with trying to be rapturous, and let the theory and practice of righteousness wait, would seem to be a disastrous mistake.

What has been said of official prayer and of preaching applies, perhaps more forcibly, to the less public exercises of the church. The feebleness and inconsequence of the average prayer-meeting need only be mentioned. The inefficiency of the secular school is bad enough; but that of the Sunday-school is monumental. Of the little which is effectually taught there it is to be feared that only a little fraction is the doctrine of usefulness in the world.

The results of the various church "services" are probably more than merely conservative, but only by a small annual percentage. The fact of chief significance for our purpose is that the church and those who assemble with it are not definitely and effectively taught the duty of entire self-giving, of utmost service to men. Some effort to urge that duty and the views of life which it logically involves has raised the suspicion that people do not understand what such teaching means. So far from being familiar with the Law of Service by having

thought it out, they do not seem to give it serious consideration when presented. Our Christian thinking is not well accustomed to radical views of duty. It is not adjusted to the simplicity of the truth, nor prepared to accept its implications.



V.

PRACTICAL TEACHING OF THE CHURCH.

THE agitation in church circles over recent phases of the old controversy between conservatives and liberals has been significant in bringing out bold affirmation of the old severe doctrines, and showing how widespread among religious leaders is a theoretical adherence to them. Modifications these doctrines have undergone, in phraseology or in substance ; but it is seen that the teaching of the New Testament is very serious and uncompromising, and its denunciation of doom for the wicked, coupled with the solemn charge to bring all nations to repentance, is recognized in the common creed of the evangelical churches. Now the work of missions is crippled to-day, not merely nor chiefly by doctrinal controversy and want of harmony in counsel, but because the churches, professedly believing in the work and certainly able to support it, will not back the workers. Many of these churches worship in costly buildings and support their ministers in affluence.

Their members spend on horses and carriages, on servants, on houses and grounds, on foreign travel, on social functions and the luxuries of the table, on cigars and in too many cases on intoxicating drinks, and in general on needless personal indulgences, enormous sums of money which are needed for missionary enterprise and might be carrying light into the darkness of heathendom. One hears little against the claims of missions. Indeed there is some jealousy lest the peril of the heathen be minimized, and men who cherished some "larger hope" have found it an obstacle in their way to the missionary field. Nevertheless the contribution of money and men is so contemptibly small—in all soberness be it said—as to be a most effective satire on the doctrine. The well-to-do orthodox say in effect: "The heathen are going to perdition, body and soul, but it will cost too much to save them—let them go."

The cry of the poor at home is making itself heard. These church members know that the poorer quarters of the great cities grovel in filth, moan with pain, reek with moral corruption, threaten civil order with the ever-muttering "volcano under the city." The problems to which this state of things gives rise are by no means solved, and the eradication of poverty and vice is hard, slow work at the best; but certain means of help and alleviation have been found. The fresh-air fund, the college settlement, tene-

ment reform, charity organization, church work for the masses in various forms,—such instrumentalities and activities as these make it possible to do something effective for the welfare of the poor. That this doing is wickedly neglected by church members their luxurious living and the poverty of the charities conclusively show. “Let the rich man have his yacht,” says a famous metropolitan preacher whose orthodoxy, we believe, stands high, “Let the rich man have his yacht, provided,” etc. Let us have a parenthesis of common-sense! The rich man could get on very well without his yacht, and God’s poor are going to perdition for want of just the succor that its cost might send them. Let us think how it would sound to say: “Let Jesus Christ have his yacht, his tally-ho coach, his palace in town, his magnificent country seat, provided he will give on a like scale for benevolent objects.” Christ had to give all; we compliment the rich man if he gives a handsome percentage!

Hawthorne says of his “new Adam and Eve,” as they wonderingly examine a modern city, deserted by every living thing at the sound of the last trumpet:

“But how will they explain the magnificence of one habitation as compared with the squalid misery of another? Through what medium can the idea of servitude enter their minds? When will they comprehend the great and miserable

fact—the evidences of which appeal to their senses everywhere—that one portion of earth's lost inhabitants was rolling in luxury while the multitude was toiling for scanty food? A wretched change, indeed, must be wrought in their own hearts ere they can conceive the primal decree of love to have been so completely abrogated that a brother should ever want what his brother had."

Genius must needs see into this iniquity of things. Common sense is enough, provided we use it.

Not long since a preacher of exceptional ability and breadth illustrated the triumph of piety over distress by a most harrowing picture of life in an almshouse. It is doubtful whether the body of the discourse moved one of his many well-fed hearers to any thought of self-denial for sweet charity's sake. The illustration, powerful in its appeal to benevolent impulses and its lesson of duty, was made subordinate to the development of an old and well worn theme. The incident was impressive as an example of how the church is dealing with the people under its influence. They are not fools, nor wholly thoughtless. They have not only Moses and the prophets, but the gospel. In many cases the eloquence of an angel would hardly move them to direct endeavor for personal sainthood. Many of them have perhaps unconsciously but decisively broken with pietism,

and taken up with respectable and unrebuked self-seeking. They have not the religious temperament, and religiousness is not in the air. Consciousness of easy intellectual superiority to much with which religion is associated, together with the weakened hold of dogma—a natural incident of this period of criticism and readjustment—makes them proof against ordinary appeals. Yet they are not malignant; they are self-indulgent because in their little world it is conventional to be so, and customary to take the disjointed state of the times as a matter of course. If they are above the Sir Leicester Dedlock type of conservatism, they are not above the easy irresponsibility of priest and Levite. While venturing the suggestion that under present conditions the spiritual natures of such people may best be reached by enforcing the Law of Love as a Law of Service, we are chiefly concerned to point out here that the church is not winning them either to spirituality or to self-denial. Itself negligent of philanthropy, it does not and cannot enlist them in the active service of mankind.

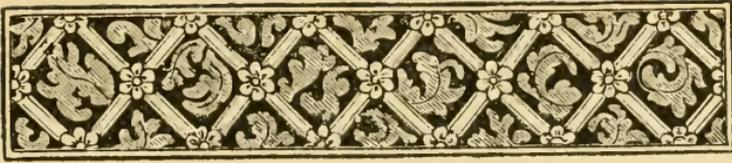
The glowing imagery of Isaiah, his prophecies of deliverance and joy, have not their fulfilment in the distress of the myriad poor, the injustice and oppression of the rich, the disfigurement of the world with sordidness and vice. The commission to disciple all nations was given many ages ago. To-day but a minority

in so-called Christian lands are reckoned as disciples, and the foreign work is carried on by a handful of missionaries supported by a pittance of money. The gospel of peace is proclaimed in the churches, but the nations are burdened with the maintenance of armies, and inventive genius toils at new engineering of destruction. The poet of pessimism who should tune his harp to bewail the badness of things would be embarrassed with wealth of material.

The church takes this as a matter of course. The thought that it need not, the resolve that it shall not be, seems to have found no lodgment in the mind of the church as a whole. All the activities of the religious world, vast as they are, go on like a melancholy, unhopeful effort to save a few brands from the burning, to disciple a few of the elect for a future paradise, here in the midst of an incorrigibly crooked and perverse generation. The church, however cheerful in its godliness, is giving a sad answer to the question, "Are there few that be saved?" If it indulges an optimistic hope that somehow the Almighty will take care of the unfortunate, and cherishes a reassuring theory that somehow evil is not so very evil after all, and a little more or less of it does not matter, it seems to a layman to do so in defiance of its creeds, and strangely ignoring the solemnity of its scriptures.

The opportunity of the church to-day is magnificent, its motives to action most potent and

inspiring, its responsibility appalling. By its disproportionate dwelling upon trite themes pertaining to personal experience and personal religious culture, its failure to expound and emphasize the duty of giving self and substance, and its own self-indulgent neglect of the things that need to be done in the world, the church is doing much towards the practical teaching of an egotistical and sentimental *laissez faire*.



VI.

OUR POSITION DEFINED.

WE have shown that the teaching of Christ involves the Law of Utmost Service. We have criticised the Church of Christ for so largely ignoring this law, both in theory and in practice. In this criticism, and in some exposition of what the law means and implies, we can hardly have failed to indicate that the full acceptance of it would involve great and radical changes.

It would be plausible to say in objection that, however great the force of the considerations presented as to certain things to be done in the world, it will not do to narrow our conception of the ideal man to that of a most efficient workman under temporary and abnormal conditions. So far from disputing this, we affirm that the broadest ideal of manhood should be sought for in theory and constantly set before us in practice. We maintain, further, that any narrowing of the conception of manhood will on the whole give us less effective workmen, even for the work incident to temporary and abnormal conditions.

Again, in deciding the complex and difficult questions which daily life presents under the Law of Service, we shall be and ought to be materially influenced by our views as to the ideal man in his relations, for example, to the beautiful. To illustrate specifically, our attitude of mind with reference to music in itself considered will rightly have to do with our actions concerning public worship, education, social usages, and personal careers. Without going deep into the theory of ethics, and philosophizing on the relation of virtue to happiness, we may say once for all that in our conception the ideal man is perfect not only in devotion, but in strength, beauty, and joy—*mens sana in corpore sano*. This does not mean that any good thing is independent of righteousness ; much less that any good thing can be in conflict with it. Righteousness, rightness, right, is one. The sphere of the good is nowhere outside of the sphere of the right. Whatsoever things are good, whatsoever things are lovely, are organic parts of the All of Righteousness. The forms of beauty are the forms of law. Joy is health, and health is conformity to law. Ugliness and joylessness are in conflict with the Law of Service. No hint of beauty and of innocent delight in all the universe, no elemental stirring of passion, no instinct for fulness of living, no uplift of the imagination, but is an utterance of the Almighty, which we neglect at our peril. Following where truth

leads, let us shun the falsehood of asceticism, as well as the impiety of license. All we need insist on—and for that our whole discourse is a plea—is mental and moral perspective, the apprehension of things as they are, and in their right relations each to all.

Just thinking, which must be independent and unconventional, dealing with things at first hand, will still bring us back to the Law of Service, and re-affirm its obligation all the more convincingly because it has honestly weighed all evidence, and fairly considered all claims. The unity of the moral law will still be vindicated, grounded as it is in the unity of God. The hierarchy of truths, subsisting in the oneness of the truth, will stand as against the anarchy of conflicting doctrines. In a word, subordination of the lesser to the greater good, of individualism to the common weal, will be the teaching of the most enlightened reason. Our law will stand unshaken ; its implications concerning the conduct of life, to the least detail, will admit of no exception or evasion.

The chapters which follow, dealing with the bearings and applications of the doctrine we have formulated, may serve both to develop its contents more fully, and to strengthen the reader's conviction of its soundness. Whether that law is often mentioned or not, every subject will be considered with constant reference to the Law of Service.



VII.

THE FELICITY OF SERVICE.

FAR from concealing the fact, we have been disposed to give it emphasis, that the view here advocated is radical, far-reaching, and in some measure austere. On the other hand we must guard against misconception by affirming most heartily that under the Law of Service life is wholesome and attractive.

Felicity is found in health and in the normal exercise of the powers. If the Christian ideal be of contemplation, it does not mean health for man as God made him. If it be of spiritual striving, it means a fire which shall burn up the body, and perhaps involve the mind in its ruin. If it be of asceticism, it means neglect of much that belongs to the *genus homo* as such ; it means sainthood, not symmetry, a joy of devotion doubtless, but not that jubilancy with which the poetry of the Old Testament invests the world, or that sweet human happiness upon which he smiled who made wine for the wedding feast, and bade us "consider the lilies."

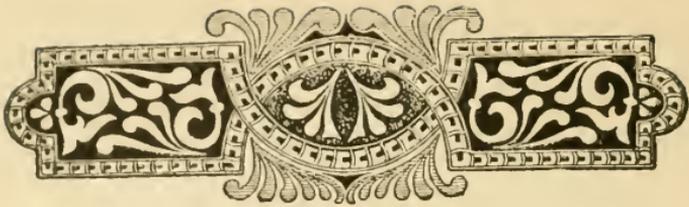
If the Christian ideal be of utmost service, it means complete manhood and womanhood ; it means that harmony and balance of the powers without which the greatest efficiency in good works is impossible. The question is not of material progress, which in our day nothing short of anarchy could stop. The accumulation of capital is already enormous, and the requisites for wholesome living would be easy to get for all men were all men just and diligent. Moreover, from the economic standpoint, it is clear enough that the maintenance of those conditions of peace and justice on which material welfare depends, will require the conservative force of righteousness, not to speak of the reform of institutions through aggressive Christianity. The question is of moral progress, of spiritual life, of the kingdom of heaven, whose constitution is in the Law of Love, whose working rule is the Law of Service. This being true, the manhood which will be of most use in the world is of no maimed or morbid type ; no product of excessive specialization or excessive labor. Certainly it is not something less or worse than manhood. It is not something greater or better, for nothing greater or better is possible to man than the perfection of himself. Being what we are by natural constitution, the Law of Service bids us by self-development and self-correction, under the favoring guidance of our Maker, to approximate the perfection of our

human nature, that so we may not only exemplify it for the imitation of other men, but do most efficiently whatever is the divinely ordered task of a man. What more attractive than the life of health, of growth towards perfectness, of workmanlike endeavor? Again, the Law of Service gives life a meaning. It answers, or makes us forget to ask, that weary question of the day, "Is life worth living?" What has been said will hold true if we have to admit that the joy of health in its perfection is for none of us, and that for many life must be in some sense "one long disease." If we accept this law we may hope not to be overmuch concerned about ourselves—a prime condition of felicity—because the altruistic excludes the egoistic impulse. Contentment and good cheer under the ills of life has been the experience of countless helpful souls who have somehow accepted their Maker's assurance that their life was not lived in vain; that he would not mock them, nor put them to permanent intellectual confusion. Pluck is no uncommon gift; heroism is displayed in the incidents of every passing day. Given a meaning of life, the generous spirit may even exult in enduring hardness "as a good soldier." Pleasure is not always attainable, as its votaries know too well, nor desirable, as they often learn when they pay its price; but the joy of service may dwell even with pain and want. With this goes hope of larger service and more unmingled hap-

piness to come ; but the energetic working spirit does not aspire to an immortality of idleness, nor brood discontentedly over its hope of future deliverance. Were ignorance of the next world ten times what it is, yet life is rich in present opportunity ; were there no promise of immortality, yet a spirit touched to fine issues would find its own life great. Sublime, however circumscribed, is that aspiration of George Eliot :

“ O may I join the choir invisible . . .
Whose music is the gladness of the world ! ”

But promise of immortality there is, not only in our sacred books, but in our invincible faith and the consent of enlightened reason ; and with all the vast aggregate of evil in this present world there is the immeasurable well-being of conscious life, harmonious with the order of the universe. If the ugly, the painful, and the cruel are conspicuous, it is on a background of beauty and happy innocence. One wounded sparrow moves our compassion, yet the fields are filled with cheerful song. Brave earth, blue heaven, and the light of stars are a perennial revelation of God, which meets perennial response of gladness. To the natural felicities of our being, the life of service adds the keen zest of battle with evil, the supreme felicity of love uttering itself in action. It is the life of present achievement and of reasonable hope.



VIII.

RELIGIOUS EXPERIENCE.

IT is rather a commonplace that happiness is not to be got by direct pursuit. It comes with self-forgetfulness, not with over-developed self-consciousness. The poet, to whom we have rightly ascribed some sort and measure of inspiration, does not sit down and try to work himself into an ecstasy ; neither does he expect to receive “ the vision and the faculty divine ” by miraculous gift.

“Coy Hebe flies from those that woo,
And shuns the hands would seize upon her ;
Follow thy life, and she will sue
To pour for thee the cup of honor.”

Wholesome inward experiences commonly attend on wholesome outward activities, through which, in turn, they are expressed and revealed. Perception of the truth and action according to it, right thinking and right conduct—these are the conditions of right feeling. He that will do

the will shall know of the doctrine ; and he shall know of the experience also.

Insanity is one extreme development of religious egoism ; the unreasoning excesses of fanaticism are another—if, indeed, they are not a form of insanity ; the selfish luxury of emotion is another, and perhaps the most common and the meanest. Some excitation of feeling, some occasional glow of sentiment, and a life of idleness, or frivolity, or self-seeking, or ruthless extravagance ! There be those, it is to be feared, who exploit their emotionalism for personal advantage. Consciously hypocritical Chadbands are few ; but the Chadband traits are too common, together with the silly women who admire them. Greatly to be pitied are those sincere people who try to lift themselves in a basket to the higher levels of spiritual life. Far more to be pitied is the world in its need, waiting for a self-indulgent, thoughtless church to get itself into such a state as to be moved to begin, in earnest, that work of service which has been its plain duty all the while. It is not here claimed that prayer, aspiration, spiritual wrestling should be neglected or spiritual consciousness avoided—God forbid ! It is claimed that the Christian law of beneficence should be obeyed, and that in this obedience, and no otherwise, are the conditions of spiritual health supplied. It is not claimed that the church is too spiritual, but that it has too much to say about religion, as com-

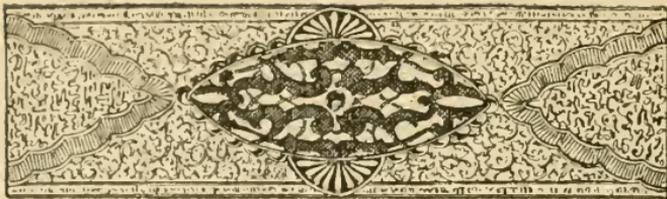
pared with what it has to say and chooses to do about work. The man who fell among thieves cared little for the religion of the priest and the Levite when they passed by on the other side ; and the common sense of mankind—a precious gift of Heaven, be it remembered—affirms that the religious experience of such priests and Levites is little worth caring about.

Out and out obedience to the Law of Service would bring in an experience which, though not new to some individuals, would be new to the church at large. This experience deserves, and will have, the honest respect of the world, which despises the Chadbands, but does not despise the Brookses, or the Moodys, or the Booths.

It may be said here that one aspect of Christianity which is made prominent at the Northfield conferences should neither be ignored nor be dealt with in a half-hearted, indefinite, unintelligible way. It is doubtful whether the great majority of those who profess Trinitarian belief have any clear and positive views about the doctrine of the Holy Spirit, as related to personal experience and conduct ; and it would seem as if its exposition were avoided by many of our more intelligent public teachers of religion. It is with something else that this book has to do ; but due emphasis on one truth does not imply neglect of any other.

All true disciples will not have the same degree of spiritual consciousness, any more than all

will have equal development of musical taste or poetic imagination ; neither will individual experiences be like Quaker garments, all of the same style ; but such spirituality as there is will be genuine, not factitious, wholesome, not morbid, where the Law of Service is obeyed. It will not tend to express itself in fantastic formalities, nor in any manner of unloveliness. The beauty of the Lord will be upon those who do his will,



IX.

THEOLOGY.

THE claims of theology are not to be disregarded. Science and religion unite in testifying to its fundamental importance, and thinkers are seeing more clearly than ever that all knowledge is somehow knowledge of God. To the rule that the best things are liable to the worst abuses, theology is no exception. A saying of Christ which we have used before reveals the check and remedy for the notorious abuses of dogma: "If any man willeth to do his will, he shall know of the teaching, whether it is of God."

Logic, which has counted for much in the development of theological beliefs, is a good servant, but a bad master. Given right premises, logical processes bring us surely to the truth. If the premises are wrong, the better our logic, the worse may be its conclusions. A logical system of dogma may give us a cult which at the heart of it is no better than devil-worship. As a corrective for the vagaries of scholastic theo-

gians, the Law of Service will serve well. Obedience to it calls for the exercise of robust common sense. To serve efficiently, one must perforce be practical. The problems of service demand cool reason, and its practice forms the habit of plain reasonableness. A man permeated with the spirit and acquainted with the work of active beneficence is not therefore completely equipped for the investigations of the divinity school ; but a religious public made up of such individuals will furnish an atmosphere of right thinking, and will demand in its teachers no mere worship of the syllogism, but a style of reasoning whose conclusions will tally with self-evident truth, and will stand the test of use.

Again, the doctrines of a church which obeys the Law of Service will be humane. The atrocities of religious persecution went naturally with the theology of the cloister ; and the cruelties which still disgrace our civilization are a significant commentary on the thinking behind the conduct of the Christian world—thinking much of which has been both cause and effect of indifference to the appeal of helpless pain. It may be that “an undevout astronomer is mad” ; yet truth can be discovered in astronomy without devoutness. The development of the binomial formula does not depend on a right state of the affections. In the science of theology, however, it is otherwise. Its subject-matter is so related to character that the moral bias and ani-

mus of the student will powerfully affect his conclusions. It will not do to construct a deity by *a priori* reasoning and deduce a system of doctrine concerning him from the mere assumptions of that reasoning; and accordingly we find theologians appealing to the law and the testimony. The sum and substance of revelation is in Christ, the Word, who came not to be ministered unto, but to minister; not to break the bruised reed, but to heal the broken-hearted, to preach deliverance. The Law of Service is an interpretation of Christ. The theology of those who fully accept this interpretation may be faulty in other respects, but it will at least be kind, not cruel. It need not forget that love is a consuming fire, but it must needs remember that the consuming fire is Love.

Again, as we maintain that our Law gives the divine idea of man, since the sum of manhood is in its activities, so we insist that it points out the true way to man's idea of God. Our conception of God is anthropomorphic. We cannot escape this; if Christ be the true word and revelation of God, we need not regret it. The nearer we approximate to a right view and realization of manhood, the better able we shall be to approximate to the truth concerning God.

If it be feared that interest in theology will languish in the presence of an absorbing interest in applied Christianity, the answer is that, if so, so it is best. If the captain of a Cunarder

is too much occupied with the cares and calculations of the voyage to employ himself in mathematical research, the passengers will judge him right in preferring seamanship to scholarship. Neither, however, will they fear that abstract investigation will be neglected, so long as the problems of actual life continually lead up to it, and the human mind is by its very nature subject to the fascinating allurements of science. The theology that efficiently navigates the ship cannot be altogether wrong; that which drives it on the rocks or leaves it to rot at its moorings is *ipso facto* a failure. The knowledge of God has nothing to lose and much to gain from the doing of his will,



X.

THE CHURCH: INSTRUCTION.

INCIDENTS to the work of the church must be subordinated to essentials. Social enjoyment is incidental, yet important. When the social life of the church resembles the society or club-life of the unchristian world, whether in exclusiveness, in frivolity, or in wastefulness, it is time to call a halt. Music is an incident of religious work, often unwisely neglected. Other things equal, the better music the better worship and work. When it becomes a performance rather than an act of worship, a costly importation rather than a spontaneous utterance, it is no longer a means of grace but a hinderance to grace. While good works outside lack support, so long operatic display is out of place in church. Religious enjoyment, even, is also incidental. A church is no mere club to promote enjoyment of any kind. Nor, as we understand it, is it essential, though it be natural and useful, that the church work directly to promote the private exercises of de-

votion among its members. The church is to disciple all nations, to reform all societies, to enlighten all moral darkness, to alleviate all distress. Let it do that work, and there will be no escape from a deepening personal communion with God. To try to be religious while neglecting urgent duty is to begin at the wrong end.

Instruction in righteousness, we shall agree, is an essential. The Bible is the great textbook, not merely a book in which to find texts. Preaching, then, should be largely expository, not dealing merely with detached passages. It must view that remarkable library of history and literature as such, and its parts as related to each other, and to the scope and purpose of the whole; each of the parts, in turn, calling for like comprehensive treatment and analysis. Not every minister can be a critical scholar, but most ministers should be able to keep in touch with current scholarship, as well as command the sifted product of older studies. The Bible instruction of the Christian year, and from year to year, should be planned for completeness of outline, and for judicious guidance of private study. While reverent and careful, it should be broad, honest, and fearless. But this is not all. As related to service, all knowledge and all truth are the preacher's province. He not only may but must claim the widest liberty in respect to matter and treatment. The old jest, that the preacher must not meddle with politics or reli-

gion, must lose its point. Prudence and good sense are never out of date ; but to shrink from discussing practical questions, exactly because they are practical and are provocative of thought and partisanship, belongs to that feeble, unmanly type of Christianity which has too often and too justly brought religion into contempt. The minister should be as true a man as the old Roman, and "meddle" with whatever is vital to human welfare, whether in the narrower community or in the broader. A thousand times better to make mistakes sometimes than slothfully to shirk the duty of thought, or cowardly to shirk the duty of speech. He who would instruct and reform men must *expect* them to be more than intolerant partisans or jealous self-seekers ; if he would save their souls, he must reckon them worth saving. We need more self-respect and respect for men ; more sturdy self-forgetfulness and generous impulse to fight against wrong. "Be Kent unmannerly, when Lear is mad !" Be every true man bold, like honest Kent, when old King Demos has lost his wits, and would be flattered with lies or obeyed in craven silence.

An acute critic has lately pointed out that Macbeth can go on adding crime to crime, because he turns the truth he so vividly perceives into material for poetry rather than motive for righteousness. With a powerful imagination and a poet's temperament, he relieves the ten-

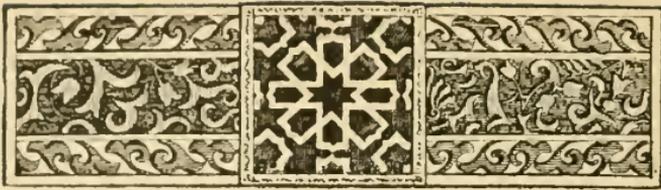
sion of his feelings in noble strains of eloquence, and so is calmed and fitted for his horrid work ; while his wife, to whom " words are things," fears madness from his meditation, and breaks into his rhythmic monologue with " What do you mean !" The same writer reminds us of the dread that haunted the preacher Robertson lest himself should not go with his words ; and every man with the speaker's temperament may understand what Lady Macbeth could not. Nothing is easier, oftentimes, to the speaker, nothing more agreeable to the well-fed hearer, than to embody some truth of Christianity in sonorous words, just and beautiful enough, but deadening to the conscience because unrelated to conduct. Some quickening of the imagination and glow of feeling, as moral as the purr of a kitten, may pass for devotional fervor. Soothing as sleep, it even " knits up the ravelled sleeve of care," and serves well for " balm of hurt minds " ; but my lady goes back to her unfeeling and wasteful " society," and her lord returns to wallow in the mire of the exchanges. Better poetry can be bought at the bookseller's—far better, in that it professes to be no more and no other than it is. Figuratively, if not literally, our congregations have been preached to sleep by thrifty sermonizers, who would have all men speak well of them. Let fearless, hard-headed men awaken them with doctrine, reproof, instruction in righteousness.

With the prayer-meeting as such, or as a love-feast, we have nothing to do here. In practice it is largely devoted to informal preaching, clerical or lay. This should be instructive, if not didactic. Imagine an organization of intelligent people, united for the noblest purposes and under the strongest conceivable motives, whose weekly conference should be neglected by many of the ablest members and largely given to the repetition of certain feeble platitudes or good old formulas minus their life and efficacy! Yet this description does small injustice to the average prayer-meeting. The best talent should give its best, for instruction in the truth, which no minister can monopolize, and for counsel in the work, which belongs to all. The church in conference should forget itself and warm to its work, as every assembly with an absorbing purpose does.

The Sunday-school, if not a model of what a school for instruction should not be, comes altogether too near it. Its proper text-book is left at home—possibly a good arrangement, if teacher or pupil knew the lesson. A feeble substitute for it is wide open in all hands. Happy if the teacher does not read ready-made questions to the class, and the class read ready-made answers to the teacher. With such a mockery of instruction, it matters the less that conventional “exercises” reduce to a minimum the face-to-face encounter of teacher and class.

Without considering here the merit of the work done by those excellent doctors of divinity who deal out the Scripture piecemeal with fragments of commentary, we remark that local initiative is not encouraged, but anticipated and in effect superseded. The churches whose theory is the extreme of local independence, are governed in this so vital matter by distant committees having the substance of authority without its official dignity and responsibility.

It may be profitable to say that a church intelligently devoted to service will of course insist on efficient teaching in its school. Paid superintendency, and even paid instruction, where practicable, is worth considering. He who sells his services is not therefore more bound to do his duty, but his duty is then specific and determinate ; he feels bound to render a *quid pro quo*. It goes without saying that piety is no sufficient evidence of fitness to teach, and it ought to go without saying that the more closely any work of instruction is related to what is most vital and most sacred, the more disastrous is inefficiency in that work. In more than one department of church activity we should do well to lay to heart what Mr. Brownell says of the Frenchman : "He feels . . . that emotional seriousness will not transform intellectual levity."



XI.

THE CHURCH : INSPIRATION AND AGGRESSION.

AS instruction belongs to the essential work of the church, so does inspiration. It is essential that men be stirred, quickened, invigorated. It belongs to our view of the whole matter to say that they are to be inspired not merely to activity, but in and through it ; and that we mean activity not merely of the emotions, but of the whole man. The church must shake off its paralysis of intellectual indolence, and let its torpor of mind be dispelled by a tonic breeze of thought and discussion. There is active thinking in these days among some few scholars and live men in the evangelical churches. The controversy to which this leads is deeply interesting to some of the rank and file ; others, here and there, are attracted by its speculative or sentimental aspects ; the great mass give it as much thought, perhaps, as the average woman gives to politics. Again, to the honor of the age be it said, the problems of

social justice and effective charity are getting the attention of thinkers. Professors, novelists, editors, clergymen, doubtless even statesmen, are actively interested, and in some ways the people at large show that they are not unmoved. In every age some helpful sympathy has favored the unfortunate, and in this, we may believe, there is more than ever ; but if any man would learn how little thought is given these problems by average church-goers, let him present to a company of them some broader aspect of social duty, some larger application of Christ's teaching to facts too sad, almost, for humanity to bear. The blank indifference of these good people will open his eyes—let us hope it will not embitter him. Eloquence might move them, but that will always move assemblies—while it lasts. If the question be of local and present activities, of definite doing and giving, everybody's business is nobody's ; apathy is the rule, active sympathy the exception. About such matters people are willing to be preached to, in a mild and general way. If the preaching be elegant and finished, tickling their self-complacency, or eloquent, stirring them to a short-lived luxury of feeling, so much the better ; but lacking these qualities, so it be respectably verbose, uttered in a " holy tone," safely conservative, and not too much concerned with immediate personal applications, the philistinism of the people will rally round the philistinism of

the preacher, while the cruel old injustice goes on. Many a good man preaches on, blind to the larger views, too much absorbed in routine to think with the thinking of the age. Many another, probably, yields intellectual assent to far more radical views than he plainly teaches, wishing, as a friendly critic said, "to take the people all along with him," and thinking of the more generous truths, perhaps, that they "cannot bear them now." Timidity is folly, and is the mother of follies and disloyalties. If Christianity will not bear investigation, whether of its credentials or of its logical implications, it is out of date and should be obsolete. If it is too good for frank discussion, it is too bad for the uses of men ; if it loves not the light, it belongs to the kingdom of darkness. Let no man to whom truth is revealed deem himself its custodian with discretion. Whatever may be the counsels of the Almighty in the evolution of revelation, he has made no country parson or divinity professor, no priest or pope his plenipotentiary, authorized to give or to withhold the truth. Courage, man ! If you have received the light, be assured the time has come to have it shine. Away with your bushel—your neighbor can bear the full blaze if you can. Polish up your mirror, and send the radiance on. Yet you may be mistaken ? Certainly you may ; but the makers of creeds and manipulators of assemblies have been mistaken, and will be

again. The narrow-minded self-indulgent, the Dedlocks, the Chadbands have been mistaken, and will be evermore. Your neighbor will be fearless in advocacy of his mediævalism ; if honest and thorough, be you bold in sounding the note of progress. The air will best be cleared, not by blanketing stagnation, but by stirring all up, and letting in the sun.

What has been said of apathy and intellectual torpor in the church need not discourage endeavor to work a change. It is suicide to argue that because things are wrong therefore they cannot be righted. Christ's remedy for the disease of sin with its symptoms of misery is radical and constitutional. It is to be administered by fearless practitioners and in heroic doses. Imitations and adulterations may be perilous ; quackery or superstition may hinder its normal working ; but the genuine remedy may be used undiluted, without stint and without misgiving. The church is apathetic because so long accustomed to apathy. Occasional fervor and habitual coldness have been its climate. Not incapacity but inertia has kept it where it is. Lacking initiative and direction, it has obeyed the laws of social statics. Under certain conditions, nothing more inert than gunpowder ; but the little finger of a child can awaken it to resistless energy. Superficially, mankind are sluggish and conservative ; at heart, they crave expression in vigorous life. All the world loves a

lover and a hero. Restless material activities and the war of competition are but so many outlets for the pent-up force that finds no better. Concentrating on emotion, condoning or encouraging selfish greed, too often actually frowning upon inquiry, if the church has failed to get the best out of its members, exactly this was to be expected. If sporadic and unsupported efforts to interest people in the better way show small results, yet the heaven is working. They are accustomed to be led; when the broader gospel so reaches the leaders as to break their unmanly silence there will be no dearth of followers.

“While I was musing, the fire burned.” Spiritual activity comes by applying the mind to the things of the spirit. Whatever affects the welfare of men and the glory of God the pulpit should deal with, applying to all problems the central truth, testing all theories by the same. Fearlessly the people should be brought to face what must force them to think—the facts of life in the light of Christ’s teaching. Criticism and inquiry are to be encouraged, not frowned upon. Thought and discussion, which have been feared as hostile to the truth, must be welcomed as necessary to its thorough acceptance. The inspiration that comes of right intellectual activity is to the business of service; and through exercise of the powers in service comes a quickening of the whole man.

Get men intelligently in love with a good cause and at work for it, and they have "hitched their wagon to a star." Move on they must.

Implied in all that has been said, and implying it all, is the conquest of the world. The disciples are to go into all the world, and win it all. We have related instruction and inspiration to aggressive service, and in it we find the unity of all church activity. Under a less insistent view of the Law of Service, as the world justifies an extravagant devotion to self-culture, so we might argue plausibly for making evangelism, reform, relief, all outgoing beneficence more or less incidental to the self-centred work of the church. We might make some excuse for brief times of ingathering followed by long seasons of tranquil instruction, exhortation, and devotion. But if the effort to show the authority and scope of this law has not failed, and our view of spiritual culture has justified itself, it will be seen that there is no warrant for assuming that we may choose between the cool shade of contemplation and the blazing sunshine of that field which is always white for the harvest. "All quiet along the Potomac"; a splendid army wasted in routine. Well drilled, no doubt, and enthusiastic; yet ineffective against the industrious soldiery of an adversary weaker but more energetic. Satan is always marching on, while the "sacramental hosts" are drilling in camp. "C'est

magnifique," possibly ; " mais ce n'est pas la guerre."

If ours is not " the people's church," it is not Christ's church. If with its costly plant, its trained servants, its social prestige, its hold on the imagination of mankind, its claim of a divine commission—if with all these it is merely a religious club, for the luxury of certain personal enlargements, it is masquerading in the livery of heaven, and the reckoning will come.

" Though the mills of God grind slowly, yet they grind exceeding small."

The ideal church, under modern conditions, is a seminary of liberal thought and spiritual culture, a training school for service, a workshop of beneficent activities, a bureau of supplies for human need, a headquarters of far-reaching enterprise, a rallying point for reform, a refuge from injustice.



XII.

CLERGY AND LAITY.

THE greatest efficiency cannot be attained without right relations between minister and people. We choose advisedly the good old word *minister* rather than *pastor*. To call a man a shepherd tempts him to self-conceit ; and the people are too prone, at the best, to act like irresponsible sheep. The exaltation of one functionary, as hedged with special sanctity, favors the bad distinction between sacred and secular—a distinction fraught with evil consequences in practice as it is false in theory. The dignity of the ministry is of no more consequence than that of the laity. Any work that does not invest the doer of it with a heavenly dignity is a vicious work. The church is to foster in all its members that which is above all earthly distinctions. In the widespread movement towards democracy we see the groping of the nations towards the Commonwealth of God.

“ The old order changeth, yielding place to new,
And God fulfils himself in many ways.”

Not much longer, whatever its administrative systems, ought the church to stand against the new order by clinging to a social hierarchy within itself which is unjust and injurious to all concerned, and inconsistent with the greatest usefulness.

The old and vicious way fosters vanity in small minds—and none of our minds are too large. It fosters ministerial clannishness and a dictatorial habit, while at the same time it tempts ministers to a subservient lowering of standards and humoring of prejudices, by which to maintain an ascendancy insecure because unnatural. It tends to the evolution of an unmanly functionary, posing as the monstrosity the weaker brethren take him for—something more and less than a man. On the other hand it makes it easy for the laity to leave religion, and with it Christianity, to the clergy. It confuses and debases their thinking on the most vital of all matters.

The minister, as a man, belongs absolutely on a level with the people. Like the obscurest of them, he is entitled to precisely so much worship as is due to our common manhood and his personal qualities. Like every other man, he is entitled to courtesy, to justice, to brotherly love and help. Just as much personal ambition as any Christian may cherish, he may cherish.

Private ends he may seek as legitimately as any man. If the Christian man of business demands no more than freedom and a fair field, neither should the Christian minister expect more. As it is necessary that the productive labor of the community support an insurance agent, so should it support a minister, who in his sphere contributes like the other to the safety and welfare of society. It would belittle the manhood of the former to be a pensioner and a parasite ; so would it belittle the manhood of the latter. Ability with industry will earn a living in any profession, the clerical included ; incompetency is out of place in any calling, the clerical not excepted. The minister, like the layman, is entitled to the benefits of self-respect. This he for himself and every true friend for him should guard with jealous care ; therefore the one should scorn to receive, and the other to give, an unearned, spurious homage.

It is to be feared that such views, so expressed, may fail to get the attention they deserve, because they seem rudely opposed to that good spirit of reverence whose decadence has been widely deplored, as well as to respect for "the cloth" in particular. As for the general sentiment and habit of reverence, we must remember that forms and observances, however good in themselves, will not suffice to maintain it. The unsparing criticism of our times rightly insists on evidence of merit before it allows the

claim for reverence. It is too serious to be content with polite or pious fictions. If it be held in particular that the clerical office should command the deference of the laity, we only insist that as in the army or navy, so in the church, the forms of rank be treated purely as such, and the man be not confounded with the officer. Right progress is away from formalities to realities. Let us think well of all men if we can, and do them honor, not excepting the ministry ; but let us shun confusion of thought, whose end is falsehood.

If we have found out what a minister is by calling to remembrance what a man is, it will not be hard to get at his right relations to the people in church work. As prophet, it is his duty to speak the truth in love, but unflinchingly. As evangelist, he is to win for Christ the loyal devotion of men. As philanthropist, deeming no human concern foreign to him, he must make himself felt at every point for the betterment of human conditions. In all these capacities he needs the co-operation of the people. All these functions imply frankness and helpfulness in his relations to the people ; then must the people be frank and helpful in their dealings with him. A conventional isolation is nowhere wholesome ; and in no sphere of life, perhaps, is it so dangerous as in the ministry. If the minister be a true prophet, he will be all too lonely from the necessity of the case.

It is possible to be critical without being frank, and to be both without being helpful. An intelligent laity must have convictions. Criticism of public speech and official conduct is inevitable and not to be deplored. It need not always be public, nor always addressed to the person most concerned ; but if just and weighty, it should find its way to the place where it will do the most good. To find fault behind a man's back because too cowardly or too conscienceless to face him, is meanness. If the critic has the spirit of help, he will naturally be frank, and to some purpose. A minister too sensitive or conceited to hear manly criticism like a man is too sensitive or conceited for his business ; he should reform or retire. Criticism, moreover, is not confined to fault-finding. Give the workman the praise, as well as the blame, which his work deserves.

Helpfulness is constructive as well as critical ; it takes the initiative, it feels responsibility. It thinks for itself and for the common good, not only in matters practical but in matters doctrinal. It carries habitually, not intermittently, the spiritual burden of the church. Its means, be they small or great, are always seeking investment ; the question being not how little it will do to give, but how little it will do to keep—the temptation, to improvidence, not stinginess. The business of the church is the business of every member, not of one salaried servant. The

responsibility is not transferable. In a generous spirit, but with a keen eye to results, the church should require of its chief servant his full measure of service ; but with far more solicitude, as the principal in every transaction, it should itself carry on its own corporate work.



XIII.

HOME TRAINING.

THERE is good reason to believe that in Christian families generally young people grow up with no clear and thorough understanding of what the Christian conduct of life means. Supposing themselves to be enlightened Christians, they are often, as regards single-hearted service, in the darkness of a baptized but unschooled heathenism. This is no wonder, when amid the woe and want of mankind there is in the very heart of the church avowed belief in luxury, if only it be *accompanied* by large giving! Verily the heathen will rage, and the people imagine a vain thing, until the elect have learned and taught their children to read the very primer of working Christianity.

When it was intimated in these pages that in spiritual mechanics there is no lifting oneself by one's bootstraps, more was meant than a whimsical analogy. A child can get himself nearer the stars, but it is only by putting himself into a certain relation with what is external to him.

He must climb by taking steps. If a child is to attain the spiritual levels of righteousness, he must be set at the works of righteousness. Knowledge and incentive he will need ; but the vital question will always be not what truth he has learned or what motives have been brought to bear, but what good actions he has done. We have tried too much, we may be trying too much still, to coax or drive or teach the young into abstract goodness ; we must work them into concrete goodness. Grant all claims about the instantaneous new birth ; yet what has our scrutiny to do with the day and the hour ? What have we to do with the invisible process, save as it registers itself in a visible process ? Let us beware of promoting morbid or spurious experiences, by expecting in the ordinary child what belongs to riper experience and fuller consciousness. As the forcing process is contrary to reason, so it is confusing, discouraging, justly distasteful to the child, fruitful of reaction and alienation. To the rich young man Christ applied the decisive test of conduct. A modern evangelist would have had him in the church and kept him there, untested. The same rational right-doing which may be made attractive and formative to childhood is the condition of Heaven's favor everywhere.

We must not forget that the young human animal is a being of "large discourse, looking before and after," endowed with god-like reason.

If we assume that he is a "blind mouth," simply craving the most obvious gratifications, we shall fail to secure him the most enjoyment, as well as the best development. The pleasures of sense are fully attained and retained only in the self-control of reason, in obedience to law. They, too, belong in the category of wholesome activities. Give the child in feeling and in fact the largest freedom, which is freedom under law. Believe that human nature is constituted to find all its adaptations in the wholesome order of righteousness. See depravity as negative, abnormal, destructive. Have faith in the primal law of righteousness, and expect response to its appeal from an organism created to obey it. The music of humanity is indeed "like sweet bells jangled out of tune and harsh"; but the profoundest law of man's nature is that of harmony with God. Herein is abundant encouragement for realizing that harmony in the individual by his willing co-operation.

We have now the key to our position as to the moral nurture of childhood under the Law of Service. It is not by upholding an ideal short of perfection that we are to get the inestimable advantage of this primal righteousness of constitution. For the clear note of truth is reserved the jubilant response, the music of humanity. The wicked falsehood of compromise does not appeal to sound primitive manhood. Present to your child an ideal of Christian life which

makes provision for selfish philistinism, and he may believe in it ; but you can never make him love it with his whole being. Away underneath his thinking is his nature, which is according to the creative thought, and keyed to the fundamental harmonies.

It may seem an abrupt descent from such considerations to speak of the gregarious, the imitative, the conventional in human nature ; but we must ignore no fact if we would get at the whole truth. Facts trivial in themselves may be greatly significant in their relations.

In the words of an unpublished essay : “ If it be the fashion, you shall see fair women and brave men gloat over the torture of helpless innocence, countenance any absurdity or injustice, great or small, do it in Heaven’s name or the other. Make it the fashion, and we sacrifice ourselves for an idea as cheerfully as we hang our neighbor for a belief or an unbelief. ‘ What fools these mortals be ! ’ From the cut of our clothes to the salvation of our souls, we follow the mode.”

The tendency thus satirized is to a thoughtful observer among the most striking phenomena of human life ; among the saddest, too, but also among the most hopeful.

“ That monster custom, who all sense doth eat,
Of habits devil, is angel yet in this,—
That to the use of actions fair and good
He likewise gives a frock or livery
That aptly is put on.”

What is true of good habit, the custom of one, is likewise true of good convention, the custom of many. If courtesy be assumed as a matter of course, courtesy will prevail. If courage be expected of man or child, courageous he will be. If self-sacrifice be the unwritten law of family and regiment, the child will give away his cherished toy, the private will volunteer for the forlorn hope. The engineer who stands to his post in peril need not be a saint, nor an extraordinary hero. His conscience is buttressed by a sense of what is expected of him. Fidelity is taken for granted. The thrill with which we read of his splendid act is our tribute to a divine generosity common in common men. The criticism of our time plays havoc with hero-worship, as it exposes the faults of Luther or Lincoln ; but what we lose in blind enthusiasm for individuals we shall more than gain in enthusiasm for mankind, if our eyes are opened to see that worship of human virtue is worship of him who is the fountain of virtue, and who has made in his own image every human being. Men's hearts, let us believe, are better than their heads.

What is thus true of the race is especially true of docile and unspoiled childhood. "Train up a child *in the way* he should go, and . . . he will not depart from it."

Of home training for service we remark, then :

1. They who assume the parental responsibility must accept the Law of Service, and

square all their parental ambitions by it. They must see and acknowledge that to wish more or less for their children than is consistent with it is to be false to their trust, cruel to men, disloyal to Christ.

2. The law thus recognized must be taught in the family so early, constantly, and thoroughly, that it shall be accepted without question by the child like any most fundamental truth—never doubted nor explained away. There are some things that are not to be investigated in childhood.

3. The young must be trained to doctrine, to experience, to usefulness, by the discipline of conduct. To do the generous, to abstain from the selfish act, to shun falsehood, vice, and excess, not only as forbidden, but as unwholesome and mean—this must be rule and practice from the earliest days. The dignity and universal obligation of labor must be taught not only, but enforced by actual industry. The duty and privilege of giving must be exercised. Prudence must be taught, but as part of the economy of service—a far-sighted self-denial rather than a self-insurance.

4. The honorable necessity of plain living must be insisted on, and its practice enforced. The commonplace assumption that expensive living is right because it is the custom of the well-to-do, together with the unchristian fallacy of supposing that any amount of giving can

justify or excuse needless luxury, should be utterly repudiated, along with the pernicious heresy that extravagance and dilettanteism belong to the highest Christian culture. The cry of the needy and the judgment words of their great champion should ring in the ears of the child who is tempted to waste of money and of work.

5. It makes no anti-climax to say that parents must use common sense. To this day the children of this world are wiser in their generation than the children of light. No spiritual fervor, not to speak of feeble sentiment mistaken for it, can take the place of a cool head. No natural affection, however lovely, can do the best for a child, without insight and sagacity. The soundest theory of life may utterly break down in its specific application if applied by a fool. A saving sense of humor may do more for a Christian household than strong crying and tears.



XIV.

SOCIAL LIFE.

A MOST outstanding fault of our social life is costliness. From the many-millionaire who squanders a fortune upon the festivities of an evening, to the tradesman's wife who bankrupts her husband to rival her neighbors in display, the barbarism of waste is everywhere a violation not only of good taste but of good morals. The waste of money is not all. A man who moves in good society must be an expert in the economy of time or cheat his more serious pursuits of their due. As for society women, with honorable exceptions, they advertise the worthlessness of their time, taken at their own estimate. Health, too, is wasted. Even in its mildest forms, social dissipation constantly breaks in upon regular habits, tempts to excess or imprudence, and consumes the strength that is at the best too little for legitimate work and play. However it may be with seasoned men and women of the world, there is always a contingent of busy people who must be at their

post, the weak, the nervous, and those who lack self-command or wisdom to draw the line. These need the benefit of social intercourse ; but society is to them a temptation and a snare. The very voice of refined and kindly hospitality invites them often to what they know is killing them by inches.

Society is not only wasteful but frivolous. It makes amusement and display ends in themselves, and shamelessly employs a host of the poor in dingy toil or unproductive menial service that a parcel of gilded youth may waste their substance in riotous living, or eat the bread of elaborate and vacuous idleness—the natural prey of the caricaturist. The young woman of the period is probably more innocent than her partner in the ball-room ; but he is what he is because society, of which she is queen, consents to have him so.

In the busy world at large, mature men have little to do with social intercourse as ordered by any recognized code. They ought to be in society, but they are not. Women more generally keep up some kind of social routine ; and how silly a great part of it is, we know too well. The humorists and satirists cannot help seeing the poverty of our social life ; the mass take it as it comes, and hardly stop to think that they know better. The religious, by the very conservatism of their piety, are sweetly acquiescent.

Our social life is selfish. With a false idea of

culture, it is naturally exclusive. The exclusive people, with all their show of refinement, are vulgarized by a theory which neglects what is broadest and finest in manhood. Even supposing their culture to be all it professes, it is vitiated by denying its help to those who most need it. That which is ethically wrong is not æsthetically right; for the laws of taste are God's laws. It were absurd to claim for aristocracy, whether of birth or of wealth, a moral superiority corresponding to its elegance and aloofness; and no aristocracy is needed to set forth those excellencies which are non-moral. Christ was the finest of gentlemen, because he was the best of men. He solved the problem of culture in an environment of poverty. He gave us the master key to every social problem. To be unselfish, social life must somehow be inclusive. There is a natural stratification which is right, but it is not according to bank accounts or pedigrees; it does not raise royal gamblers above honest gentlemen. If it is a part of the mystery of things that nature works largely by the rude law of the strongest, it is a part of the blessedness of life that higher nature is set to right the wrongs of lower, not to imitate and perpetuate them.

If this criticism has seemed anywhere forgetful of the many in scoring the faults of a few, it must be remembered that society is of all things conventional and imitative, and the faults of the

so-called higher classes are copied by the rest of mankind. Rightly judging that in many things the exclusive society is admirable, they follow its lead not wisely but too well. Of the same human nature, they are subject to temptations essentially the same ; and the monopolists have no monopoly of folly. That there is nevertheless much good in social intercourse, as we have it, is of course true. Also it is true that genuine good-will is inoperative and honest effort wasted through ignorance or want of reflection. Criticism shows the need of constructive work in bettering what is good, and utilizing ineffective forces.

The Christian rule of life and the Christian idea of neighborhood must govern all right effort toward better social usages. It is fundamental to recognize the brotherhood of all men, and the absolute supremacy of duty. For a selfish society we have no counsel and no tolerance. In the first place, then, wherever people are brought together socially Christ's words about the giving of dinners, as reported in the fourteenth chapter of Luke, must be obeyed according to their essential meaning. "To him that hath shall be given"—we need not go out of our way to prove that true. It is for the prosperous to take thought of "the poor, the maimed, the lame, the blind," and from time to time to welcome at the table or the fireside those to whom good dinners are the exception, and good

society, under the present frankly selfish plan, is beyond reach ; those who long for home and have it not ; those whom a little encouragement and fraternal kindness would save from dejection and the evil way. To the entertainer this would doubtless mean some loss. The gain would far outweigh this ; but we need make no nice estimates in such a matter.

It is practicable in larger assemblies to bring the needy and uncheered into social contact with the happy well-to-do. This will require study and effort, and some abstention from the pleasures of fashionable circles ; but when the favored classes really wish to meet the poor on the broad basis of fraternity and good-will, they will certainly find a way. The church itself, whose organic law unites all men and all classes, affords a local centre, a bond of sympathy, common interests and enterprises, various activities which combine useful work with social opportunity. That is an exceptionally favored society in which meetings for social converse pure and simple can be entirely successful. It were reasonable to assume, and the assumption is not unwarranted by experience, that when social intercourse is more or less incidental to some kind of serious pursuit, the ice will be easily broken, the work relieved and brightened by recreation, and the recreation dignified by the work. A social club as such is apt to be a selfish club ; a club with a literary, artistic, or

philanthropic purpose may be socially a most delightful success.

We must have the courage of our convictions about the duty of frugality. Good taste and self-respect should be easily superior to philistine extravagance; but hard or easy, in fashion or out of fashion, economy is a sacred duty if Christ was right in his teaching. Late hours and all unwholesome indulgences, while in the same general category with the squandering of money and time, are more immediately injurious. Mere epicurean self-interest should abolish them; the æsthetic motive is properly their enemy; Christian morality repudiates them.

From our point of view, the propriety of dancing all night, with an open bar close by, is not to be discussed. This is vulgar and bad, whether for "the four hundred," or for the million. Midnight Delmonico dinners at five dollars a plate are indefensible on Christian principles, even by doctors of divinity. There are, however, open questions. Of dancing, as of theatre-going, it would be unreasonable to say that it is wrong *per se*. If the Law of Service were frankly accepted, the friskiness of youth would somehow express itself, as, doubtless would the histrionic impulse; but there would be sweeping reforms, or the professions of dancing-master and actor would fall into merited desuetude. Of course, all amusements would be put on the defensive so far as they are waste-

ful or issue in mental vacuity. The question of allowable expense always gives a large margin for debate ; but the presumption is always for economy. How far society may legitimately be exclusive and select is a question whose answer varies with circumstances. Specialists in the same field are naturally drawn together, and with profit, provided the ever present danger of narrowness and clannishness is guarded against. In general society, a certain concentration of wits and accomplishments is a condition of brilliant and pithy talk, and a certain standard of breeding is necessary to put all at their best. Nevertheless, the leaven of fresh and vigorous thinking is precious for intellectual purposes, beyond comparison with mere glitter and refinement ; and thinking of this kind does not always go with repose of manner or polite accomplishments. Here, again, the dangerous tendency is towards the old selfish way ; the corrective is the catholic spirit of Christianity and of the best culture. For social problems, as for all moral problems, the central principle of Christ's teaching is the best solvent.



XV.

HUMAN BROTHERHOOD.

CHRIST opened the way, not only for Jews but for gentiles, to a new and needed revelation of brotherhood. Peter the Jew, even after all he had known of the life and death of his master, had yet to learn that he must not "call any man common or unclean," and that "God is no respecter of persons." The logical implications of Christianity were coming gradually to be apprehended then, as they are to-day. To the Greeks their neighbors were *βάρβαροι*, *stammerers*, *jargoners*; and the Roman word *provincia*, though of doubtful origin, suggests that harsh career of conquest by which Rome made her vanquished neighbors tribute-payers and slaves. At the best, Cæsar's iron hand was the hand the imperial city stretched out across her borders, and at the worst such miscreants as Verres were the missionaries of her civilization. If at length the organizing genius of Rome could not choose but extend her franchise, and the Hebrew Paul might boast his citizenship, it was

not so much the liberality of her spirit as the logic of events. The practical management of things must in the end obey their inner law. The policy of legislation must approximate the sweet reasonableness of philosophy. Human constitutions must conform to the divine constitution of man. The absurdity of Chinese walls between nations or classes of men is to-day so glaringly evident to any one who intelligently accepts the Christian ethics that we may regard the principle of brotherhood as established and concern ourselves with its applications.

By such missionary work as is done, and by philanthropic service like the sending shiploads of flour to Russian sufferers, the principle is recognized, and the humane sentiment proper to Christianity somewhat exemplified. In respect to public policy, however, and international relations, there is great need of bold and earnest words. The public, even the professedly Christian press, take too little account of deliverances like this, not long since widely published:¹ "So long as there is anybody else to tax, I don't believe in taxing ourselves." The party leader who spoke these remarkable words may possibly be a statesman in Washington, but he proclaimed himself a demagogue in Minneapolis—a demagogue far more dangerous than any haranguer of the sand lots or spoilsman of

¹ The greater part of this volume was written in 1892.

Tammany Hall. To "steal the livery of Heaven to serve the Devil in" is worse than openly to appeal to base passions or openly to rob the public crib; to wear that livery deceiving and self-deceived by some fallacy of public spirit, appealing to selfishness personal and national as against fundamental Christian morality, is most effectively to debauch the public conscience, debase public sentiment, and undermine the very foundations of patriotism. There has been in recent years nothing more ominous in American politics than the popularity of the doctrine of protection, considered in relation to the style of reasoning and appeal by which it has been advocated. This is neither an essay on political economy nor a campaign document. The author is not hoping, like the good Doctor Mulford, to "influence the fall elections," nor concerned here to argue the tariff question, *pro* or *con*. The point to be emphasized for the present purpose is that if a public policy, directly or indirectly, imposes burdens on any nation or any human being for the sake of lightening our burdens and increasing our prosperity, it is presumptively a wrong policy, to be rejected as immoral unless it can be shown to be necessary, adopted if it must be with the deepest regret, abolished as soon as it may be with universal applause. "America against the world" as a party war cry is worthy of Milton's fallen angels, with whom it was the infernal pit against

the universe. Pure love of country is opposed to this *pseudo*-patriotism, as pure home affection to the clannishness of outlaws.¹

In many personal relations, we have more or less imperfectly abolished the law of the strongest. In "business," that law prevails. In the relations of social classes it largely prevails still. In regard to international relations, whether of trade or of diplomacy, sordid motives and barbarous passions are unblushingly appealed to. As corporations are said to have no souls, so nations, as such, with unity and consciousness enough for selfish passion, would seem to claim some immunity from the requirements of conscience, and to view human kindness as a sentiment rather than a principle. We are told that there is no such thing as authoritative international law; but we must remember that there is a law of absolute authority for all human relations, exactly as binding for states as for individuals. If a householder ought to love his next neighbor, and live in relations of mutual good-will and helpfulness with him, France ought to love Germany, and live in

¹ The rude and shameless pessimism that logically narrows national selfishness into sectional selfishness is seen in this passage from a recent biography of Webster :

"It is true that his course"—about the tariff—"was a sectional one, but everybody's else on this question was the same, and it could not be, it never has been, and never will be otherwise."—Lodge's *Webster*, p. 171.

such relations with her. If it is right for our churches to send missionaries to the Chinese people, it is wrong for our government to treat the government of China otherwise than with perfect courtesy and scrupulous good faith. If bullying is contemptible and wicked among schoolboys, it is wicked and contemptible for a first-class power to bully a power of the fourth class. If it is a shame to rejoice over a neighbor's misfortune, it is a shame for the partisan press to gloat over industrial depression or financial peril abroad, as a consequence that justifies our tariff legislation at home.

“The parliament of man, the federation of the world,” is no mere poet's dream. Peaceable co-operation in justice and good-will is necessary to the local beginnings of civilization, and the combination of primitive communities for common purposes into larger political units is a matter of like necessity. The American states have found peace and prosperity in a vast union combining local independence and flexibility with necessary subordination for common ends. This union, so comprehensive and complex, yet so simple in its working, is a new experiment on so great a scale ; but it has shown that with virtue and intelligence in the people it is practical and workable. Arbitration and reciprocity have begun to come as necessary attendants of Christian civilization. The same considerations that justify union on a small scale

justify and demand it on the grandest scale conceivable, and point to it as the ideal for mankind. The necessity for local independence may be more imperative as the system expands, and the world-wide unity of sovereign nations may be in moral purpose and policy rather than in a political organism ; in a league rather than a compacted, centralized state. Again, as in the working of our great American experiment the difficulty is seen to be not administrative but moral, not of methods but of men, so world-wide peace and co-operation can be maintained only by as wide a recognition of the Christian law for men and nations. With the acceptance of this, and approximately in proportion to it, peace and harmony must come. Men are learning to do things on a colossal scale. The ends of the earth are brought near as scientific enterprise diminishes distance and breaks down barriers. It would seem that the logic of Christianity cannot much longer be obscured, and that ere long right-minded men everywhere will awake to its inspiring vision and hopeful prophecy of a great beneficent commonwealth of nations, the Republic of God.



XVI.

OUR DUMB NEIGHBORS.

WE have everywhere assumed that alleviation of pain and promotion of happiness belong to that service which the law of Christ commands. If this assumption is correct, we have a duty of compassion towards our "earth-born companion and fellow-mortal," whose innocent delights and helpless distresses appeal to every generous spirit. Even if we could ignore the question of what is due to them, it remains true that our treatment of the lower animals reacts powerfully on our own character. We cannot be unfeeling in our treatment of any living creature without hardening and debasing ourselves; we cannot deal generously with brutes and be altogether mean and selfish in our dealings with men.

" I 'm truly sorry man's dominion
Has broken nature's social union,"

says the exquisite little poem above quoted. Literature contains many a kind word for the

creatures who cannot speak for themselves. It could not be otherwise, since literature is the utterance of what is better and finer in the experience of mankind. It is probably true, however, that in English-speaking countries at least there is far more of interest in these and affection for them than finds expression or recognition in books. It is certain that among us, in spite of barbarous custom, inherited indifference, and narrow-mindedness, there is a very great aggregate of gentleness and respect for our humbler fellow-creatures. This should be matter of thought as well as impulse, of duty as well as pleasure. Good feeling should be sanctioned and supplemented by reason. Natural justice in this regard should get recognition as an integral part of Christian righteousness.

The evolutionist view which claims kinship for lower life with higher, and makes differences, however great, differences in degree rather than in kind, is certainly worthy of respectful attention. It cannot be laughed down by prejudiced ignorance, nor suppressed by timid conservatism. Its general acceptance might go far, practically, to secure due consideration for our kin of low degree ; and we venture to hope that not many decades hence the prevalence of a more scientific view concerning consciousness, rudimentary reason, and rudimentary morality in the lower animals, with or without discovery of the "missing link," will have combined with

an ever-increasing humaneness of sentiment to make cruelty to animals quite as disreputable as cruelty to children is now. But, however this may be, it wants only common sense, common feeling, and honest dealing with the facts to make the claims of this subject evident and profoundly affecting. Indeed the perception of abuses, the impulse of sympathy, the private protest, is common. It wants agitation, exchange of views, combination of forces, and aggressive action to develop the latent force into an onward movement that cannot be withstood, because it will have all that is best in civilization behind it.

This is not the place to set forth in painful and sickening detail the sufferings of laboring animals from overwork, the lash of brutal masters, and neglect ; the meanness of petty torture to which horses—and humane citizens who look on—are constantly subjected on our streets ; the brutalities of the race-track ; the abuse inflicted on beautiful and innocent wild creatures in the name of sport.

Readers of Shakespeare's *As You Like It* will remember the evidence that even in his cruel age men were not blind to such things ; yet in our humaner times public sentiment does not condemn the reckless "sport" which is certain to inflict sharp suffering and often the protracted miseries of a lingering death. The pathos of a story like Warner's *A-Hunting of the Deer*, while it softens

the heart in sympathy for the victim, hardens it towards the pursuer with a resentment impatient of the proprieties of speech. Cooper's *Leather-Stocking*, that wise old foster-child of nature, though he lives by his rifle, yet condemns the vulgar rapacity of wholesale slaughter. The day will come, please God, when all cruel sport will be banned and despised, along with bull-fighting and bear-baiting.

Grant all that can be fairly claimed of excuse for those who do as others have done, half-unconscious of the wrong. Make all the allowances that science will justify as to the lower consciousness of brutes and their supposed immunity from apprehensions about the future or regrets for the past. Still the facts, both as to the aggregate of needless suffering and as to the heartless tyranny of those who inflict or permit it, are simply heart-breaking ; they are a disgrace not only to a civilization that calls itself Christian, and to a church that is too busy with itself to regard them, but to our common humanity.

Poetry and science are widely different in method, yet they have much in common. The true poet, like the true scientist, is a loving and reverent observer, a student of nature. What Longfellow wrote of Agassiz,

“ And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe,”

might have been written of Longfellow himself. In science as in poetry, the imagination not only stimulates to exertion and rewards it with delight, but is a necessary condition of the highest achievement. If poetry is earlier in the field with its swift intuition of realities, science with slow step but sure, correcting and verifying, still enlarging the borders of its orderly domain, works evermore towards that central unity of truth to which all right thoughts and imaginations converge ; so that by-and-by the two clasp hands rejoicing. Minerva, goddess of wisdom, is rightly also goddess of poesy. The poets have delighted to personify natural phenomena and the objects of the visible world. For the Hebrew prophet, mountains and hills should break forth into singing, and all the trees of the field should clap their hands. To the old Greeks, morning was the advent of rosy-fingered Dawn, and the sun was Apollo, bearer of the silver bow. Their happy vision saw beautiful personalities in the tree and the fountain, and the ruder imagination of the inclement North revelled in its terrific embodiments of power and passion. The modern muse, by more knowledge made less bold, yet

“ Finds tongues in trees, books in the running brooks.”

Wordsworth's heart

“ with rapture thrills,
And dances with the daffodils.”

Lowell recalls the time

“ When birds and flowers and I were happy peers.”

The lines of Burns *To a Mountain Daisy* illustrate that sympathy with nature which abounds in modern poetry—a sympathy by no means confined to her weaker creatures and gentler aspects. Much of the personification of which we have spoken may seem purely imaginative ; but in claiming some kinship with things organized by the mysterious process of life—

“ But I in June am midway to believe
A tree among my far progenitors”—

the poets can be taken more literally. A tree is a living creature, and who knows that it has not some dim prophetic stirring of consciousness? A dog or a horse, intelligent and affectionate—let us not dare to despise its humble station in the world of conscious life. To do so is to come near despising him who is the giver of life, or rather who *is* life. Tennyson speaks for modern thought when he says to the “ flower of the crannied wall,”

“ . . . If I could understand
What you are, root and all, and all in all,
I should know what God and man is.”

The immanence of deity is good theology and good science. While theism is learning the truth

that underlies pantheism, it is not insignificant that our American expounder of the philosophy of evolution feels his way towards a rational and consistent apprehension of the divine personality. The author of *Cosmic Philosophy* has also written *The Idea of God*. If all energy is energy of active deity, then in a profound sense the cosmos is conscious; and the poet who finds sympathy even in mountains and sunsets is guided by his imagination to the truth. Where the divine energy does that organizing and individualizing work which we name life, and whose supreme product in the highly developed personality of man is rightly called the image of God, the latent poetic sensibilities of the people agree with those of the inspired singers in a glad sense of kinship with living things from least to greatest. Let us hope for a day not far distant when men, no longer presuming to set metes and bounds, shall look with reverence on all the orders in the hierarchy of God-given life. Then, by an irresistible public sentiment, will cruelty to animals be not only condemned but forbidden. Then life will no longer be embittered and made coarse and mean by the daily spectacle of needless or wantonly inflicted pain.



XVII.

CITIZENSHIP.

THE colonists of Massachusetts were right in their theocratic ideal. If they blundered in policy, or erred through passion, mistaking it for holy zeal, or assumed that the *ergo* of their narrow logic was a *Thus saith the Lord*, yet they were right in trying to make their political establishment a veritable Kingdom of God. Their views being what they were, they must with all their might enforce obedience to them. All honor to those stern bigots for accepting the responsibility they believed in—responsibility not only for themselves but for their neighbors! If a pope of Rome believes himself the vicerent of God, he has no choice but to make himself in fact, with or without the forms, sovereign of all earthly sovereigns. No American theories respecting church and state should swerve the Roman church a hair from what it sincerely holds to be its duty in the matter of the public schools or in any collision with our cherished institutions. If any man or party be-

lieves that righteousness can be brought about by act of Congress, the plain duty is to get a suitable bill passed and its provisions enforced. Sumptuary laws, prohibitions, protective tariffs, and force-bills are right, provided it can be shown that they will do good and not harm. Paternal government is good if it will work. *Laissez faire* is not the spirit or the method of Christianity. I am my brother's keeper, and I must, like the Puritans, shoulder the responsibility. This is true for all relations, political as well as personal. The danger with those who would lay the track for the car of progress is of insincerity, ignorance, narrowness, false reasoning ; and history shows how great the danger is, how frequent and costly the failure. Nevertheless, conviction means responsibility, and responsibility means the duty to act.

It was written at a time when direct political reform was too hopeless to talk about that "the powers that be are ordained of God." It is still true ; and as we are ourselves the powers that be, every man sovereign as well as subject, and have a fair field in which to achieve reform, this is no time to shrink or scruple concerning our civil functions. Pessimism is a convenient cover for laziness or cowardice. Whoso is too sensitive and refined for active citizenship is too nice for the kingdom of heaven. If a man counts his calling too holy for this, count him a pharisee or a fanatic.

The plain duty of the hour is to carry the moral idea into politics. With what is wrong *per se*, there should be absolutely no compromise. We are soberly told of late in a reputable magazine that the President "must yield" to the spoils system "more or less ; he cannot help it." Is principle, then, out of date, or is it that a man of principle cannot be president? There have been men who refused to be forced into wrong-doing, who could die but would not yield. When the very existence of the republic is threatened by a system as mean in theory as it is demoralizing in practice, and by the rascally abuses that are its kin, what we need more than the temporary success of any man, administration, or party is that one president should have the stubborn virtue to stand like a rock against the iniquity, prepared to fail of support or die at his post if need be. Then the moral sentiment of the people will come to a head. They will canonize him who dares sacrifice himself—rather they will rally around him and prove that right, after all, is might. Our public virtue is able, let it but discover itself, to cast out this devil of greed ; but they who should lead in all moral reform must not be too busy with pious generalities and personalities, too much engrossed with selfish cares for this world or the other, too conservative of party names or party habits. He who would serve God and man need not be on the wrong side of great

moral questions. He may err in policy ; he has no right to err in principle. Not to be the steadfast enemy of political unrighteousness is treason to him who ordained the state. Good citizens not only hold the balance of power ; directly or indirectly they hold the preponderance, and they may dictate to senates and cabinets if they will.

It is not in boldly resisting what is wrong, or fighting hard for the right, but in their processes of thought, the spirit in which they act, and the means they employ, that good men go astray. It is easier to take things for granted than to weigh and consider ; easier to follow the crowd than to pick one's own way ; easier to take headstrong will for single-hearted devotion, than to try one's own spirit, whether it be of God. Our plea for vigorous aggressive citizenship is by necessary implication a plea for catholicity, culture, diligent study of public questions, disinterested purpose to be on the right side regardless of consistency or tradition, of popular clamor or the party whip. The inoffensive conservatism of the average good Christian tends to make him exactly what he ought not to be, a steady-going, obedient partisan. It is this kind of partisanship which enables bad leaders to keep the forces of good men divided and defeat the virtue of the people. Parties there must be, but they should stand for opposing doctrines and policies, not remain divided on dead issues

and fighting for public plunder. Take the loaves and fishes out of politics, hold officials accountable not to party but to law and public opinion ; then the way is open for division on living questions and the manly championship of convictions. When they will, they who believe in the higher law can abolish the spoils system, explode the fallacy of subservient party loyalty, and bring statesmanship to the front. No mere *fiat* will accomplish this ; it requires time, studious devotion, and hard sense : but the essential condition is that good men assert themselves and insist on the moral law. They hold the key to the situation. When they are fully convinced that Christianity must actually be applied to politics, reform will come, slowly, no doubt, but surely ; and beautiful upon the mountains will be the feet of them that bring its good tidings.

In reaction from "spread-eagle" patriotism and in contempt for "wigwam" rhetoric, we must not forget or belittle the grandeur of our national ideal. Truth is not the antithesis of poetry ; poetry is the illumination of truth. Macaulay tells us how the Puritans conceived the dignity of manhood in its relations to God and destiny, and they were right. If so much is true of individual man, what shall express the greatness of a nation, to whose momentous concerns those of the individual are as small dust in the balance ! The organ music of Webster's eloquence could suggest but not express the

majesty of his theme. Lincoln at Gettysburg, that

“ stalwart man
Limbed like the old heroic breeds,”

chose well in calm, plain words to pay immortal honor to the martyrs of a cause that shames the epic. Fittest of all, posterity may pronounce that strain of pious gratitude which warms to the impassioned tribute of a lover, as the Commemoration Ode, thrilling with the ardor of a tried devotion, sings the unspeakable sweetness of its praise. We cannot exaggerate the absolute significance of the nation. In its service our law bids us add to integrity and Puritan zeal the wisdom of history, the broad intelligence of the scholar, and the steady, far-seeing devotion of the man of affairs.



XVIII.

BUSINESS AND INDUSTRY.

IF there is "no friendship in trade," it is because trade is war. Whether acknowledged, ignored, or disavowed, this is the view according to which perhaps the greater part of our business enterprise is conducted. The doctrine has good ground in history ; it is good descriptive science. In the process of evolution, the period of struggle for existence and survival of the strongest has not come to an end. Civilization has made all warfare more humane, but it is warfare still. Conservatism would keep up the fight ; but the Law of Service is radical. For hostility and exclusiveness between nations it would substitute good-will, the closest relations, and the peaceful arbitrament of law ; so among men and classes of men it would do away with the wasteful competitive scramble for means to live, and bring in an age of co-operation with mutual benefit. If civilization is endless warfare, then civilization is no finality, and we must fight, if need be, for something better. Rather,

for it as for all that pertains to manhood, we will insist upon a more generous definition.

A good deal has been written about the evils of the present state of things, which need not be repeated here. Poverty and suffering, with the consequent moral degradation, are not all. War is deadly to morality by its disturbance of normal conditions, and its stimulus to avarice and reckless ambition. With suffering for the many, war means brilliant opportunities for the few, and infinite temptation for all. Its prizes go not to rounded and perfect manhood, but to efficiency in violence. It is a school of certain virtues, but not of virtue. The economic warfare with which we have here to do is less ennobling and in some ways more debasing than its more tumultuous namesake. Of self-sacrifice it knows nothing. Its cruelty is not that of short-lived passion, but cold-blooded. The fighting is not brief and decisive, nor intermittent. This warfare remembers no peace, it looks forward to none ; it knows no normal standard by which to judge itself. Rather it deems itself normal, and makes the case hopeless by calling evil good. Such is economic warfare, pure and simple. From rumsellers and railroad wreckers to respectable men of business, there are all gradations between bold championship of the sin and honest protest against it ; but on the whole the system in which we are all entangled is at best a lame compromise, and at worst an outrage.

The remedy, of course, is co-operation ; for co-operation is simply obedience to that law of the universe which no man or system can permanently withstand. The word is not used here in any narrow and special sense, as if a nostrum had been discovered to cure all economic ills ; but in its larger meaning it is used with undoubting confidence. The proposition that co-operation will right industrial and commercial wrongs is like the proposition that heat will melt ice ; it is according to the nature of things. In God's world, because it is God's world, the Law of Love is not only of obligation but will work when applied. It is the duty and therefore the interest of the master to serve the servant. Mill-owner owes service to loom-tender, as well as loom-tender to mill-owner ; buyer to seller and seller to buyer ; farmer to mechanic and mechanic to farmer ; every one of every class to every other of every class. The eternal welfare of one and all hangs on conformity to this principle ; and not only Scripture and reason but experience shows that godliness, which is manliness, is profitable for this life as well as for any other. To utilize the gifts of nature, every class, every guild, every legitimate business needs the friendly aid of every other. To win the greatest aggregate of benefits for all, the enormous waste of working at cross purposes must be eliminated. Of energy to be harnessed, of treasure to be unearthed, of fer-

tility to be made fruitful, there is enough for all. In the irresistible process of modern activities, men and classes are constrained to work together, notwithstanding hostile rivalries. By the operation of economic law, division of labor and combination of forces have come to stay. We have imperfect co-operation, and war along with it. The morning paper tells of private war with Winchester rifles in Pennsylvania. The irrepressible conflict between capital and labor under present conditions is no new conflict when it takes this shape; we only see its true character more vividly brought out. On the same day a great religious convention meets in New York. While more than one newspaper advocates arbitration—the method of peace—it is significant that one calls attention to this as a great opportunity for Christian endeavor, and suggests that the convention offer the services of arbitrators. “If they settle the Homestead trouble, they will make a ten-strike . . . for Christianity.” Whatever the practical merits of the proposition, the newspaper man is right in his idea of what Christianity is for, and many a zealous delegate would do well to meditate on his words. It is the work of Christianity not only to stay such incidental bloodshed as it may, but to learn itself and teach the world the essential immorality of all business in which one man’s gain means another’s loss, and of all business relations which are re-

lations of hostility. There is a great work yet to do in ridding the public mind of the hideous doctrine that social classes owe nothing to each other, and the belief that unchecked competition is a blessing. There is much to do in forcing attention to the truth that the Christian rule of life in all its uncompromising strictness does absolutely apply to business. Then there is the constructive work, already begun in some quarters, of showing that righteousness in business is profitable as well as practicable. It may be claimed that out and out co-operation offers less opportunity for personal advancement and distinction.* A similar argument might be used against peace between nations. Greedy ambition finds what it wants in war, and the misfortune of many is the opportunity of a few. The Devil is welcome to whatever force there is in this contention—if monopoly and despotism are good things, let us have economic warfare to bring them about. The millionaire gets his board and clothes with plenty of hard work. If business were better managed he would not go naked and hungry, or be condemned to idleness. Men with force in them legitimately enjoy distinction and the sense of power. Personal superiority and individual leadership could not be abolished by the humane, rational conduct of affairs. "Peace hath her victories," too. There will be enough to make life interesting and strenuous—we need not fear. When it begins to appear that the

altruistic way of living, fairly tried, is "stale, flat, and unprofitable," it will then be time to look for a better way. It is high time now to give Christianity the final test by applying it on the largest possible scale. It may be objected that we are telling an old story, and dealing in generalities. Very true—everybody knows the unhappy facts we have mentioned, and everybody knows the Law of Love; but everybody knows, too, that the facts are widely accepted as if normal, and the law treated as if it would not work. There are certain old stories that must be told until their lesson is learned. We do deal in generalities. We have no specific with which to dose the symptoms of disease—no mechanical scheme for bringing in a manufactured millennium. There are certain general truths which must be repeated until they are heartily believed. The evolution in detail of a civilization in which the evils of the present day shall be minimized, no man can now trace out. Obey the Law of Service according to present light, and that civilization will come; and every least act of obedience counts towards such a consummation. Let it be written large and plain that in the affairs of men **CHRISTIANITY IS CO-OPERATION.**

There is another aspect of the subject which is too little regarded at present, whether for the general welfare or for the interests of business and labor. The wonderful development of

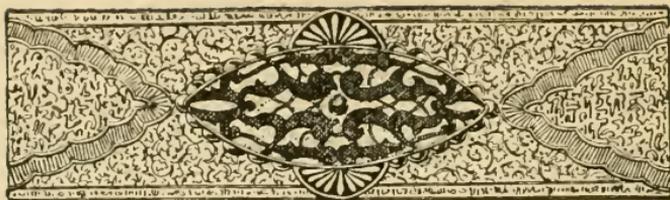
machinery has tended to make working men into machine-feeders rather than artisans in the better sense. While mechanical devices come to act more and more as if endowed with reason, it would almost seem as if the workman in some cases were becoming part of the machine. Inventiveness is powerfully stimulated, along with organizing and administrative talent. Attractive and lucrative careers are opened to the few, but for many there is dull routine, with little in their calling to awaken hope or warm the imagination. The tremendous movement and swift vicissitude of modern life, especially in America, are not favorable to the homely pieties, the racy individuality, the traditions of good workmanship that we admire in the handicraftsmen of earlier times and more primitive conditions. Swift changes have not given time for suitable readjustments. A balance-wheel greatly needed in our system is the good old-fashioned workman's conscience.

Older and more universal than the tendency to mechanical drudgery of which we have spoken is the tendency of labor to become sordid and servile, fenced off from generous aspiration by barriers of caste which it goes far itself towards justifying. All the more, then, the law and gospel of good work need to be preached in ringing words like Ruskin's, and the shams of an age that makes haste to be rich need to be denounced after the stalwart fashion of Carlyle.

Money-lovers, as Ruskin himself has told us, cannot understand Christ ; but in plain workers, high or low, there is a spark of manhood that will kindle under the breath of his prophets. The habit of good workmanship is a tonic to the conscience, a sedative to turbulent passion, a school of preparation for just thinking on the great questions of life. It were a mistake to suppose that this habit can no longer be cultivated, or that it can be made prevalent only by reactionary methods, by damming the stream instead of directing it. The machine-tenders, whose work is little more than automatic, are few in comparison with the whole multitude of workmen. The character of the worker is still a very important factor in the product of his work. Upon his character still, in the main, depends his prosperity. Where the situation is so bad that the workman's hands are tied, and merit cannot win advancement, there is a plague-spot, for whose cleansing what is best in the humane spirit of the age is becoming more and more enlisted. Such barbarisms, we may trust, are doomed. Both master and man, producer, handler, and consumer alike, are vitally interested in good work. Nothing but enlightenment and moral forces will avail to get it done. Again, instead of offering a handy, quick-working specific for setting things right, we are dealing in generalities—telling an old story. If we can generalize soundly and tell the truth pointedly, it is enough.

Tolstoï lately urged his visitor to join the Ruskin Society, pledged to wearing hand-made apparel, and to living without "usury." "Great wits are sure to madness near allied." Whatever truth Ruskin has taught is none the less true for some unloveliness in the man, nor for the break-down of his mind in his later years, nor for any earlier vagaries of his strenuous thinking. All his life Tolstoï has been in the midst of that bad, half-barbarous system of splendor and squalor whose miseries have been so fearfully illustrated in these days ; and if the truth of Christianity has wrought mightily in him we cannot wonder that it has wrought also strangely. We may not flippantly reject the message of great men. Give us the penetrating insight of genius and the self-renunciation of sainthood, rather than the smug worldly wisdom of selfish mediocrity, and let us cheerfully take the risks. Accepting the substantial verities of Tolstoï's teaching and Ruskin's, we may yet hold that this restless modern stream of energy ought to be converted, not resisted. To-day it bears hard on some fraction of the world's toilers. The productive activity of the last fifty years has been applied to saving time and perfecting material engineering, rather than saving manhood to make good use of time, and perfecting institutions to make possible the enlargement of manhood. The wonderful work of material progress will go on ; but we may rea-

sonably hope that an increasing proportion of the best gifts will be devoted to the higher work of learning how to minimize rude toil, improve its conditions, raise its standards, and enlarge its hopes. We may believe that the intellect which has made possible so vast production and circulation will add economy to efficiency ; will show men not only how to find means to live, but how to live in a rational way, to use as well as get, to rest and play as well as labor. Great exploitation of natural resources does not involve the necessity of brutalizing men. Cheap and swift production does not necessitate poor work. The inventive impulse is not at fault if creative has outstripped conservative genius, if hitherto we have shown more skill than wisdom. The benign spirit of Service will prove that the same wits which have achieved riches and power can achieve prosperity.



XIX.

ART.

SHALL it be art for art's sake? Yes, and no. The sense of beauty is a sense of God, in whom and of whom all beauty is. The art-impulse, showing itself in all climes and ages, its product ranging from rudest barbaric forms to the masterpieces of ancient sculpture, modern music, literature ancient and modern, is no more to be ignored than the beauty of the skies; no more to be suppressed than human nature is to be suppressed. Beauty is the stamp of wholesomeness; innocent delight is both a cause and an effect of well-being. As pain is an evil, so pleasure is a good. In itself, then, the production of the beautiful for the love of it is innocent and right. On the other hand, there is a higher beauty of the spirit, a moral order and harmony which is of transcendent worth. The music of the universe is jarred upon by the discord of sin, and the hoarse cry of pain drowns its sweetest notes. Christ must needs suffer to put the world in tune—but he was not an artist.

His service, which is the service of men, can never ignore the highest motive and the central law. If art for art's sake means an activity that is not devoted to the common welfare, it is pagan and not Christian. The Law of Service, then, makes no exception here. The source of beauty and the source of moral law are one.

The good workman loves his work, and all high endeavor demands concentration. He whose duty it is to paint a picture or write a sonata must devote himself to that with gladness and singleness of heart. Nevertheless, unless he can relate his work to the common welfare, it is not his duty; he is forbidden to touch it. The deification of art, being like other idolatries a worship of falsehood, violates the fundamental principles of art, and substitutes confusion for the beautiful order of the universe. A right devotion to it not only makes for innocent and wholesome delight, and trains its votary to the patient, workmanlike use of his powers, but, teaching his senses to perceive, his mind to understand, his spirit to feel the beauty and harmony of the creative thought, it gives him enlargement and symmetry, refinement, affinity for True and Good, as well as Beautiful.

One chief use of art, then, is in the education of youth. Guided by the same exacting principle which may make us seem to the artist narrow-minded and puritanical, we shall claim for art such recognition in the schools as should

satisfy its best friends. Study of form and design, of color and the harmony of colors, training of hand and eye, instruction in the simple and useful dicta of good taste, should be compulsory in all elementary schools, and should have an honorable place in the whole system of education. Of literature as a fine art, more is said elsewhere. Suffice it to remark here that imagination and sense of literary form can and ought to be systematically cultivated from the earliest years of school training, and the memory stored with those treasures of sweetness and wisdom in which literature is so rich. Music belongs to a rational education, not as an incidental exercise dependent on the educator's taste or whim, nor as a formal function, nor for the benefit of a minority with special gifts ; but as a study for all, regularly and scientifically pursued. There may be some so abnormal that they cannot learn the rudiments ; but, such cases excepted, every child who has passed through the common schools should be able to read music with facility and to sing an easy air at sight, and should be familiar with the ordinary nomenclature and simpler principles of the science. This rudimentary training in art ought to be related to the great world of nature by constant reference to its forms, colors, and sounds, to the wonderful activities and processes of its life. The elements of the natural sciences may thus be studied with greater scientific profit, and with far greater delight.

It is easy to object that much of this, while it may look well on paper, is impracticable ; that teachers are subject to human limitations, school life is short, and its work is already too exacting. The answer is that education, so far, is hardly taken more seriously than Christianity. Present incapacity establishes nothing as to what can or cannot be done in the future, and there is no presumption that what is now required of the schools is ideal in kind or in quantity. It may be suspected that progress is needlessly slow, through lack of spirit, faulty methods, and inflexibility, and that much of the subject-matter could be eliminated without material loss. At any rate, every reasonable claim ought to be vigorously advocated, and the best gifts devoted both to perfecting the theory of education and to reforming its practice.

The college graduate is supposed to begin life with no great learning, to be sure, but symmetrically developed, trained to the use of material and means, and acquainted with established principles in the great departments of thought. He is thus not only disciplined for work, but equipped for the criticism of life and the appreciation of what it has to offer. He is not a geologist or a mathematician, but he ought to understand the methods of science, and the conditions of demonstration. Elsewhere, though modest, he feels his power ; but in respect to the general subject of art, he is comparatively impotent. He may have special accomplish-

ments, or be indebted to favorable circumstances ; but as a college graduate he knows next to nothing of æsthetic criticism, and is at sea with respect to the principles of art, if there be any. His whole general training would lead him to suppose that there are such principles, and to feel the need of that acquaintance with them which has been denied him. A layman may not venture to affirm that the professional artists and teachers of art are too empirical in their methods, and the art-critics are fanciers and phrase-mongers rather than qualified judges ; but an educated person may justly complain if he has been taught nothing systematic and comprehensive on so important a subject. It belongs to good general culture, if art is essentially empirical, to know it and to know why ; if it has some scanty outfit of doctrine with limitations, to know the doctrine and the limits ; if it can be rationally discussed and put on an intellectual level with other great subjects of thought, to be conversant with its main outlines, and prepared to begin intelligently, if there is occasion, its more thorough study. Teaching the elements of art in the schools and its principles in the colleges would go far to correct the prevailing crudeness of taste, and to bring in nobler manners if not purer laws, fairer dwellings if not happier homes, more tuneful worship if not more generous service. The intelligent choice of those things which are

according to the divine laws of grace and harmony must needs contribute somewhat to the moral betterment of the world.

A right apprehension of the relation between art and morals leads naturally to a public-spirited view concerning the legitimate products of art and their legitimate use. Heavy expenditure for personal adornment, or in pictures, statuary, and interior decoration for the luxury of a few, is a species of barbarism but thinly veneered by polish of manners and refinement of taste ; say rather that the barbarism is brought out into bolder relief by the refinement that goes with it. Wasteful in a different way, but to a like effect, is costly decoration for temporary purposes, sacrificing the labor which might do great and lasting good to the transient gratification of an hour, the gayety of an evening. Imposing monuments to the dead are perhaps more noble than splendid palaces for the living. The former are redeemed somewhat by the sentiment they express, the latter by the publicity of their architecture ; but both, deficient in the moral beauty of benevolence, are untrue to the broadest conception of art. "All beauty lies in fitness." Private magnificence is not only morally indefensible, as we have seen, but it is æsthetically incorrect if in proportion as the beholder deserves to be pleased it gives the reverse of pleasure. It is in the open galleries and museums, if anywhere, that the cost-

liest works of art should have their home. It is where multitudes resort, if anywhere, that splendid memorials should be erected, and to those who have deserved well of their fellow-men. It is in public buildings and public works, in parks, in colleges and libraries, in churches, in all institutions which express the dignity of the people and are dedicated to the public welfare, in these if anywhere, that the master-workmen in the noblest arts may draw upon the accumulated wealth of the people to embody their noblest and loveliest conceptions.

So long as need calls anywhere for help which money can bestow, it is the economy of service to relieve generously rather than adorn with lavish hand. The decorative impulse is to be restrained and guided by the austerities of pure art, not stimulated to barbaric excess. If the golden age of virtue and abundance ever comes, it will be time enough then to vie with nature in prodigality of ornament and delight. Meanwhile, we may well take nature's pageantry for our solace, while in the work of our own hands we content ourselves with modest simplicity and the beauty that goes with use.



XX.

LITERATURE.

LITERATURE in the most restricted sense is of course one of the fine arts, and might have been considered under the general subject of art ; but the name is elastic, and literature, in every sense, is so important in its relations to human welfare as to claim separate treatment. The general views presented in the chapter on art apply to the art literary as to the others. Large space might be devoted to its educational use, which is there touched upon. Inasmuch as ancient literatures have been traditionally a chief material and means of liberal culture, and the claims of modern letters in this field are gaining recognition, we may dismiss the subject here with the remark that, important as literature is in the higher education, it is probably still more so in the lower. The rudiments of all book learning—the use of the alphabet and the simplest relations of quantity—may be rapidly acquired. Extraction of the cube root and tabulation of sentences into the likeness of prostrate

family trees need not be taken too seriously. Many things can wait, no matter how long ; but children cannot afford to wait for the blessed and precious experience of intercourse with the best spirits of all ages. Good company, rarest and best of educational influences, should be secured for every child through literature, then when he so readily takes the indelible mark of his surroundings. World-hardening begins early ; for many a child the time is soon past when his spirit might have opened to the pure delights of the imagination, when his thoughts might have been formed by the graces of style and the persuasiveness of truth.

Whether we take literature in the restricted or in the more inclusive sense, in neither case can its moral and spiritual significance be justly left out of the account. The great French historian of English literature is profoundly impressed with its ethical quality. Pure art, non-moral and indifferent like pure mathematics, he finds conspicuous by its absence. It is well, we may gladly believe, if the race which is to dominate the civilization of the future is tremendously in earnest about righteousness ; and if the powerful language of Shakespeare, fast spreading over the whole earth, is the vehicle of a literature which refuses to view human life without reference to what is deepest in it. The French are good specialists ; but the supreme utterance of the spirit of man cannot rationally be a mere

specialty, so long as man is supremely a moral being. Granted that as no moral intention can redeem a bad picture, so a moral poem which is not poetical deserves no quarter. On the other hand, immorality is in the deepest sense bad art, truth belongs to art as well as to morals, and art which is non-moral too often becomes in effect immoral. Of this, French literature itself is witness. The moral purpose need not advertise itself in precepts and platitudes, nor the sense of responsibility cramp the free spirit of invention ; but as of the artist, so of the author it is true that his work must be conceived and executed in righteousness, and related to the well-being of the world, or it has no right to exist.

The controversy between romance and realism may be short-lived, and doubtless will not revolutionize imaginative writing ; but it need not be fruitless. If it leads to a greater regard for truth as opposed to conventionalism and extravagance, and for reason as opposed to sickly sentiment, both art and morals will be greatly the better. We need not insist that the novelist shall confine himself to the average commonplace in character and events, any more than that the landscape artist shall get a land surveyor to stake out his subjects ; but we ought to expect him to delineate real men and women, speaking and acting as they might, could, would or should speak and act, and to relate events ac-

ording to the observed order of nature, the sequence of cause and effect. We expect to read of much that is exaggerated in sentiment and irrational in conduct, because there is much of it in the world ; but the novelist's friendliness, or rather nature's friendliness for what is wholesome and sensible need not be concealed, nor the weak-headed and the young deluded into supposing that morbidness is heroism, and dyspeptic twaddle is eloquence. It is at least gratifying, if not significant, that our chief American realist is conspicuous in the maturity of his powers for an earnest philanthropic spirit, and that he is not the only delightful humorist and master of style whose work, thoroughly modern in its cool good sense, is something more than amusing or entertaining.

Journalism, in the widest sense, may be regarded as the most important department of the literature of our time ; although the word literature must be very elastic to include it all. We say most important, not because of the merit of the work done, nor from sympathy with average journalistic aims, but because public sentiment is so powerfully affected by the periodical press, the thinking of the great mass of the people so much at its mercy, and the average morality so closely related to its teaching. Without venturing on general criticism, we take space for a few words on the daily newspaper.

Business enterprises involve a large element

of risk, and a new departure in journalism requires capital; but it is not easy to see why a broad-minded capitalist with a conscience—surely there are such—might not wisely engage in the novel enterprise of publishing a great daily, first-class in every respect, which should stake all on its uncompromising loyalty to the highest principle. Such a publication ought not to be sectarian and need not be religious, but must be essentially Christian. Without partisanship, that enemy of all righteousness, it must be positive and outspoken on public questions. With high ability, thorough investigation and the courage of its convictions, it must never shrink from acknowledging a mistake, or sacrifice candor to consistency. Accounting it the first duty of journalism, though not its highest, to present the facts—"all the news and the truth about it"—our newspaper management will try to employ reporters who have both ability to discover the facts and conscience to tell the truth. This combination is too rare. Average journalism so deals with news that one expects gross error in details, and is not surprised at falsehood in important statements. It would undoubtedly cost something to get good reporting done. It would be worth the cost. The expression "all the news" is indecisive, and much depends on how it is interpreted. A censorship which should keep the reader in ignorance of important matters, whether pleas-

ant to read about or not, and screen the substantial realities of the world's daily life from a virtuous public, would go far to justify the inevitable resort to journals more instructive if less scrupulous. On the other hand, gratification of prurient curiosity, the contemptible petty intrusiveness of the "Jenkins" reporter, all forms of concession to the reader's vulgarity or silliness, should be stubbornly forbidden. The competent purveyor of news will have some notion of the relative importance of things, and avoid that absurd allotment of space which is constantly seen and now and then remarked upon. There are some occupations, as for instance disreputable horse-racing, whose character and extent it greatly concerns good citizens to know, but whose daily details, eagerly followed through column after column by fools and sharpers, are of no rational and justifiable use. No parading of piety or affectation of respectability can offset the vulgar immorality of giving up large space to such things. In respect to those popular amusements which may be legitimate or may be and often are abused, the newspaper with a conscience cannot please all—it must act according to its own light. Here as elsewhere in this difficult field, perfection is far to seek, but here and everywhere the duty of seeking it is clear. Impersonal and irresponsible journalism is a convenient cover for unscrupulous greed. From leading articles to advertisements, the hand of

a responsible management must be constantly felt, and the question must always be not merely what the people demand, but what they ought to have.

The public not only want the facts, but they want that combination and interpreting of the facts for which most of us lack the special ability and training or the leisure. The clerical part of this belongs to expert journalism; the higher and more difficult part calls for the broadest culture, consummate ability, and the rarest judicial gifts. The honored names of Bryant and Curtis at once suggest themselves to illustrate the lofty spirit which belongs to the great editor. It is not that people's opinions are to be made for them; but that the questions and issues shall be fairly presented, with the arguments *pro* and *con*, and the facts made accessible and manageable rather than used for partisan purposes to "prove" whatever suits the acute journalist's purpose. The people, as we have seen, are prone to forget the relation of public questions to moral law. It is the duty of journalism not to exploit the passion and prejudice of the reader, but to keep him reminded of the supreme importance of being right rather than being consistent or being in the majority.

The power for good of a great newspaper, ably and disinterestedly conducted on the lines we have pointed out, will hardly be seriously

questioned by one who cares to read these pages ; but it is easy to say that the scheme is quixotic and impracticable. This contention has a very musty odor of antiquity. We have been celebrating the quadri-centennial anniversary of one of the occasions when such a contention was proved false ; and the conservative pessimist was an old acquaintance in 1492. Neither men nor newspapers will reach the ideal at present ; but we may and ought to look for high attainment in both. There are men who combine distinguished ability and disinterested integrity. There is a great deal of managing and executive talent in the market ; recent American life has been an enormous training-school for it. While this does not always go with scrupulous morals, it is careful to obey the law of supply and demand. Let it be understood that the chief editor's demand, backed by the proprietor, is for honest work, and honest work can be secured. Convince the reporter that he is paid for genuine investigation, discrimination in matter, care and moderation in statement, condensation and a decent style, and he will learn to take pride where he finds profit—in good work. If the blue pencil will not bring him to his senses, there will be enough to take his place. Demand does create supply. But the objector is impatient to close the discussion with the definitive statement that “ it will not pay.” A number of important enterprises have survived the shock of this argu-

ment. It deserves mention that in these days when men professedly Christian and men actively, though they may be quietly, beneficent, are millionaires with princely incomes, and when great fortunes are bequeathed for public benefits, not every great enterprise need pay direct cash dividends. Such a newspaper as we have proposed might do vastly more good than any pulpit in America. It might accomplish more for humane ends through its influence on public sentiment and its educational power than societies whose expenditure is the interest on millions of capital. Certainly there is nothing absurd or wildly visionary in the idea of investment in such an enterprise with the public good as prime motive. Again, intelligent and well-disposed people are exceedingly numerous, and are prosperous out of proportion to their numbers. If the unprincipled, the philistines, and the vicious classes have hitherto been allowed to dictate largely the character of the daily press, and the better classes, as usual slow to move, have tacitly assumed that so it must needs be, it does not therefore follow that they would refuse to support a thoroughly good newspaper. There are some few great journals whose merits, neighbored as they are by glaring faults, deserve high praise. Has any one heard that these are not financially profitable? Unsatisfactory as they are, they depend on the support of the best people, and receive it because there is nothing bet-

ter to support. Where great ability and professed independence are vitiated by actual partisanship, and that not over-scrupulous, or respectable old partisanship, though able, glories in its limitations, there is certainly room for a new departure ; and good work would not only meet with a hearty welcome, but create a new and growing demand. The best product of journalism to-day is by no means sharply distinguished from pure literature. A better management would bring the literary element still more to the front, and would do much in various ways for the development of the public taste, and of a literature fresh and strong by its vital connection with the life of the people.

As journalism should keep us in touch with the times without doing the work of a drag-net to dump at our firesides an unselected and un-cleansed mass, so it belongs to general literature to acquaint us with the life of all times, the whole range of human experience, and the substance of all important thinking, without defiling our imagination, vitiating our sympathies, or disturbing the balance of our judgment. The field is too great for omnivorous reading, even if that were desirable. The mature reader for himself, and the parent or educator for the young, must exercise some kind of discrimination or censorship ; and upon the method of this, momentous consequences depend. The attempt to " form the mind " of youth by a restricted choice of

reading warranted to be orthodox in teaching and safely conventional in matter and treatment may easily be unfair as well as injudicious. None of us are perfect in wisdom ; and it is not right, acting on the assumption that our views are the only safe ones, to narrow unduly a young person's field of vision, lest he be tempted to think for himself. The writers of power and the masters of style are not those safe, commonplace persons whose deliverances can be warranted harmless. The great books of the world, not excepting those that make up the Bible, are bold in expressing the thought that is uppermost, and they call a spade a spade. Such books may easily be perverted to the purposes of false reasoning or morbid imagination. The Devil can cite scripture for his purpose. To avoid all danger were to avoid the best of life. Nevertheless, it is imperative that there be some discrimination for those who cannot yet choose for themselves. It is safe to banish all books that are weak and trashy, whether pious or impious ; all books, of whatever stamp, that are morbid ; all books, of course, that are covertly or openly immoral. Books of controversy are not for the young ; the judicial temper comes late, if happily it come at all. But the best way to keep out the bad is to fill the thoughts with what is good. Strong books and morally sound, enforcing universal truth, and if by example rather than precept, so much the better ; books of kindling

thought and large horizon; books of imagination, of beauty, of nature, of sympathy with all the living—these are not always wholly safe, but it is wise to read them. The world is a dangerous place, and character must not be left to be formed by reading only. The key to the moral labyrinth of this world must be given in the central Law of Love, to which, from infancy, all things should be related, and all gracious influences invoked until it be written upon the heart. Then the selective and assimilative principle will not be wanting, that all things may work together for good. Loyal to that law, we cannot go fatally astray. Inspired by it, we shall profit by the literature of power, of imagination, of the history of man, of all knowledge and philosophy.

As to the literature of the future, we are in the dark. We cannot judge of it by the past, because the conditions of the past cannot be repeated. The childhood of the world, with its glorious imagination born of ignorance and mystery, has gone forever. Science, with weights and measures and dry white light, material progress, with its smoke and roar and commonplace splendor, even philanthropy, with its model tenement houses, might seem to have banished the muses. But though we may not see how the eloquence and song of the future are to come, let us remember that beauty and power still exist, the barrier of mystery remains, only a little farther removed, the light that never was on sea

or land still shines for the pure in heart, the soul of man is greater than the accidents of time. The literature of the future, if frankly Christian, will be only the truer and sounder ; if it has taken to itself the wisdom of science, it will be all the more conversant with the thoughts of God. Old Hebrew poetry may give us hints of an imagination more primitive and deeper than the Greek or the Elizabethan, and therefore more perennial. The stuff that poetry is made of is in the New Testament also, and in modern life. The poetry lingers, but its golden age, we may believe, is somehow yet to come.



XXI.

EDUCATION.

IF this chapter treats of higher education, it is not in disparagement of the lower. The common schools are significant and important beyond the danger of exaggeration. While they might in some fashion do their work if academic culture did not exist, as a matter of fact they are largely dependent upon it for their efficiency, and ought to be far more in touch with it than they are. So far as the common schools differ in principle from systems of business apprenticeship, from utilitarian establishments pure and simple, the same doctrines which apply to higher institutions apply, *mutatis mutandis*, to them. Pressing and difficult as are the problems of administration and method in elementary work, a good system will surely be evolved where there is broad and sound thinking with sincere devotion in the leaders of culture, and enlightened public spirit in the people at large. Without these, systems and appliances, technical training and financial support, will be comparatively of little avail.

In a recent public discourse an American prelate, fired with the vision of "the Ireland of St. Patrick as that great servant of God left it—its bishops, priests, monks, monasteries, schools, colleges," waxed eloquent over the "Greater Ireland of the West." Doubtless the mediæval church did great service in keeping alight the torch of learning and handing on the unworldly traditions of the cloister. "The still air of delightful studies" John Milton was not the first to breathe; rather with his free spirit and liberal learning he opened to a more bracing atmosphere and a brighter sunlight the studious retirement of many generations of monks. The modern university has its roots deep in the past. The good archbishop just quoted, so enamored of the mediæval, strikingly illustrates the conservatism of priestly robe and scholastic gown. Long ago the English church gave up the celibacy of the priest, but the English universities have clung to the celibacy of the scholar down to our times. Handmaid during the dark ages of a religion whose ideals were abnormal and its thinking therefore cramped and perverted, roused into zealous activity by a revival of interest in classical antiquity rather than by a spirit of inquiry into the great concerns of the present, it is no wonder if university learning has been slow to understand the modern spirit, and has lacked flexibility and practical sense for the adequate leadership of modern

culture. Bringing their standards and methods from the past, the higher schools have been a law unto themselves. Prestige of priesthood, of antiquity and the mystery of learning, together with remoteness from the every-day business of life, has traditionally given them comparative immunity from criticism. Outside of favored circles there has been so much ignorance of the whole matter, and the business world has found so little in their product to which to apply effectively its rigorous tests, that they have been irresponsible ; and irresponsible management is bad management. Now this mediævalism and irresponsibility has in recent times had to encounter the rapid and arrogant development of a materialistic civilization, with its worship of " success," its worldly spirit and habits, its utilitarian demands, and its control of " the sinews of war." If higher education to-day, then, is in a chaotic state, combining the faults of old and new without doing justice to either, the reason is obvious.

The spirited address which Mr. Charles Francis Adams delivered some years ago, entitled " A College Fetich," was right in so far as it maintained that education should prepare us for the work of life. If he had taken the Law of Service for his text, this would have been merely the logical deduction. It should not be necessary to point out here that moral culture is best attained in preparing for that work and performing it ; and it needs no labored argument

to show that in this same preparation and performance is a sufficient field not only for bringing the intellect to its highest efficiency, but for giving it most generous cultivation. The work of life is so vast, varied, and arduous ; it calls for such breadth of view, penetration, wealth of knowledge and philosophic intelligence ; it connects at so many points with what is finest, deepest, most inspiring in the realm of thought, and it appeals so powerfully to the imagination, that no academic ideal need embrace more in its field of culture, no university ambition need aspire to greater achievement of research than is involved in the largest performance of this work. It will be seen that, here as elsewhere in these pages, the work of life means not getting a living merely, not getting wealth or any kind of power or distinction, not merely nor chiefly getting, but giving. Evidently one's theory of education will be greatly affected by his definition of the work of life ; but if Mr. Adams or any other critic holds that education should make for practical efficiency, so far forth he is eminently right. Perhaps enough has been said by the critics, and with substantial justice, especially if the critics are themselves college men by training and sympathy, as to the unsatisfactory and inadequate results of college work. Much has been said, and a good deal has been done, about changes in the curriculum and extension of the elective system ; and the move-

ment in this direction hardly needs more pushing than it gets. There are, however, certain faults in the higher education as we have it, which call for severe criticism.

Many incidentals there are, of greater or less account ; but the essential and distinctive thing about a school is the encounter of student with instructor. We may narrow Garfield's much quoted definition ; give us Mark Hopkins and the boy, and no matter about the bench. It should follow, then, that the office of instructor is here of a dignity commensurate with its importance. University research is educative, but incidentally so. The most distinguished critic, investigator, or constructive thinker may fail as an instructor. It is no disparagement of the functions of the university to point this out, and to insist that instruction of youth, not the advancement of learning, should be the aim and the sufficient ambition of those institutions, always by right the great majority, which prepare young people for life, rather than for professions and specialties. As culture is incidental to university work, so productiveness should be incidental to the work of general education ; and if the educator suffers himself to be lured to the neglect of his proper business by the attractiveness or personal profit of investigation and authorship, he may gain advantage to himself, but it is at the expense of his pupils. As for the specialist everything centres in his

specialty, and for the author everything contributes to his books, so for the instructor all should centre in the class-room, and all contribute to his efficiency there. There should be his pride, his ambition, his devotion. This may seem to many a hard saying about a humble and toilsome work ; but let it be noted that making men and women is quite as great as making discoveries, or making books, or making money. It is doing at first hand that which all worthiest effort directly or indirectly seeks to do. Moreover the work is so elevated and exacting as to demand for its right performance the most liberal and unremitting personal culture, and so interesting in itself as that ought to be which deals immediately with human nature, most interesting of subjects, at its most plastic and attractive period. If for any teacher this is not enough, the world is wide—let him leave the profession. Special gifts are for special uses ; and as to those unfortunates who can make nothing better than drudgery of this magnificent and delightful service, there are humbler and more congenial tasks in plenty for their commonplace abilities.

The notion has got abroad of late years that the chief officer of an institution of learning must be a man of “business,” a good figure-head, a man of the world to push the claims of his charge and raise money for it. Certainly he should be in the broadest sense a man of busi-

ness, and if professionally competent he will generally secure recognition in the great world ; but it is indispensable that he be a scholar and a man of culture. A mere business man in such a position is an absurdity like an impressionist painter at the head of a railroad corporation. We must still distinguish, however. The president of a university, while he must have executive ability, may or may not be a skilled educator. The students under his administration are in pursuit of knowledge. They have passed the disciplinary stage ; their general culture is henceforth their own affair. The head of a distinctively educational establishment, on the other hand, should be an educator, and as such ought to make his mark in the outside world, representing and interpreting the academic idea, while within the walls his criticism, inspiration, or direction should reach to every department and every individual.

Let the line be sharply drawn, then, between college and university. Instead of trying to make inferior colleges into feeble universities, it might be well to convert here and there a so-called university into something really worthy to be called a college. An ill-endowed academy, instead of inflating itself with the pretensions of a "people's university,"—the language has been soberly used in public—would better undertake to teach a few things modestly and thoroughly well. The "people" need no such "univer-

sity." What deserves that name is for no class, high or low ; it is democratic in the best sense. A sham is fit neither for the few nor for the many. Typewriting and the like, as business pursuits, will take care of themselves ; while instruction in advanced subjects is already provided for those who will work up to it. The true educator's motto is *Non multa sed multum*.

The instruction of classes calls for competent scholarship, constantly new-fed with the world's best, for hard sense both in conception and in execution, for every grace and force of character. Now and then, doubtless, an instructor falls a victim to the merciless persecution of his pupils. Barbarous and wicked on the student's part as this persecution is, it belongs to the great process of evolution. The fittest survive ; it is the unfit who perish. Whoso has not the personal force to be master must go to the wall ; his place is on the other side of it. But of those who hold their positions, every college graduate knows that a large proportion are conspicuously lacking in one or another of the qualifications that command respect. Not to speak of callow tutors, chosen for their record in the marking-book, who does not recall a Dryasdust, a tyrant, a blusterer, an easy-going incompetent, an incarnation of mediocrity, or a cold-blooded vertebrate in the professor's chair ? It is true that instructors are and must be human ; but neither they nor those who appoint them seem to ap-

preciate the dignity, the splendid opportunity, the inspiring demands of their high office.

A natural consequence of incapacity or indifference among college instructors is the low standard of requirement for admission to college classes, and especially for retention in them. Another is the belittlement that goes with petty marking systems, happily not everywhere so petty as they used to be. Another, the antiquated but not obsolete fashion of cramping preparatory work by specific requirements which can be, almost need to be, and generally are, crammed for. Instead of knowing a language to some practical purpose,—a knowledge which may be fairly required and easily tested—the candidate is to know certain portions of certain authors; and old examination papers are sent out, which he and his teachers may be found laboring over, that he may be “up,” forsooth, on the particular *kind* of questions he is likely to get. Another outstanding fault is the frivolity and extravagance, not to say worse, of academic life. Instead of a preparation for service in the world, it is to be feared that many a young man’s college career is a preparation for amusing himself at the world’s expense. Where the expenditure of the average undergraduate would support a self-respecting family in comfort and refinement, there is not only waste of money and waste of opportunity, but a positive training for self-indulgence and the ungenerous way of

living. Unquestionably college is no place for prigs or Uriah Heeps. The pale dyspeptic of old, burner of midnight oil, who scorned delights as well as lived laborious days, if he has disappeared is not to be regretted. A masculine freedom and courage and a boyish gayety are proper to the student ; but dissipated "dudes," lawless rowdies spared by a partial police, reckless sporting men in college colors, idlers ambitious to shine at the whist-table or caper nimbly in the tennis-court, can well be spared. The word "student" is an *open sesame* to the good graces of the public, partly because the better part of the public are in sympathy with academic aims, and partly because philistinism sees its own ideals expressed in dashing style by the worse class of undergraduates. These take advantage of their popularity and immunity to abuse the indulgence of easy-going superiors and bring discredit on the college world.

Everywhere, instructors hold the key of the situation. Students as a class will not take their business more seriously than their teachers do ; but they are as quick to recognize genuine worth and good sense in those who are set over them as they are to despise insincerity and to ridicule pedantic feebleness. Manhood in the teacher finds generous response of manhood in the taught. The same overrunning energy which gets vent in lawless excesses would expend itself usefully in the fascinating and inspir-

ing work of the scholar, if it were competently managed. Vacations are too long ; recreations, so-called, are too wasteful, and too little of genuine worthy achievement is expected of all concerned. The cool, dry atmosphere of the typical college professor's mind has its advantages, but dust and cobwebs need not accumulate in it, nor ice be suffered to form. Preoccupied with his own studies, contemptuous of youth as callow as his own was once, and impatient of a routine his own indifference has made dull, he may easily "freeze the genial current of the soul," and discourage aspiration more generous than he ever knew. Narrowed in sympathy and alienated from vital interests by what he is pleased to regard as his own intellectual breadth, he may fail to teach his subject as related to life, both by its proper significance and by its bearing on the development of the pupil. If he does not grasp the import and feel the power of the central Law which makes life worth living, has no clearly conceived ideal of life or a dwarfed and unsymmetrical one, and is absent-mindedly wrapped up in his chosen pursuits, he can neither feel himself nor make his disciple feel the profoundest unity of all knowledge, the most vital significance of every science, the inmost charm of art and letters. Enthusiasm is his first duty ; not the zeal of a specialist, but the devotion of a man. Failing in this, no wonder he fails in so much else.

If the Law of Service were accepted as the law of culture, and all training viewed as preparation for service, we might fairly expect the whole business to be taken far more seriously than it is. Serious men adapt means to ends ; hence it would follow that stupidities too trivial in themselves for these pages, yet fruitful of grave evils, would be censured and abolished. Technical work, as of editing Greek texts, compiling manuals, and writing monographs, would be done by university or other specialists, subject often to the invaluable criticism of practical educators. The preparation, for instance, of a grammar or dictionary for school use calls for two distinct qualifications. One is profound knowledge of the subject-matter, and this demands the concentrated energies of the professional scholar. The other is the practical experience and judgment of the instructor, and his cultivated sense of form and fitness, without which a monument of scholarship may be a dismal failure for school purposes. But the attempt to combine the functions of author and educator, while robbing the instructor's time for the drudgery of book-making, opens the way for slipshod and unsuitable work. It is for the teacher to know what he wants, and, whether indirectly by criticism and choice or directly by delegating the work, to get it. He must not belittle his office by acknowledging that any work is greater than his of making men

and women for use in the world, nor betray his trust by making this secondary to any other. He must be above the present scramble for wealth, content with an adequate support, and remembering that commerce has no unit of value for his work, which is incommensurable with the almighty dollar. He must pity, not emulate, the poor ambition of Cicero for posthumous praise, well pleased if his life may have its record in the well-being of those who shall come after.

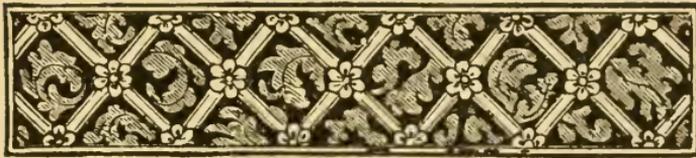
We accept the advice of "practical" critics and innovators, only reserving the right of definition, and will be as radical and fearless as they in the endeavor to bring things to pass; but what makes us thus radical also makes us conservative of the good old tradition of liberal culture, with its "humanities" and its unworldliness. Informing this with a more intelligent and conscious purpose of beneficence, and applying business sagacity to the working out of that purpose, we would rescue the schools out of the hands of the philistines, and vindicate their right to exist for their own legitimate ends. Agassiz had "no time to make money"; and to that happy scholar doubtless this was no hardship. They whose exalted office it is to make men need not complain if they lack time or strength to make anything else whatever.

No special mention has been made in this chapter of the education of women. The ques-

tion is practically settled. The quiet but irresistible movement of the last two or three decades will go on until, very possibly, more women than men will be engaged in academic work. For years to come, colleges for women will be increasingly liable to some of the same errors into which other colleges are prone to fall. If there is any force in the critical suggestions here made, they apply in the one field as well as in the other. It should not be necessary to prove to any intelligent reader of this book that the distinction of sex has nothing to do with its arguments and conclusions. The Law of Service knows no sex, and the same is true of the great principles of education. The awakened intellect of woman, and the development among men of reasonable views concerning her, give promise that whatever is special in the problem of her education will be intelligently studied, and will not receive undue emphasis. The logical and natural outcome of the movement now going on will be, we may believe, such a development of "co-education" that the awkward term itself will by and by cause a smile. Looking at the whole educational field, this wonderful but easy and natural progress seems by far the most encouraging omen it presents. Speaking numerically, it is significant as affecting, directly or indirectly, one half of the youth of English-speaking countries. Conversion to right views and practice concerning a matter so

important implies a liberalizing and quickening in whose benefits all education cannot fail to share. The effect of this revolutionary movement in the educational world itself can be partly foreseen but cannot be computed. In its bearing upon the general welfare in countless ways and especially through the reconstruction of the home, it promises ultimate results of the sublimest moment. Here, as elsewhere, if we can get the Law of Service intelligently obeyed, there is no fear.

The progress of the kingdom of heaven is a process of education ; it is an instruction and a discipline, an inspiration to service and through service. Beneficent manhood is the essential thing, and all the world's runnings to and fro have their significance in relation to that. It is the exalted office of the educator, standing among men for the doctrine that the life is more than meat and the body than raiment, to contribute by his daily toil to the building up of universal manhood. The Almighty has no better work for himself—it is good enough work for the most gifted of his creatures.



XXII.

THE DIFFERENCE.

IN dealing with applications of the Law of Service we have in some chapters made little express reference to the law itself. Here, as often in the conduct of life, the underlying principle is not conspicuous at the surface. Nevertheless, the enforcement of its main contention is necessary alike to the unity and to the usefulness of this book. If the convictions out of which the book has grown are well founded, it is much more important to win intelligent and hearty assent to its central doctrine than to set forth, however clearly and forcibly, any specific applications. It remains, in taking leave of the subject, to emphasize what we have tried to teach by contrasting it again with the theory and practice of the orthodox.

The prevailing theory is in effect that we must "be good"; must cultivate this, that, and the other Christian grace; must foster religious sentiment and the expression of it, and secure the conversion of sinners, who are to become

like us, only more devout. This theory, if we may judge by its average expression, has much to do with the overcoming our own sins, but comparatively little with any aggressive action in the great world, especially in so-called "secular" matters. To do it justice, we may grant that in many minds it contemplates the ultimate leavening of all human institutions with the spirit of Christianity; but in justice we must also say that to the average mind, apparently, that consummation is in some indefinite far future, hardly more vividly conceived, if less remote, than the "day of judgment."

The theory of this book is that in obedience to the all-inclusive Law of Love we must do One Thing—we must bend all our powers to do the will of God in the service of his creatures, and that without qualification or reserve. We are to aim not at subjective states or experiences, except as these condition our usefulness, but at objective results. We are to make this world, the only one with which we are acquainted, a better world. Whatever we do or abstain from doing, we are to have this constantly and consciously in view, content to believe that according as we thus live in singleness of heart, harmonizing our conduct and aims with the will of God, we shall receive according to natural law—another name for that will—whatever gifts, graces, and experiences it may be best for us to have; accounting self-absorption a near neigh-

bor to selfishness, a fault to be shunned rather than a virtue to be cultivated. According to this view, we are to repudiate the distinction between sacred and secular, as applied to the legitimate concerns of life. In trade or politics, in art or athletics, in literature and scholarship, in digging ditches or dealing in stocks or keeping hotels we are to be as devout as in preaching sermons, singing psalms, or smoothing the pillow of the dying. Walking softly everywhere, awed by the divine presence and the vast issues of life, we are yet to keep clear of the morbid and hysterical, like the coolest man of business in his office or the healthiest boy at his games.

In the too common practice of the orthodox, men distinguish between the service of God, the service of mankind—service of other creatures being disregarded—and the service of themselves. In the service of God they are religious, often with a very bad grace. They build handsome temples, uptown, go with more or less emotion through forms of worship, pray and meditate by themselves. In the service of mankind they give a trifle for evangelization—this is religious service; they give another trifle for charity—this is philanthropy; neglecting to think and to act independently about public affairs, they follow the lead of the partisan politicians, and leave municipal management to bosses, and sociology to cranks and college professors—this all belongs to the “secular” part

of life. In the service of themselves they are devoted and diligent, single-hearted enough if not far-seeing. Not what they need, whether for health or efficiency, but what they want, and as much as they can get—this they must have. Economy in expenditure is from worldly prudence, not for the common weal. Giving, whether of money or of personal effort, is not the business of life, but a concession ; the question, not how much is possible, but how little is sufficient. Self-indulgence beyond any rational use is not only shameless but self-complacent ; not discreditable, but eminently respectable.

[In practice under the law we have set forth, one serves God, and himself, by serving his fellow-creatures. Worship, like the expression of filial affection, is natural and spontaneous. Its public forms, like the decorous customs of the household, are determined by fitness and usefulness. Its architecture and accessories are not according to the wealth and social position of the worshipper, but, again, are for fitness and use, and are limited by the economies of service. Service of fellow-creatures is the one business and study of life ; service of self is incidental or indirect. Giving of mind, body, and estate is the normal process, the daily joy of life ; inability or failure to give is its chief distress. Self-indulgence beyond rational use is disreputable ; private display is both ungenerous and vulgar. Public spirit, with all that it implies, is the natural

atmosphere of the life of service ; public misfortune a personal grief, public disgrace a personal shame. The welfare of the Nation, not as a jealous competing neighbor of other states, but as a generous and beneficent member of the Commonwealth of Nations, is the glory and pride of the Christian citizen.

The world is grievously afflicted. The church has doctored the symptoms of its ailment empirically, in an intermittent and emotional way. According to the Law of Service we are to deal scientifically with the disease itself by radical and constitutional treatment. The springs of human life must be cleansed, its processes made normal and vigorous, its activities reformed. We have reckoned on selfishness as the motive of human action ; let us have the faith and courage to reckon on love. Self-seeking competition is war, with all its miseries ; generous service is peace with all its blessings.

THE END

