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THE LAW OF SOCIAL JUSTICE

THE LAW OF SOCIAL JUSTICE

Principles of the Law of the Kingdom
of Heaven (Right Living)

THE LAW OF JESUS FROM A LAWYER'S VIEWPOINT

By

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To
E. DE C. W.

PREFACE

This book is written to set forth the truths of Christianity in a way which the author hopes will help to present them as a program for the new social order. There are many who believe that there is a new social order about to come. The teachings of Jesus ought to be the program for this social order. The people of the world should adopt Jesus' program for their constitution. It is the hope of the author that he may have presented this program in such a way that he may be one of those who will help to bring about its adoption.

The nomenclature in the book is, in general, that of Jesus, for, strange as it may seem, Jesus couched his teachings in the language of a law-giver. He was the last and greatest of the Hebrew prophet-law-givers. The classification and analysis are also really those of Jesus, although set forth in more tabular form. The thought is, of course, that of Jesus, and so far as possible it is stated in Jesus' own words. Matthew, Mark, Luke, and most of John are occupied with statements of the principles of Jesus' law, with illustrations of their meaning and application, and with the story of how Jesus lived in absolute conformity to the rules of human conduct which he set forth as ideal. Hence, throughout the book, the closest adherence is kept to the language

PREFACE

found in the New Testament and proper references are given.

An introductory chapter shows the relation of Jesus' law to prior social development along the line of law. Jesus apparently never took the time to show this historical development, although he was constantly pointing out the fact that his system was related to Hebrew and other legal systems.

The remaining chapters of the book are devoted to the fundamental principles of Jesus' law, i. e., social justice. First are taken up the fundamental human rights and duties, or, as modern lawyers would say, substantive law, both antecedent and remedial, both legal and extra-legal. Then are considered the methods evolved by Jesus to make men discharge their duties and obligations — a substitute for what modern lawyers would call adjective law (or legal procedure).

H. E. W.

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INTRODUCTION
EVOLUTION OF SOCIAL JUSTICE

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.—Matt. 5:20.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.— James 1:27.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.— Luke 10:27. Cf. Matt. 22:37-39; Mark 12:30, 31; Deut. 6:5; Lev. 19:18.

Ye therefore shall be perfect, as your heavenly Father is perfect.— Matt. 5:48.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.— Matt. 7:12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.— Matt. 7:21.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.— Matt. 7:24-27.

INTRODUCTION: EVOLUTION OF SOCIAL JUSTICE

SOCIAL justice has been always in a constant state of evolution. Historically, it is possible to go back to a time when there was no such thing as social justice. Historically, it is possible to discover the earliest beginnings of the principles of social justice, not merely among one people but among all peoples — English, Roman, and Hebrew alike — for strangely the principles of social justice have had an analogous and almost identical development in the history of all of these peoples. Historically, it is possible, also, to trace the development of the principles of social justice, step by step, from their earliest beginnings to their highest unfoldings. Pre-legal systems and, at first, legal systems for the administration of justice were both crude and barbarous. Legal history, for the most part, has consisted of a quest on the part of the nations for justice. It is a hopeful and encouraging sign that the quest has not been a failure. It is true that one people has done more than any other to set forth the ultimate principles of an ideal system of social justice; but the progress among all peoples has been toward this ideal system; and it is more than an idle dream to think of the time when not only all systems of law shall attain this perfection, but all peoples

shall have attained a state of civilization high enough to make such a system practical.

The principles of social justice can be traced back to the fountain source of private vengeance and self-help. The only law then known was the law of might. At such time there was neither any general body of legal principles nor any uniform methods for enforcing them. Power was the rule. This power was centered in the head of the family. His word was law. Individuals adopted a family for protection. Families grew into clans, but clans were only families "writ large." The head of a family could deal with another head of a family, as Abraham did in the purchase of the cave of Machpelah, but within the family there was nothing but commands issued by the head. Illustrations of this state of the law are found in Abram's rescue of Lot after his capture by the four kings (Gen. 14); the slaying of the men of Shechem by Simeon and Levi, for the injury done to their sister Dinah (Gen. 34); the vengeance against Benjamin for the abuse and consequent killing, by some of the wild young men of that tribe, of the Levite's concubine (Judges 19-20); and the smiting and killing of an Egyptian by Moses, for smiting a Hebrew (Exodus 2:11-13). At first it does not seem to have been thought that the vengeance should be measured by the injury. The more vengeance one could administer the better. Lamech boasted that he had "slain a man for wounding me," and that "If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold" (Gen. 4:23, 24). Men began to think that

there were certain things which others ought not to do. They regarded them, from their own standpoint, as rights. If another violated any one of these rights, the injured party, or his nearest of kin, thought he had a right also to avenge the wrong. Members of the family were punished for the sins of other members (Josh. 7:24; II Sam. 21:5-9; II Kings 9:25, 26). It is a long way from the law of social justice back to the law of vengeance and self-help; yet from this law of vengeance and self-help there has slowly been evolving the law of social justice.

The second stage in the development of the law toward social justice was reached when society began to regulate vengeance. At this stage, the State, or the people as a whole, did not think of taking away from the individual and the family the right to private vengeance; but it did name the rights which it deemed worthy of recognition and it began to define the ways in which private vengeance should be measured out. In Hebrew law, the growth of the practice of regulating vengeance began, among other ways, with the institution of cities of refuge. At first the altar, or sanctuary, had protected from the avenger, because of the sanctity associated with it; but the altar was not always enough to protect one. If the avenger's fear of God was less than his fear of the man he wanted to kill, he violated the sanctuary (I Kings 1:50; I Kings 2:28). Cities of refuge took the place of the altar. If a man succeeded in reaching a city of refuge he was safe (Deut. 4:41, 42; Deut. 19:4-13). Later in Hebrew history, the case of the flee-

ing man was passed on by the elders, who, if they found that he had killed his victim unawares, restored him to the city of refuge, where he had to remain until the death of the high priest if he would be safe from the avenger (Num. 35:11-28; Josh. 20:2-9). Otherwise, they turned him over to the avenger. Hebrew law in this stage also permitted a buying off of the avenger and a fine for the benefit of the injured party. Vengeance regulated was better than vengeance unregulated, but it was only a modified form of the iron rule of might.

In the third stage of the development of social justice, the State succeeded the avenger. In the first part of this period of development there were well-recognized private rights. Later there came well-recognized public rights. Questions of violations of these rights were decided by officers of the State, and punishment and redress were controlled by the State. In Hebrew law the control of the administration of justice by the State was first lodged in elders, who sat at the gates, but later it became centered in the Sanhedrin. In this third stage of development the individual at last emerged. A man was punished for his own sins (Deut. 24:16). But this applied only to a part of the individuals composing society. Favored classes only were protected. Slaves and other classes were not recognized (Exodus 21:20, 26, 27). Again, only a few rights, as safety, family, property, and reputation (Exodus 22, 23; Lev. 19:16, 11-13; Lev. 20:10; Deut. 5:17-21), were granted even the favored classes. The punishment of

violations of these rules was severe. It was meted out on the principle of exact justice — an eye for an eye, and a tooth for a tooth (Exodus 21:24) — but this was a silver rule compared with the iron rule of might. All the legal systems of the world are in some phase of this third stage of development.

The fourth and final stage of development of the law of social justice is coming with the law of love: "Thou shalt love thy neighbor" (including strangers) "as thyself" (Lev. 19:18). By the law of love, not only all the old rights and wrongs but a great many new ones are recognized. Under the new law, all duties are owed, not only to some men, but to all men. There are no favored classes. "Whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7:12). This is the golden rule.

The Sermon on the Mount (Matt. 5-7) is an almost complete statement of the law of social justice and every word of it is law. It sets forth and explains the fundamental and all-inclusive principle of love.¹ It states the relationship between the law of the kingdom of heaven and the Mosaic law, which Jesus came not to destroy but to fulfil. Let the light of your conduct so shine that the little light of the Mosaic law will be absorbed thereby as the light of the stars by the sunlight. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise

¹ The actual statement of this rule of law occurs in Matt. 22:37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." . . . And . . . Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

enter into the kingdom of heaven." It follows, consequently, that the legal rights recognized by Hebrew law are not repealed, but are recognized and included in the law of social justice. These rights are: Safety, liberty, reputation, property, privacy, community, and family.² The Sermon on the Mount also enumerates the most important new rights recognized by a final system of social justice. One of the new rights is the right to mercy or forgiveness: Be not angry, but "be reconciled to thy brother." Another right is the right to pure thoughts: "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Another right is that to unoffending speech: "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." Another right is that to peace, or non-resistance: "Resist not him that is evil," but love your enemies. Another right is that of contentment (or freedom from avarice and covetousness): Do not seek for property that thieves may steal, but seek first the kingdom of the Father and his righteousness. Seek God, not gold. Another right is that of sincerity, or freedom from hypocrisy: Judge not, but first cast the beam out of your own eye. In general: Do unto others as you would have them do unto you. These rights constitute the fundamental human rights of the substantive law of social justice. The Sermon on the Mount reveals a new remedial right of self-sacrifice and service. In the Sermon on the Mount also Jesus shows the fundamentals of

² Only private rights are enumerated. There are public legal rights in addition.

his law of procedure. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This is the key to the successful administration of law — humility! The motive of love and the instruments of resolution and prayer are abundantly explained. It may be said that the Sermon on the Mount alone gives us a manual of the law of social justice.

Jesus' parables concern themselves with the principles of social justice. They are hypothetical cases, propounded by him for the purpose of illustrating and explaining the meaning and application to human conduct of these abstract principles. They should not be studied except in connection with the principles which they are intended to elucidate; but when so studied they throw a flood of illumination thereon.

The history of Jesus' own life is a further study in the principles of social justice, and no survey thereof is complete without a consideration of his own matchless life. He undertook, what no other lawgiver has ever attempted, not only to illustrate and explain the meaning and application of his wonderful principles of law, but also to test them in advance by perfectly living thereunder every day of his ministry in all of his social relations, before asking others to adopt them as rules of conduct. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also" (John 14: 6, 7). In this way he tested both the adequacy of his principles of law and the practicability of man's living according thereto.

Jesus' own life was the most perfect explanation and illustration of the way he would have all men live. No sermon, no parable, however simple and clear its teaching, can compare with the matchless teaching of his own life. His sermons and parables explained his principle of love. His life applied it. His sermons and parables proclaimed and illustrated the perfect way of serving self, fellowmen, and God. He perfectly served himself, his fellowmen, and his God. He advocated an ideal theory. He demonstrated its practical utility by living according thereto. He made the kingdom of heaven a possibility. He made love a reality. He made social justice tangible. He was happy in living a perfect life. He showed men how to attain the goal of happiness by living perfect lives. His method was that of self-sacrifice and service of others. He demonstrated the fitness to survive of the sacrificial life. The instruments of his success were resolution (his own indomitable will power) and prayer. To commune with God, he retired to the desert, or climbed to the mountain tops. The word which he spoke was not his but the Father's (John 14:24). "All things that I heard from my Father I have made known unto you" (John 15:15). In this way he came into touch with infinite power. In this way he put his will into harmony with God's will. Therefore he could cry, "Thy will be done" (Matt. 26:42).

He lived perfectly the perfect life he advocated. He was tempted. He was opposed. He was persecuted. He was ridiculed. He had to meet greater difficulties

than any other man ever met, yet without sin. He had a varied personal experience. He encountered all sorts and conditions of men. Yet he made no false step. He uttered no jarring note. His life was beyond criticism. It was full of surprises, but they were surprises of perfection. He discovered a new type of character; he was that type. He presented to the world a new and solitary ideal; he showed the world how to attain that ideal. He was life at the highest. Why? Because he lived according to his own principles of law. He proved that his principles of law were perfect, and that man needed no others. He solved the problem of right living. He believed that the solution for all social problems was his solution. He put it to the test. It was successful. He met with death, but as a result his plan of social redemption still lives.

The goal of social justice, therefore, is the social program of Jesus. In the same way, the principles of the law of the kingdom of heaven may be said to be the outgrowth and culmination of long years of social evolution.

The mission of Jesus was like that of Hebrew and other lawgivers. Jesus' purpose was to give the world the true principles of human conduct — a code of social justice (righteousness), including principles of individual virtue. The object of all true legal systems, so far as they go, is to make men live as they should. Therefore, the purpose of Jesus and the purpose of positive law are the same. Jesus' plan was not one of opposition, but of completion of positive law.

The great distinction between Jesus' system and legal systems, except that Jesus' system is larger on its substantive side, is not in its substance, but in its methods, or procedure; yet there are points of comparison between the substantive principles of Jesus' system and those of legal systems. Hebrew law, as all so-called positive law, is in general negative in character. Jesus' law is in general positive in character. To obey what is called positive law men must refrain from crimes, torts, breaches of contracts, and other legal wrongs. To obey Jesus' law men must serve their God supremely and their fellows as themselves. Positive law tells men what they shall not do; Jesus' law what they shall do. Positive law was made for wrong-doers; Jesus' law for right-doers. The kingdom of heaven requires a righteousness of faith, or obedience to the laws of God, apart from legal justice, or obedience to the laws of man. It requires serving in newness of spirit, instead of in oldness of the letter. The kingdom of heaven includes refraining from doing all that positive law forbids, and also the doing of a great many other things. The law shall not cease until all things be accomplished. But unless your righteousness exceeds the righteousness of the law you shall in no wise enter into the kingdom of heaven (Matt. 5:17-20). Positive law is complex, and consists of many rules. Jesus' law is simple, and may all be reduced to the one rule of love. However, Jesus' law of love is such that, if adopted by all mankind, no other laws would be needed to regulate the conduct of

men, either as individuals, or as members of society, or in their relations to their God.

The great distinction between Jesus' system and legal systems is in procedure. Positive law depends upon the machinery of the State for its enforcement. Jesus' law has no visible machinery for its enforcement. Yet the kingdom of heaven does not supplant governments. It does not abolish legal procedure. Until all men accept and live up to the teachings of Christ, governments must protect the majority of the people in the State from some of the most dangerous wrongs of individuals. Whatsoever, therefore, those sitting on Moses' seat bid you, that you must "do and observe: but do not ye after their works; for they say, and do not" (Matt. 23:2, 3). It is lawful to give tribute unto Caesar (Matt. 22:17-22). If you establish governments to protect, from the standpoint of public law, your rights of property, life, liberty, family, and reputation, you must pay your proportion of the taxes necessary to run the governments. If you want your brother to divide his inheritance with you, go to your government which recognizes and protects your right of property (Luke 12:13-21). So far as legal rules are concerned, you must follow the commands of those whom you have put in authority. The kingdom of heaven does not compete with the kingdoms of this world, although it is a co-adjutor. If it did compete, then would Christ have let his servants fight that he "should not be delivered to the Jews" (John 18:36). The kingdom of heaven is

not an outward organization, but an inward reality. It is not temporal, but spiritual. It is not a State, but a state of being. Governments are necessary, except for administrative functions, only to prevent crimes and civil wrongs, and to punish and redress them after they have been committed. The kingdom of heaven stops the evil at its source, in the individual. Jesus proposed rules, obedience to which would make men do right. Then there would be no wrongdoers and the old rules would die of neglect.

Jesus' rules are to spread like "leaven, which a woman took, and hid in three measures of meal, till it was all leavened" (Matt. 13:33). Perfect the individual, and he will perfect other individuals, and they will perfect society, and when society is perfect it will need no machinery to punish and redress crimes and civil wrongs, for there will be none. "Cleanse first the inside of the cup and of the platter," and the outside will also become clean (Matt. 23:26). If all the individuals in society were clean, society would be clean. That which proceedeth out of the man, that defileth the man. "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness" (Mark 7:20, 21). These are the things which defile the man. The kingdom of heaven does not contemplate individual regeneration alone; it contemplates social regeneration. It invades the same territory as governments, but appropriates none of the weapons of governments. The State took

the administration of justice away from the individual because he did not then know how rightly to use the power. When the individual shall have learned how rightly to use it, the administration of justice should go back to him.

What was Jesus' mission on earth? Jesus said that he came to save men from sin: "I came not to judge the world, but to save the world" (John 12:47). The only way to be saved from sin is to stop sinning. Christ showed the world how to stop sinning. This is what he meant when he said that he came that we might have life (John 10:10).

What is life? It is not lust and licentiousness. The world in Jesus' time, as now, was full of these things, and many men then, as now, thought that life could be found through them, only to discover, sooner or later, that this is the road to death — death of the body, death of the mind, death of manhood, death of happiness. Life is not property. Many men have acted as though property were life, and as though they would like to die if they could not gain property; but after they have piled their wealth up mountain high, they have discovered that they must seek elsewhere for life. It is not power. Men through all the ages have thought that life could be found in this way, only to learn their mistake too late, as they saw the scepter of power crumble in their grasp, or struck out of their hands. It is not violence. Men can take other men's physical lives in this way, but they cannot thus give life to themselves. It is not obtained by enacting laws to control the conduct of men.

Even this has failed to bring life. "For what the law could not do, in that it was weak through the flesh," God has done through Christ, by showing us how to walk, "not after the flesh, but after the Spirit." "The mind of the flesh is death, but the mind of the Spirit is life." "The spirit is life because of righteousness" (Rom. 8:3, 4, 6, 10). It is not belief. Saying, "Lord, Lord" is not going to give anyone life. The only way to have life is to live. The only way to live is to do the will of our Father who is in heaven. What the will of our Father in heaven is, is set forth in the law of the kingdom of heaven.

Jesus meant to give men life, not an intellectual conception in regard to life. His religion means more than right thinking: it means right living. He did not give the world a dogma, or a creed, or even a philosophy. These would not give men life, but men cannot do the will of their Father in heaven without living. Christianity is not a creed to be believed, but a life to be lived. Christ did not give us heresies of the head, but orthodoxy of the heart. He gave us principles which will guide us safely through this life and will throw open the gates of eternity. The watchword at the gate of paradise is not, I have believed, but I have tried to live. Wherever there is a right deed done, there is Christianity. The thing which conquered the pagan world in the past and that will conquer it now, is: "Behold how these Christians live!"

Life, then, according to Jesus, consists in living according to the principles of the law of the kingdom of

heaven. Failure so to live, is sin. This is what Jesus meant when he said that he came that we might have life and that we might have it abundantly (John 10:10). This is what he meant when he said, "God is not the God of the dead, but of the living" (Matt. 22:32). This is what he meant when he said, "God is a Spirit" (John 4:24), and it is "life eternal, to know thee, the only true God" (John 17:3). This is what he meant when he said, "How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish" (Matt. 18:12-14). This is what St. Paul meant when he spoke of walking in "newness of life" (Rom. 6:4), the "power of an endless life" (Heb. 7:16), "a house not made with hands" (II Cor. 5:1), and "the mind of the Spirit" (Rom. 8:6). This is social justice. The principles of such right living constitute a system of law. It is the highest law the world has ever received. It is the final goal toward which for centuries social justice has been moving.

ANALYSIS OF THE PRINCIPLES OF THE LAW OF SOCIAL JUSTICE³

I. Substantive law.

1. Antecedent rights.

a. Public (Not treated).

b. Private.

(1) Personal safety.

(2) Liberty.

(3) Reputation.

(4) Property.

(5) Privacy.

(6) Community advantages.

(7) Family.

(8) Mercy.

(9) Purity of heart.

(10) Kindly speech.

(11) Peace (non-resistance).

(12) Freedom from wealth seeking.

(13) Sincerity (freedom from hypocrisy).

(14) Good will.

} Also
legal
rights.

2. Remedial right.

a. Self-sacrifice (and service).

II. Adjective law.

1. Love (Motive).

2. Humility (Condition precedent).

3. Resolution and prayer (Instruments).

³ This analysis takes account of human rights, rather than of the correlative human duties, because it has become customary so to classify positive law; and it seemed wise not to depart from this familiar practice when it came to classifying the principles of social justice; but it should be remembered that social justice everywhere lays emphasis upon duties instead of upon rights. There are some authorities (notably Leon Duguit) who maintain that positive law is concerned with duties rather than with rights.

THE FUNDAMENTAL LEGAL RIGHTS

For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.—Matt. 5:18.

If thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother.—Matt. 19:17b-19a.

CHAPTER I

THE FUNDAMENTAL LEGAL RIGHTS

THE law of the kingdom of heaven is not exclusive, but is inclusive of the rights and obligations of positive law, and in particular of the positive law of the Hebrews. All the fundamental legal rights are recognized. Jesus said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:17-20). No more emphatic language could have been used to convey the idea that the law of the kingdom of heaven did not repeal the old Hebrew law, or even establish an antagonistic, or coordinate system.¹ The rights of the old Hebrew law are neither supplanted nor

¹ This remark does not include legal remedies, or legal procedure, but only the antecedent rights for which they exist.

disregarded; they are incorporated into the new law. Of course the law of the kingdom of heaven recognizes other rights, but it begins with the legal rights. If it did not include legal rights, it would not be a complete system of law. The legal rights of the old Hebrew law were the outgrowth of long centuries of evolution. They represented the consensus of opinion on some of the most elemental questions. That consensus of opinion was not wrong. Men should have the legal rights granted by common custom. Therefore Jesus included them in his law. It is true that, while the rights of the Hebrew law thus are made a part of the law of the kingdom of heaven, Jesus contemplated that the old order should continue, for a time, at any rate. This was what he meant when he said, "Render therefore unto Caesar the things that are Caesar's" (Matt. 22:17-21). Even the Roman law (as well as the Hebrew law) might be necessary, and so long as it was necessary people should pay their taxes to support the government which enforced it. But this does not mean that the same rights which were enforced by Roman law and Hebrew law are not also a part of the law of the kingdom of heaven. Not "one jot or one tittle" of them is omitted. Anyone who violates any of these rights, or teaches others to do so, is least in the kingdom of heaven. The righteousness of the kingdom of heaven must not contradict but must exceed that of the scribes and Pharisees.

What were the fundamental private legal rights of the Hebrew law? Jesus himself enumerated them, when he answered one who asked what good thing he should do

to inherit eternal life. Jesus said: "if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself" (Matt. 19:17-19). Here we have named the rights of safety, family, property, and reputation. All of these were private legal rights of the Hebrew law, which recognized no others. The right of personal safety is stated by one of the ten commandments of the northern tribes (Exodus 20:13) (though not by that of the southern tribes),² by the later codification found in Deuteronomy (Deut. 5:17), and by a great variety of legislation of the southern tribes (Exodus 21:18-29). The right of reputation is stated by the Ephraimitic ten commandments (Exodus 20:16), by Deuteronomy (Deut. 5:20), and by the priestly code compiled after the Babylonian captivity (Lev. 19:11, 16). The right of property is enunciated by all three of these pieces of legislation (Exodus 20:15, 17; Deut. 5:19, 21; Lev. 19:11, 13, 35), and also by many other contemporary provisions (Exodus 22:1-15; Deut. 19:14). The family rights likewise are recognized and defined by all three of these codes (Exodus 20:12, 14; Deut. 5:16, 18; Lev. 20:3, 9, 10; Deut. 21-22). The common law of England and of the United States recognizes three other private legal rights: Liberty, privacy, and community rights. Community rights, or the rights to the advantages open

² Cf. Exodus 34.

to the community generally, and the right to privacy are a modern development of positive law. They were not known at the time of Jesus. Hence, there was no reference to them. The right of liberty alone of the private legal rights generally found in the classifications of all other legal systems is omitted by Jesus, as well as by the old Hebrew law; and yet the omission is evidently accidental. Its omission can be accounted for by the fact that, in Palestine, false imprisonments were rare, or by the fact that the right is incidentally included and recognized by other enumerations (Exodus 21:6, 16; Matt. 5:41). Jesus even gives the Hebrew law credit for his own all-inclusive law of love. This fundamental principle of the law of the kingdom of heaven is found stated in the latest code of the Hebrews (Lev. 19:18, 34), but, in spite of this fact, it can hardly be said to be a part of the old Hebrew law. The old Hebrew law provided no means for enforcing the law of love. It therefore was not one of the private legal rights. All of the other rights named are fundamental, and are private legal rights of Hebrew law, Roman law, and common law. Violations of any of them would be so heinous that, of course, they could not be omitted by any system which rested upon the general foundation of the golden rule. The mere fact that they form a basis for a legal system makes them none the less necessary for a moral system. A perfect legal system, as to its substantive rights, should consist of a fragment of the moral law. The great fundamental private legal rights, with which the law of the kingdom of heaven

begins, then, are the rights of safety, liberty, reputation, property, privacy, community, and family.

A few words will be given to these in order, before taking up for consideration the new and characteristic principles of Jesus' system.

The right of personal safety is the right of a man to be exempt from injury and danger of injury to his person from another's conduct. Such conduct includes forbearance from attempting to do hurt to a person within reach; forbearance from hitting or touching a person intentionally, recklessly, as in rudeness, or in the commission of a crime; forbearance from wounding or disabling a person by negligence; forbearance from injuring a person by any dangerous substance or animal kept, or by the negligent condition of premises. Everyone is entitled to this conduct from his fellowmen. The right is a legal right because the State stands back of the individual, asks all the world to respect his right, and compels anyone who does violate it to redress the wrong that he has done. The right would exist, though the State did not recognize it, and thus make it a legal right; and if the State did not undertake to see that the right was not violated, men would resort to other means to vindicate it. One would think that, when every man claims the right of personal safety for himself, he would not endanger the personal safety of any of his fellowmen. If every man would never injure another personally, every man would be safe personally, and the State would never be called upon to act as the arbiter between men. But, unfortunately, such is not the case,

and will not be until Christianity is a fact, as well as a theory. Before there was a State to recognize and enforce the right of personal safety, such right was not a legal right, but a moral right. As soon as a State recognized the right, it became a universal legal right in that State. Thereafter no child could be born without acquiring it. It cannot be given by one person to another, nor sold. It is simply one of the great natural rights which men have individually recognized from times immemorial; and for whose protection the law courts had to be organized, because so many men would not do unto their fellowmen as they would have their fellowmen do unto them. The legal wrongs which result from violations of this legal right are known as torts. The tort is called assault, if the injury is only attempted; battery, if actually inflicted; negligence, for failure to exercise diligence due; and escape of dangerous thing, if the injury is caused by dangerous instrumentality.

The right of liberty is the right of a man to be allowed to go where he pleases, so long as he does not interfere with the coordinate rights of his fellowmen. The conduct which can be required is forbearance from imposing total restraint upon a man's freedom of locomotion, except in making a lawful arrest. The positive law of liberty is made up of the legal rules which tell a man how far he has a right to go without interfering with the rights of his fellowmen, and how far his fellowmen may rightly go without interfering with his right, together with the remedial rules for violations thereof. Legal liberty, then, is freedom to obey law. The right

we have under consideration, like the right of personal safety, is an innate right and is acquired at the moment of birth. No one has to buy the right or have it given to him. It is a legal right, because society as a whole has decided that liberty is something that every man should have. It may also be called a God-given right. Men had this right before there were any rules of law saying so. Men ought to forbear from violating this right, even if there were no law saying that they must pay therefor. The legal wrong resulting from a violation of this right is called the tort of false imprisonment. The right of liberty terminates with death, may be temporarily or permanently forfeited by wrongdoing, and may be partially waived by contract; but, in modern times, a person cannot renounce his right to liberty any more than his right to personal safety.

The right of reputation is the right of a man not to have diminished his good name in the community, or the well-founded respect which others feel for him. In other words, a man has a right to have his fellowmen forbear from publishing defamation of him. Defamation is the speaking or writing of false words which impute either an indictable offense, or a contagious or infectious disease of a disgraceful kind, or something derogatory of a person's business, office, or occupation; or which expose a person to hatred, contempt, or ridicule (with temporal loss if spoken only). Character is what a man is; reputation is what he is supposed to be. Character is injured by the individual's own wrongdoing to himself; reputation is injured by the wrongdoing of

others. The right of reputation is an innate right, and is acquired at the moment of birth, like the two rights just considered. Before the time when any child's State began to recognize such right, unorganized public opinion recognized the right, and back of public opinion the individual recognized the right. "A good name is rather to be chosen than great riches; and loving favor rather than silver and gold" (Prov. 22:1). Hence it was inevitable that the right should become a legal right, so long as transgressions thereof continued to occur. The legal wrong resulting from the violation of the right is called slander, if the defamation is oral; libel, if in writing, print, or figure. The right terminates with death, but can be forfeited during life only by the loss of character.

Property is the right of a man to be allowed by his fellowmen to possess, use, and dispose of either land or chattels, which are the only objects of ownership recognized today by law. The right is absolute when a man has the exclusive and unqualified right to possess, use, and dispose of any such objects of ownership as against all the world, except the State (accompanied by the actual or constructive possession thereof). It is qualified when a man has any of the above elements of absolute property less than all. The right of property differs from the rights heretofore considered, for one thing, in that the latter have related to no tangible external objects, while property is an extension of the power of man over the physical world. The essence of property, however, is not the material thing, but the conduct to

which a man is entitled from another with respect to the thing. Kant says: "If a man were alone in the world he would call nothing 'mine.'" The right of property lies not so much in the enjoyment of a thing, as in excluding others from interfering with such enjoyment. Property is divided into two classes, real and personal, according as the conduct relates to land or to chattels, with a few exceptions which it is not necessary to name here. In the case of real property the conduct required is always forbearance from interfering, either for a limited or for an indefinite time, with the possession, use, or disposal of the objects of real property ownership. In the case of personal property it may be either such forbearance with respect to the objects of personal property ownership, or positive acts to be done by another, or others, for the owner. In the latter case we have another distinction between the right of property (personal) and the natural rights heretofore treated. No other legal rights call for affirmative acts. In property of this sort there are no visible, tangible objects of ownership. The right to conduct is all that is owned. The right of a promisee to the performance of a contract is an example of this class of rights. "The right of property is an offspring of the social state and not an incident of the state of nature," Justice Marshall once said. Hence men do not naturally have the right of property. The right must first be acquired. But, in general, anyone may acquire more or less of the right, if he desires to do so, either alone or in conjunction with others. Among the ways of acquiring property may be

named descent, escheat, adverse possession, marriage, judicial sale, public grant, conveyance, lease, will, occupancy, accession, confusion, patent, copyright, trademark, gift, bailment, sale, and contract. After anyone has acquired a right which relates to some external object and calls for forbearance, other men, for themselves and their agents, owe him the duty to refrain from interfering with such interests as he has acquired. After a person has acquired a right to conduct which relates to no external objects, those particular persons who have come into legal relation with him are under obligation to perform the acts called for. The legal wrongs which may result from violations of the right of property are numerous, depending upon the nature of the violations. A list of them would include trespass, deceit, negligence, nuisance, removal of lateral support, slander of title, violations of water rights, waste, conversion, infringement of trademark, and breach of contract. They are all torts, except breach of contract. As there are many ways of acquiring rights of property, so there are many ways of losing them, and the acquiring of the right by one person means the losing of it by another.

This brings us face to face with the question of what is Jesus' real attitude toward the matter of private ownership of property. It must be apparent, by this time, that it would be possible for Jesus not to condemn private property out and out — even to make it one of the rights of his system of law — and yet not to favor private ownership of property. What is Jesus' position on this question? First, we must note that Jesus does

not, and would not, make the owning or not owning of property an end in itself. With Jesus, the end of human existence is perfection. Again, we must note that Jesus does not make the owning or not owning of property a means of attaining perfection, although one may help himself to attain that perfection by not violating another's ownership or by the use which he may make of his own. Does he then favor, or not favor, private ownership of property? I believe that his words and life show that he believed it better for individuals not to own property. He said, "Blessed are ye poor: for yours is the kingdom of God." "But woe unto you that are rich! for ye have received your consolation" (Luke 6:20, 24). You have received the things you desired. They are your rewards, but such rewards are not the things that come from membership in the kingdom of God. Jesus, in reply to one young man, who told him that he loved his neighbor as himself, said, "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me" (Matt. 19:19-22), although he did not tell all young men to do so. When this young man's love for his neighbor was put to such a test it failed, and he went away sorrowful, for he had great possessions. This incident seemed to prompt a discourse on riches by Jesus. He said, "It is hard for a rich man to enter into the kingdom of heaven." "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24), although, it is true, he did not say that it was

impossible for a rich man to enter the kingdom of heaven. In the parable of the sower, he spoke of how the deceitfulness of riches chokes out the seed of the word (Matt. 13:22). Again he said, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you" (John 6:27). He warned his disciples to count the cost before trying to follow his teachings, and announced that "whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Luke 14:26-33). These sayings seem to show that Jesus did not favor private ownership of property. His own example corroborates this conclusion. The Son of man did not have "where to lay his head" (Matt. 8:19-22). He and his apostles had a common purse, and Judas carried the bag (John 12:6; John 13:29; Matt. 19:27). They plucked grain to satisfy their hunger, as they passed through grain fields on the Sabbath (Matt. 12:1-8). "Many ministered unto them of their substance" (Luke 8:3). The practice of his disciples, after his ascension, adds still further proof. They followed Jesus' example. "All that believed were together, and had all things common" (Acts 2:44, 45). "The multitude . . . were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common" (Acts 4:32-5:11). There was no one among them that lacked, for those that had land and houses sold them, and distribution was made as any had need. The disciples, evidently, followed this course because they under-

stood that Jesus favored it. All of the evidence points to the conclusion that Jesus thought it better not to own property individually.

The desire for wealth (or property) has, perhaps, been the world's one greatest producer of sorrow, unhappiness, and wrong. Abolish private property and you would thereby abolish the crimes of robbery, bribery, arson, burglary, larceny, embezzlement, false pretense, and forgery. Destroy the right of private property and you would destroy one half of such crimes as riot, perjury, libel, slander, nuisance, conspiracy, assault, battery, false imprisonment, manslaughter, and murder, where the desire for property is the indirect rather than the direct cause of the wrongdoing. Blot out the word private property, and you would blot out the torts of conversion, fraud, infringement of patents, trademarks, and copyrights, removal of lateral support, mutilation of dead body, negligence, nuisance, slander of title, trespass, and waste, and you would diminish by half the torts of assault, battery, false imprisonment, malicious prosecution, slander, and libel. Do away with the right of private property, and you would do away with breaches of contracts of annuity, of conveyance, of insurance, of lease, of loan, of sale, of indemnity, of warranty, of covenant of agency, of bailment, of partnership, and of service, with quasi-contracts, and proceedings in eminent domain, and with innumerable other wrongs which have not as yet arisen to the dignity of legal wrongs. The snubs and pangs of a wealth-built social world and the helpless misunderstandings created by wealth in-

equalities would cease. The cause for most wars would be eliminated.

Why, then, did Jesus make the right of private property one of the rights of his system of law? Why rather did he not in his law forbid the private ownership of property? Because the right of private property is an acquired political right. If Jesus had been a politician he might have been a socialist; but since he was not a politician, and since his kingdom was not a political kingdom, he left the question of ownership of private property to the individual. He simply warns men that it will be harder for them to live as members of the kingdom of heaven with riches than without riches, and leaves it for them to decide whether they will choose the easier or the harder route. If people would treat their fellowmen as they should, it would make very little difference to Jesus whether they owned property, or whether they did not own property. Accordingly, until the State abolishes the private ownership of property, and substitutes common ownership, or something else, if it ever does, the right of property is as good a right as any other human right. People have the right to own property if they so desire, so long as they do not selfishly seek for it, and other people have the duty to respect such right.

The right to the advantages open to the community include all of the rights of man to perform without molestation all lawful acts and to enjoy all the privileges which attach to him as a citizen of the country in which he lives. They may be classified as the rights of

livelihood, highways, freedom from abuse of legal process, and contract. The conduct called for is forbearance (1) from interfering with the pursuit by which a man gains his livelihood to his damage, (2) from obstructing the public highways and navigable rivers to his damage, (3) from instituting a prosecution with malice and without reasonable and probable cause for an offense falsely charged to have been committed, and (4) from procuring the refusal of a third person to contract with another to his damage. Everyone has a right to this conduct, and everyone owes the duty to give it. These rights also are innate, and are acquired at the moment of birth. The social forces at work have won these rights for men, and have made them legal rights by securing special legal remedies for their enforcement. Before this happened, these advantages were not legal rights at all, but today, as each individual is born, he is born into this legal inheritance. These legal rights are growing. Perhaps even now we might add, in addition to privacy, the right to an education, and the right "to pursue one's quest for God unhindered." Violations of these legal rights are torts. They terminate with the death of the individual, and may be waived by contract during life, so far as not against public policy.

The right to privacy has not as yet been sufficiently formulated by the courts for definite statement. It includes the right not to have one's picture used for advertising purposes, and some other things; but just what cannot be told.

The family rights are classified as marital, parental, tutelary, and dominical. Marital rights are those incident to the status of marriage, which husband and wife have against each other and against the world. Parental rights are those incident to the relation of parent and child, which each has against the other and against the world. Tutelary rights are those incident to the relation of guardian and ward, which each has against the other and against the world. Dominical rights are the rights of the head of the family to the services of wife, child, ward, and servants against them and against the world; they are also personal property rights. The conduct embraced is: Forbearance from depriving a husband or wife of the society of the other and from being criminally intimate with a wife, and in some states with a husband; forbearance from interfering with the custody and control of children and wards (and forbearance from depriving the head of a family of the services of the other members); the act of husband and wife associating with each other (*consortium*); the act of the wife's keeping herself from levity and adultery; the act of the husband supporting the wife (and in some states the act of parent supporting child, and child, parent); and the act of rendering service. Each member of the family has a right to his specific part of the above conduct from the other members of the family and his fellowmen. All men are under duty to render the above forbearances to the parties entitled to them; and each member of the family is under obligation to render his specific part of the above conduct to the other members

of the family. The tendency of modern law is to give the wife the same rights as the husband. It should be noted that these rights are different from others in that they entitle the persons who have them to negative conduct from all the outside world and to positive conduct from certain particular persons within the family. They are natural rights and are acquired as follows: marital, on marriage; parental, on the birth or adoption of a child; tutelary, on appointment. Marriage in primitive races consisted in the forcible capture of a woman by a man. Later the capture became symbolical, followed by a sale or gift. In its modern form marriage is a mutual conveyance or dedication. Violations of the rights by outsiders are torts. Violations of the marital rights are known as alienation of affections and criminal conversation; of parental and tutelary rights, seduction. All of the rights are terminated by the death of either of the parties. Marital rights are also terminated by divorce; parental, by emancipation, majority, marriage, and judicial sentence; tutelary, by resignation or removal of guardian, ward's marriage or majority.

The foregoing private legal rights, which have been briefly explained, are those to which Jesus referred when he said: "If thou wouldest enter into life, keep the commandments" (Matt. 19:17). It is hoped that enough has been said about them to show how necessary a part they are of the principles of the law of the kingdom of heaven; how Jesus could never have meant to destroy this law, but taught that none of it should pass away until men should cease from violations of it. The

principles of the law of the kingdom of heaven may enlarge the legal rights which we have just discussed, but it would not be a true code of human conduct if it did not recognize and adopt all of them. Accordingly men are entitled to personal safety, liberty, reputation, property, at least as things now stand, privacy, community and family rights, not only by Hebrew and Roman and common law, but also by the law of the kingdom of heaven. Whosoever "shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5:19). Yet this is only a beginning of the law of the kingdom of heaven. When we have learned all of its principles, we shall begin to understand and appreciate the marvelous completeness of Jesus' system of law.

Suppose that all men had all of the rights and duties explained in this chapter, but no others; and suppose that every man discharged all of his duties and every man received all of his rights, would that bring social justice upon the earth? We should have legal justice, but the world might still be full of deeds which might destroy human happiness. Hence, in our quest for social justice, we must go on to the consideration of other principles.

THE RIGHT TO MERCY

Blessed are the merciful: for they shall obtain mercy.
— Matt. 5:7.

Every one who is angry with his brother shall be in danger of the judgment.— Matt. 5:22.

If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.— Matt. 5:23, 24.

Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith . . . Until seventy times seven.— Matt. 18:21, 22.

CHAPTER II

THE RIGHT TO MERCY

JESUS' system of law is not bounded by the rights and wrongs which mark the scope of judicial systems. Those who desire to live under the reign of his law must stop committing, not only the old wrongs of assault and battery, false imprisonment, slander and libel, alienation of affections, seduction, conversion of property, fraud, negligence, nuisance, waste, trespass, malicious prosecution, breach of contract, and so on; but also a great number of new wrongs specifically named by Jesus and others not specifically named but included in his wide golden rule. The text of his Sermon on the Mount is, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Jesus' law means that men must stop doing anything to their neighbors that they would not like to have their neighbors do to them. But it means more than stopping the doing of all of these things; it means doing good to others fully as much as refraining from doing them evil. Jesus' law, like his religion, is a positive law, not a negative law. So-called "positive law" is really negative in character. These things which people should do and

refrain from doing for their fellowmen are duties (Christian duties), which the former owe, and rights (Christian rights), to which the latter are entitled.

Let us now examine some of the new rights given mankind by the law promulgated by Jesus.

The first of these novel rights which we shall study is that of mercy, or forgiveness and freedom from anger.

The right to mercy is the right of a man not only to be free from violent passion or anger, but also to be forgiven if he has been guilty of wrongdoing, whether that of giving way to such passion or other wrong. "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). "I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council. . . . If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:22-26). This right is two-fold in nature. First, it requires the conduct of forbearance from being angry against persons.¹ Second, if such anger or other wrong occurs, then it requires the conduct of positive action to bring about a reconciliation. Under Jesus' plan, not only the wrongdoer has something to do towards reestablishing right relations between himself and the one he

¹ Note the difference between being angry against persons and against wrongdoing. Jesus was never angry with persons, but was often angry with wrongdoing. Note, also, the wrongdoing which met with his greatest condemnation.

has wronged, but the person wronged must do something. "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:15-17). The wrongdoer, who tries to be reconciled with his brother, has a right to be forgiven. "Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven" (Matt. 18:21, 22). This puts a pretty heavy duty upon the innocent party, yet such is the duty resting upon him. He must always be ready to forgive. There is not much chance of his being called upon to forgive more than four hundred and ninety times. Such is the right to mercy. It shows us one of the unfoldings of the law of love.

Jesus subdivides his law of love, and the law regarding anger is one of these subdivisions. He does not further subdivide his law in regard to anger. The individual must make such further applications. In the parables of the two debtors (Luke 7:41-43), of the unjust steward (Luke 16:1-8), of the prodigal son (Luke 15:11), and of the unmerciful servant (Matt. 18:23-30), Jesus has given concrete illustrations which will help the individual. Many examples of the proper

way to make such applications may, of course, be found in Jesus' own conduct. One example occurred when Jesus was going through Samaria to Jerusalem, and the Samaritans would not receive him, because his face was set towards Jerusalem. James and John when they saw this, cried, "Lord, wilt thou that we bid fire to come down from heaven, and consume them?" (Luke 9: 51-56). But Jesus turned and rebuked them, and they went to another village. The gospels nowhere show that Jesus was ever guilty of any personal anger at any particular individuals. What his attitude was toward wrongdoing in general and classes of wrongdoers, as revealed by the incident of the cleansing of the temple and the "woes" which he pronounced on the scribes, Pharisees, lawyers, and hypocrites, is another matter and does not enter into this discussion. The anger condemned is that which is cherished against one's fellowmen. This appears in Jesus' general statements, his parables, and his own life. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city" (Prov. 16: 32).

Who have the right of mercy, and upon whom does the correlative duty rest? The right to mercy is everyone's, and the duty is everyone's; and the particular persons affected by a burst of anger have the right to reconciliation and forgiveness, and the corresponding duty. Jesus uses the expression "brother" where he states the principle. Elsewhere he has explained that he regards all human beings as brothers, with God their heavenly Father. "All ye are brethren" (Matt. 23: 8).

“And looking round on them that sat round about him, he saith, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother” (Mark 3: 34, 35). It is impossible to imagine a case of anger where Jesus’ principle would not apply. Men and women, boys and girls, professional workers and business men, city folk and country folk — no one anywhere has a right to be angry, and if he is, he owes to his injured fellowmen the duty of reconciliation and forgiveness.

Anger may arise either because of some other wrong, or without any other wrong. It is very likely to be the result of other wrongdoing. The first wrong, back of the anger, of course should not have been committed, and that wrong may be one which will be treated in another place; but that makes no difference about the anger. It is wrong to be angry at a fellowman, anyway. One wrong is no excuse for another. The first wrong may have been a breach of the obligation of a contract of conveyance, or of insurance, or of lease, or of loan, or of sale, or of agency, or of bailment, or of partnership, or of service, or of marriage, or of warranty, or of covenant. It may have been the tort of assault, or battery, or negligence, or false imprisonment, or malicious prosecution, or slander, or libel, or seduction, or conversion, or detention of property, or deceit, or nuisance, or trespass, or waste. It may have been a violation of only a moral duty of a lawyer to his client, or his client’s opponent, or to another lawyer, or of a physician to his patient or another physician, or of a clerk to his em-

ployer, or of a pupil to his teacher, or of a boarder to a boarding house keeper, or of some one with notice to one who is sick, or in want, or discouraged, or in sorrow. It makes no difference what the cause. The duty is owed just the same. Jesus has made no exceptions. He says that "everyone" should be free from personal anger, and if "thou" rememberest that thy brother hath aught against thee, first be reconciled with thy brother.

It would seem that the right of mercy is an innate right, acquired at the moment of birth. It is a natural right, just as much as the so-called "natural rights" of life, liberty, pursuit of happiness (community), and reputation. Men have had this right from the beginning of time, but perhaps they were not sure of this fact until the time of Jesus. After the Sermon on the Mount was delivered there ought to have been no doubt about the matter. There are no governments, with their law courts and officers of the law, to enforce the right, but that does not affect the question. People would have the right to life, even if there were no governments to enforce the right. By the same token, they have the right to mercy. It ought to be very plain that no one can be a citizen of the kingdom of heaven, without enjoying this right and binding himself to this duty.

Violations of the right of mercy are the wrongs of anger and its corollary, unforgiveness. These are not crimes or torts, because the State has not made the right a legal right, but they are sins, just as much as would be a violation of the right of safety, which would also be a tort. Jesus seems to consider the sin of anger as

bad as that of a physical injury. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca (an expression of contempt), shall be in danger of the council; and whosoever shall say, Thou fool (a Hebrew expression of condemnation), shall be in danger of the hell of fire" (Matt. 5:21, 22). Any one who is guilty of these wrongs is not doing the will of God. He is not following the teachings and example of Jesus. He is not a law-abiding member of the kingdom of heaven. He may obey the laws of his state and of the United States, but he is not obeying the laws of Jesus. He may be a good citizen of his state and nation, but he is not a good citizen of the kingdom of heaven. He may not be a criminal, nor a tort-feasor, but he is a spiritual law-breaker: he is not a true Christian.

Jesus' program for bringing about obedience to the law of mercy, as of his other laws, will be discussed in the concluding chapters of this book. In this chapter we are thinking only of the substantive right itself.

Was Jesus right in classifying the principle of mercy as one of the principles of social justice? Was he right in saying that all men are under this duty to all of their fellowmen? Is it necessary to have this sort of conduct in order to have men and women live as they should in their social relations? Of course it may be answered: If Jesus said so, that settles it. But the answer can be

placed upon a solider foundation. Let the answer be given by those who are not living according to the law of mercy. Are you enjoying all of the blessings which God intended for you to enjoy? Are you making the most of life? Would you have a more abundant life if you stopped being angry and unforgiving? Think of the society in which you are now living, with its anger and unforgiveness. Now you see anger, quarrels, vengeance, unforgiveness, constraint, estrangement. Think of what society would be if all men would live according to the law of mercy. Then you would see amiability, gentleness, forbearance, mildness, patience, kindness, moderation, tranquillity, self-control, peace, friendship. Would not that life be sweeter and brighter? Would not that be the true life? Are not anger and unforgiveness social wrongs, just as much as any legal wrongs which might be named? I think the answer must be, Yes. We must come to realize the social bearing of these matters. Then perhaps we shall get more out of our Christianity. What a world this will be, when it progresses enough so that men not only will not kill each other, but will not get angry with each other and refuse to forgive each other! Then every human being will attain an ideal that he himself can admire, that his neighbors can admire, that his God can admire.

THE RIGHT TO PURITY OF HEART

Blessed are the pure in heart: for they shall see God.
— Matt. 5: 8.

Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.
— Matt. 5: 28.

Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery.—Matt. 5: 32.

CHAPTER III

THE RIGHT TO PURITY OF HEART

IN Chapter I we studied the standard set by the rules of positive law for the government of the family relations. In this chapter we shall learn that the standard set by the law of the kingdom of heaven is incomparably higher. The principles announced by Jesus require so much more conduct than the principles of positive law that the latter by comparison seem almost negligible. Jesus has not specifically applied his law of love to all of the family relations. In the fifth chapter of Matthew he applies it to the relation of man to woman. But it is very clear that he did not mean to exclude its application from the other family¹ relations. The statements in Matthew, then, may be regarded as examples of how he would have applied the law of social justice to the other relations had he passed upon them.

The right to purity of heart is the right of a man to have others think, not after the flesh, but after the spirit. "Blessed are the pure in heart; for they shall see God" (Matt. 5:8). The right includes both keeping the mind away from lewd, degrading thoughts and making it keep on high, ennobling thoughts. "For they

¹ Later we shall learn that Jesus recognizes for this purpose but one human family.

that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace" (Rom. 8:5, 6). "Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:16, 17). "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (I Pet. 2:1, 2). In one of his most beautiful similes Plato pictures the human soul as a charioteer, drawn by two winged steeds: the one pure white and of royal pedigree, looking upward, seeking always to ascend; the other, coarse and misshapened, bent on descending, striving to go downward and to drag with him noble mate and chariot, down, down forever. The right to purity of heart is the right to require that all men shall curb the baser brute and follow the path of the nobler steed until they rise to the plains of immortal beauty.

The conduct required by the negative aspect of this right is refraining from thinking about things which are sensual, vulgar, base, or immoral by nature, refraining from allowing the mind to dwell upon any disgustingly low topic, and keeping from marital infidelity. "But the things which proceed out of the mouth come forth out of the heart; and they defile the man" (Matt.

15:18). "I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting" (Eph. 5:3, 4). "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you . . . that they who practise such things shall not inherit the kingdom of God" (Gal. 5:19-21). "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). "I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery" (Matt. 5:32). So emphatic was Jesus in his teachings upon the subject of purity of heart that he said: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell" (Matt. 5:29). St. Paul went so far as to advise people not to marry. He advised "a man not to touch a woman. But because of fornications, let each man have his own wife, and let each woman have her own husband." "But I say to the unmarried and to widows, It is good for them if

they abide even as I. But if they have not continency, let them marry" (I Cor. 7: 1, 2, 8, 9). There is nothing to indicate that Jesus would agree with St. Paul's position relative to marriage; but of course both would require the same purity of heart. Jesus' position in regard to divorce is explained on the same ground. Marriage is a social institution. The family is the unit of social life. Instead of permitting divorce, we should attack the evil at its source by making marriage rest on the foundation of Christian love. Does Jesus herein disagree with the Hebrew and other systems of positive law? Yes. There seems to be little room for doubt on this point. How can this be reconciled with the proposition that he adopted and included Hebrew law in his law of social justice? The answer is: He adopted only the antecedent rights of Hebrew law; he did not adopt its remedies or legal procedure. Divorce is not one of the antecedent family rights of Hebrew law. No one can be said to have purity of heart unless he is free from all of the above baser desires. "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5: 24).

But purity of heart requires more than the curbing of the baser steed of the flesh; it requires the giving of free rein to the spiritual steed. There is a positive, as well as a negative, aspect to the right to purity of heart. "The things of God none knoweth, save the Spirit of God. But we received not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God" (I Cor.

2:11, 12). What is the positive conduct required by purity of heart? "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5:22, 23). "To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled" (Titus 1:15). Any one who perpetually has such thoughts as the above has a clean mind. He is keeping himself pure. He is walking by the spirit. He is living as high as it is possible for one to live, for as he more and more curbs his baser thoughts and urges on his higher thoughts he finally will see God Himself.

Upon whom rests the duty to have a pure heart? Upon everyone. To a spouse this means specifically marital fidelity. To everyone it means all that is included in both the negative and positive aspects of the right to purity of heart. No one has a right to impure thoughts. Everyone owes the world a clean mind. Every girl, every woman, every boy, and every man has the right both to have his mind unpolluted by anything that is impure and to have his mind uplifted by other clean minds with pure thoughts.

When did men and women acquire this right? This

right, like the right previously considered, is an innate right. A person acquires it on his birth. Jesus did not give mankind the right; he simply discovered that they had it and formulated the principles of law which govern it. He taught men that it was not only a praiseworthy thing to be pure in heart, but that they owed their fellowmen the duty to be pure in heart. Not all men as yet admit this truth, but it is hard to understand how anyone can claim to be a true citizen of the kingdom of heaven without admitting it.

The wrong which results from a violation of the right to purity of heart, is impurity of heart. In the case of lust, this impurity is called "adultery in the heart"; in the case of husband and wife, marital infidelity. Impurity of heart takes many forms. People who are guilty of this wrong — we might almost say, slaves of this habit — are found everywhere — in homes of supposed virtue, at high-class banquets, at our schools and colleges, in the shops, in the factories, in the kitchens, as well as in the places which are known as dens of vice. Society is permeated with the bestial-minded. Some men and women, vampire-like, even try to get their living by thus preying upon the community. They are legal wrongdoers, but all are violating one of the most emphatic laws of the kingdom of heaven.

Is there anyone who claims that Jesus is mistaken; that purity of heart is not a duty owed by everyone to everyone; that a person's thoughts are his own, and — so long as he keeps from adultery, fornication, seduction, alienation of affections, and any other legal

wrongs — it is no one else's business what he thinks? Is the right to purity of heart necessary to a complete system of social justice? If there is anyone who thinks it is not, and there are many who live as though they thought it was not, a brief consideration of the nature and effect of the sins of impurity of heart ought soon to convince him of his error. Of all the manifestations of impurity, none is worse than that of lust. Lust injures both the individual and his fellowmen. It drags the individual lower and lower down the scale of life. It weakens his physical strength, robs his mind of vitality, and fills his soul with decay. He is worth less to himself and to society as a consequence. Hence if the sin were always secret it would have its social bearing. But the influence of a foul mind does not stop thus: in some mysterious way its blighting contamination always passes to other minds. This is enough to prove that purity of heart is one of the principles of social justice. But what has been said of lust is true of all the other impurities of the heart. Their effect on the individual and upon his associates is the same as that of lust. As soon as anyone has any impurity of mind, vicious influences have already set in. They are at work in his life and other lives. These lives are not as noble as they otherwise would have been; these characters not as strong. It would not be so bad, if the influences would stop with the individual; but others are affected. It matters not how the influence may pass. It may be in a story, a sneer, a glance. However it passes, there it is; and its effect is bad, poison-

ously bad. No, there is no ground for argument. Purity of heart is a most essential social duty. We are looking for a new world civilization, founded upon the teachings of Jesus, and better than any that has ever appeared upon the earth; but before that civilization will ever come we must have a new manhood, full of health and vigor, physical and moral, and a new womanhood.

THE RIGHT TO KINDLY SPEECH

Blessed are they that mourn: for they shall be comforted.— Matt. 5: 4.

But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.— Matt. 5: 37.

But the things which proceed out of the mouth come forth out of the heart; and they defile the man.— Matt. 15: 18.

Every idle word that men shall speak, they shall give account thereof.— Matt. 12: 36.

CHAPTER IV

THE RIGHT TO KINDLY SPEECH

POSITIVE law gives men the right of reputation: the right not to be slandered or libelled. The law of the kingdom of heaven gives a man the right, not only to be free from speech which would amount to slander and libel, but to be free from speech that would in any way injure him.

The right to kindly speech is the right of a man to have others use simple, sympathetic language and refrain by silence from using all idle words. "Blessed are they that mourn" (i. e. are thoughtful of others instead of absorbed in their own gaiety): "for they shall be comforted" (Matt. 5:4). The conduct required by this right is both positive and negative, and includes innumerable things. A few of these only will be given by way of illustration: "Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one" (Matt. 5:34-37). "Perceive ye not, that what-

soever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man" (Matt. 15: 17-20). You must put away: "Anger, wrath, malice, railing, shameful speaking out of your mouth." "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image" of Christ (Col. 3: 8-10). "Let not the sun go down upon your wrath" (Eph. 4: 26). "Let not corrupt speech proceed out of your mouth, but such as is good . . . that it may give grace to them that hear" (Eph. 4: 29). "Keep thy tongue from evil and thy lips from speaking guile" (Psalm 34: 13). "Be ye imitators of God, as beloved children; and walk in love" (Eph. 5: 1, 2). You have a right to say anything you desire, so long as you do not injure yourself or your fellowmen. This is Christian liberty. You have no right to say anything which will keep you and your fellowmen from attaining the life which God intended for man. You have no right to hinder the progress of the race. At times this will require from you golden silence; at other times jeweled simplicity; at still other times diamond-crowned sympathy; but always kindly speech. Do you say that you have a right to say anything you wish, so long as it does not slander

or libel? That your fellowmen have no right to limit your use of language further than this? The State may not forbid you; but Jesus forbids you. Uncontrolled speech would not be right, if no one had expressly forbidden it. The world needs comfort; it also needs protection from the unbridled tongue.

The right to kindly speech is another right which is universal. It belongs to everyone, to the employe as much as to the employer, to men as well as women. Everyone owes the duty to give kindly speech. This duty rests upon the woman at the back door no more than upon the woman making social calls, upon the man in the mining camp no more than upon the man in the bank office, upon people in church no more than upon people in houses of ill fame and in saloons. All alike are under the reign of this law.

This right, also, is an innate right. It is acquired at the moment of birth, although it should have a peculiar significance to those who have taken out naturalization papers in the kingdom of heaven.

For the lack of a better general name for the wrongs caused by violation of the right to kindly words, we may use the expression, idle words.

Speech is another source of wrongdoing, with its attendant suffering and injury. The tongue is a "little member," but it "boasteth great things" (James 3:5). It is to a man as a rudder to a ship, or a bridle to a horse. It is like a fire kindling trouble. It is a restless evil. It is the one thing that man has not tamed. It is full of deadly poison. Yet the same tongue, which

is such a curse, may be a great blessing. "If any stumbleth not in word," he "is a perfect man" and able to control his whole body (James 3:2). "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain" (James 1:26). The tongue is a fountain, which may send forth either sweet or bitter water. It may be an inspiration or an impediment to the development of man and the race. It may speak kindly words, or idle words.

The evil consequences that may flow from idle words are incalculable. One such word may ruin a man's reputation for life, cause a man to lose his position of livelihood, spoil a man's influence in the community, make an innocent wife lose the affection of her husband, cause a conscientious banker to cease to be trusted, destroy a faithful minister's standing in his church, set brother against brother, and cause untold mental suffering. Who can tell what will be the consequence of injurious words idly spoken! Even if the idle word is true, it does harm rather than good; if it is false, the harm is irreparable and pitiful. Once spoken, the word cannot be recalled. It goes on repeating itself. Such words not only injure others, they injure the utterer himself. It is as though some of the poison adhered to his own soul. A man cannot pour forth "evil thoughts, murders, adulteries, fornications, thefts, false witness, railings," without himself being defiled. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23). But the great-

est injury is to society. The chief cause of anger, the wrong treated in Chapter II, is idle words. "A soft answer turneth away wrath, but a grievous word stirreth up anger" (Prov. 15:1). "Wrath is cruel, and anger is overwhelming" (Prov. 27:4). "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1:19, 20). Idle words may be smooth as butter, soft as oil, but sharp as a sword. If they cause no sad consequences, they do no good, and should not be spoken. A speaker of idle words is more dangerous than a lunatic, or a tort-feasor. A lunatic can be confined, and a tort-feasor only injures the body, or material possessions; but a speaker of idle words cannot be confined and he injures the possessions of the soul, the souls of others more than his own. The wrongs of idle words are as pathetic as they are grievous. The wonder is not that they are forbidden by Jesus' system of law, but that Jesus' system of law is the only one which forbids them.



**THE RIGHT TO NON-RESISTANCE —
PEACE**

Blessed are the peacemakers: for they shall be called sons of God.— Matt. 5:9.

Resist not him that is evil . . . but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven.— Matt. 5:39, 44, 45.

CHAPTER V

THE RIGHT TO NON-RESISTANCE — PEACE

THE principle of the law of the kingdom of heaven, which we have before us in this chapter, is in some ways quite startling, and somewhat difficult to understand until one understands Jesus' entire system of law. We have already had occasion to note that, though the law of the kingdom of heaven recognizes public antecedent and remedial legal rights as true parts of Hebrew law, and the great private antecedent (i.e., prior to wrongdoing) rights and duties of Hebrew and all so-called positive law as true parts of social justice as well, it does not recognize the private remedial legal rights of these other systems as parts of social justice. The right which we are now studying seems to be directly antagonistic to these remedies. Apparently it gives men the right not to have them. No wonder that men have found Jesus' teachings troublesome, and have tried, Pharisee-like, to explain them away. When Jesus' system is fully comprehended, its conflict with positive law does not seem so serious. The reason for such conflict as there is will appear when we discuss Jesus' remedial program, which we shall do in the last four chapters of

the book. In this chapter we are concerned with the antecedent side of the law of non-resistance.

The legal right with which the right of non-resistance is most naturally compared is that of liberty, although there is a comparison with all of them. We noted that Jesus says, on the one hand, that all men have the right to liberty, safety, and so forth, and that other men owe them the correlative duties; but he says, on the other hand, that if the men under duty do not discharge their duties, a new right and duty spring up — not the right to some form of private redress nor even to some legal remedy (as damages), but the right and duty of non-resistance. So far as appears in the gospels, Jesus did not intend directly to condemn the remedies of the criminal law nor to abolish public punishment for wrongs against society as a whole. We have learned that Jesus admitted that it was necessary for government to supplement the work of social justice, by restraining and controlling the vicious and dangerous elements in society, until the principles of social justice should so permeate society that there should be no such vicious and dangerous beings. In order for government to do this work of public law, it must use public remedies and procedure.

The right to non-resistance, or peace, is the right of a man to have others refrain from trying to get their own legal rights by private revenge or self-help, or by civil redress¹ for private injury, and instead count

¹ Note that this includes only private lawsuits. It does not refer to actions by the State.

on getting their own rights as a result of always giving their fellowmen all of their rights. "Blessed are the peacemakers: for they shall be called sons of God" (Matt. 5:9). When Jesus' program for human conduct has been put into full operation, if it ever is, there will be no violation of any human rights, and the question of resistance or non-resistance cannot come up. But until that time wrongs will be committed, and the above principle is addressed to the thus-injured man, who would be a true member of the kingdom of heaven. What should he do when he receives an injury from another? If he receives a blow in the face should he strike back? No! If he is compelled to go to law and lose his property should he retaliate by another suit? No! He should give his adversary more than he gets by his lawsuit. If he is compelled to show another the way should he resist? No! He should go further than the other demands. If he is asked to loan money should he turn away? No! Jesus emphatically teaches non-resistance. This is not retaliation or a self-defense that strikes back, or even an action of law; nor is it a mere passive submission to injuries. Jesus advocated something more. He did not advise people to discontinue the use of all the old remedies, without providing a new remedy. The wrongdoer is not to be met by wrongdoing, nor even by weak endurance of evil, but by a new kind of conduct, rightful in nature — an active example of right living, which is more powerful in overcoming wrongdoing than any active resistance or passive non-resistance. Jesus' teachings on the subject of non-

resistance should be studied in connection with his teachings as to the conduct required by the remedial law. This conduct will be more particularly treated in the last chapters of this book, for it is Jesus' secret as to making all men discharge all of their duties. It is enough here to say, that the injured person must continue so to love the one who has injured him, in spite of the wrong, that he will want to do more for him than the wrongdoer has been trying to do for himself. If that remedy would not make the wrongdoer ashamed and ready to quit his meanness, there is no remedy that would avail. "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:44, 45). Go not to law one with another, but rather be defrauded. "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:15-17). Let no one render unto any one evil for evil, "but always follow after that which is good one toward another, and toward all" (I Thess. 5:15). "Avenge not yourselves, but rather give place unto wrath" (Rom. 12:19). Follow in the steps of Jesus, "who, when he was reviled,

reviled not again; when he suffered threatened not" I Pet. 2:23). "Be ye merciful, even as your Father is merciful" (Luke 6:36).

The iron rule of might and the silver rule of legal justice ("an eye for an eye, and a tooth for a tooth") must be supplemented by the golden rule of doing as you would have others do and the diamond rule of doing as God would do. These are the rules of social justice.

When Jesus told his apostles that it would be necessary for him to suffer many things and even to be killed—in spite of the fact that he had done no wrong to those who would injure him—because he was going to live up to his principle of non-resistance, Peter began to rebuke him, but Jesus turned to him and said, "Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men. If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:21-24). Jesus answered Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

Jesus' own life, better than anything that he said, explains the meaning of non-resistance. While all his public life is a constant revelation of how to practice non-resistance, we need take only a few incidents in connection with the tragic days before the crucifixion.

He is in the garden of Gethsemane. The mob comes to apprehend him. Judas says, "Hail, Rabbi," and kisses him. They that came lay hands on Jesus. Peter draws his sword and strikes off the ear of the servant of the high priest. Then Jesus tells Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26:49-52). Again Jesus is delivered by Pilate to be scourged by the soldiers. They take him, strip him, put on him a scarlet robe, plat a crown of thorns and place it on his head and a reed in his hand, and then mock him, spit upon him, and smite him upon the head; but there is no hint of any resistance by Jesus (Matt. 27:26-31). Last, Jesus is crucified. The soldiers beneath him cast lots for his garments. The passers-by, the chief priests, scribes, and elders mock him. His agony becomes so great that for a moment he thinks his God has forsaken him. What does he say of those who are wronging him? "Father, forgive them; for they know not what they do" (Luke 23:34). Such another triumph the world has never seen. How fitting the words of Jesus, "It is finished" (John 19:30)! It is finished: not the diabolical purpose of his enemies, not the wiping out of sin in the world, not the making of men perfect, but the task of forgiving, living a clean life, making peace (not resisting him that is evil), and the rest of the work of showing men how sins may be wiped out and they may become perfect.

Let us briefly compare the right of non-resistance with the right of self-defense and the legal remedies

which it supplants and which Jesus does not recognize in his system. Was any good ever accomplished by resisting him that is evil or by suing him at law? No. More evil has resulted, but never any good. People have detained property because of injury to property, assaulted others because assaulted, trespassed because injured by a trespass, slandered others because slandered, burned houses to get even with enemies, murdered men to adjust individual or social wrongs, lynched men for outrages; but no good was ever accomplished in any of these ways. One act of vengeance only provokes another, until there is forged a never-ending chain of evils, the further end of which no man can see. Instead of checking wrongdoing, resistance of it is a most prolific source of further wrongdoing. Society has appreciated this truth and has by law limited the right of vengeance: Jesus eliminated it. Even when wrongdoing is redressed or punished by the government, which comes in rightly and as an outsider, it is not abolished. The most that any government can claim for its methods is that they hold wrongdoing somewhat in check. It substitutes the arm of the law for the arm of the avenger, and eliminates resistance with its concomitants to that extent, but it does not eliminate the wrongs that would otherwise provoke the avenger nor the effects of the trial. It is not possible to abolish the legal remedies for public wrongs, but is it not feasible to abolish — from the standpoint of social justice — legal remedies for private wrongs? Self-defense, retaliation, and lawsuits never make people better, nor flood their souls with joy. They

are all temptations of the flesh. Non-resistance makes men live in the realm of the spirit. It not only stops retaliatory measures, but makes less likely future wrongs which would provoke retaliation. While resistance has never won respect for rights, non-resistance has won respect for rights and the performance of duties. Non-resistance improves the character of the individual and wins other citizens for the kingdom of heaven. This is what made martyrs renowned. This is what in the life of Jesus fills us with wonder and admiration. There is nothing that requires more courage, more heroism. The man who can practice non-resistance first challenges admiration, then brings men to copy his example. Non-resistance is its own reward. It makes people better, fills their souls with happiness, and sweeps the future free of vexations and worries. This shows that non-resistance is truly one of the principles of social justice.

Every individual has the right of non-resistance, and all the individuals in the world owe him the duty of non-resistance. This duty rests not alone on women, ministers, and men of even disposition. There is no one, child or grown-up, who can escape from this duty. Some have tried to escape from it by denying the validity, or doubting the application of Jesus' teachings. The duties heretofore considered no one can gainsay, but men have seemed to question the principle of non-resistance. Wasted then are the truths of the Sermon on the Mount? Wasted the years of patient explanation over the hills and vales of Palestine? Wasted the con-

scientific ministry, the suffering on Calvary, the divine love? No! There have always been many who have never denied the teachings of the Master on this point and a few who have practiced them, and his words and work will never be wasted so long as there is a possibility of their final success. It is in vain for people to deny that the duty of non-resistance rests upon them. They may violate their duty, but they cannot escape it.

The right of non-resistance, like the other new human rights we have been studying, is an innate right, and is acquired at the moment of birth.

The right we are discussing can be violated by resistance of him that is evil. This wrong may take many forms: it may be in the form of physical force, or in the form of some machination of the brain; it may be very violent or very weak; it may be according to the rule of might, or according to the rule of exact legal justice; but no matter what form it takes it is bad. It is a sin. Perhaps it is not so heinous a sin as some of the other wrongs which result from violations of other rights of the law of the kingdom of heaven, but it is almost sure to be prolific of unhappiness. The individual, who is guilty of the wrong, is sure to cause himself remorse and discomfort and make at least a segment of society around him an uncomfortable place in which to live. The reasons for Christ's condemnation of resistance ought to make a stronger appeal than they have to mankind.

The consequences of non-resistance, better than the consequences of resistance, show the reform that would

be brought about in society, if Jesus' teachings upon this subject were put into effect. These consequences can all be summed up in one word—peace. If we could only have peace—in the home, in the church, in business, between capital and labor and all of the other classes of society, and between races and nations—society would seem like a veritable Utopia. The marvelous thing about Jesus' principles of law is that they grow upon one. As his principle of non-resistance is considered, it grows until it seems to fill the horizon of social life and seems enough alone to bring about all needed reforms. The same thing may be said of every one of his other principles. Any individual, or any group of individuals, who would live perfectly any one of the principles of social justice as set forth by Jesus would be very likely to live perfectly all of the principles of social justice. Perhaps this only goes to show the comprehensiveness of Jesus' program of social reform, and the completeness of his mastery of the problems of life.

NOTE

Does the principle of non-resistance apply to war? Peace, if anything, is more necessary nationally and internationally than it is in the family and in the community. There is no greater enemy of peace than war. The misery and suffering and wrongs which can be caused by private acts of aggression and resistance are not to be compared with those which can be caused by war. All war should be abolished. If the principles of social justice were to be put into application by all people the world over, a war would be an impossible

thing. Until this glad day comes the progressive nations of the earth should so far as possible endeavor by political action to prevent war, and then to supplement the work being done by the spread of the principles of social justice. This, however, does not answer the question. The question is, Does the principle of non-resistance forbid one nation or alliance of nations from preventing or redressing the wrong of another criminal nation? The answer to this question must be that it does not. In this sense it may sometimes be not only the right but the duty of a nation to go to war. With the sort of men in the world today, if international relations were left to regulation by the principle of non-resistance, before that principle could be put into complete operation everywhere men bent on re-barbarizing the world might do so without opposition and compel adherence to a principle opposite to that of non-resistance. Then all hope of social justice would be gone. For this reason there must be a power, other than individual, to restrain and control vicious and aggressive nations, until such time as they will voluntarily control themselves rightly. This power should be a world state, a United States of the World. Just as within a nation it is necessary to have public law to control the most vicious elements of society therein and thus supplement the work of social justice, so among the nations there must be international law to control the most vicious nations and thus again supplement the work of social justice. In other words, in the present state of civilization we cannot depend upon the principle of non-resistance alone to bring peace nationally or internationally. Since we have no world state to maintain order among the nations, the work which would legitimately fall to it must be done by the individual nation or group of nations which is being wronged.

Does a nation, waging a war of defense of justice, have a right to compel its citizens to act as soldiers? Yes. A citizen thus called by his state has no more right to object or to resist than a police officer or a judge would have to refuse to fulfill the duties of his office. The nation has not only a right but a duty to perform, and it has no other way to perform it than by the acts of its citizens.

It would seem, then, that while Jesus' teachings upon the subject of non-resistance are applicable to individuals both as individuals and as members of society, they do not forbid governments, whether national or international, from enforcing public law or international law.

Today the countries with the greatest armies and navies are the so-called "Christian" countries. This ought not so to be. The truth of the doctrine of non-resistance should so spread among the citizens of every country that they would not tolerate a war of conquest or aggression by their country. This is the goal of Christianity so far as world peace is concerned. Even before that goal is attained, the people of Christian countries should insist that a world state should be formed to assist individual Christians in keeping the peace of the world.

**THE RIGHT TO FREEDOM FROM
WEALTH SEEKING**

Blessed are the meek (in contrast with territorial magnates): for they shall inherit the earth.—Matt: 5: 5.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.—Matt. 6: 19-21.

CHAPTER VI

THE RIGHT TO FREEDOM FROM WEALTH SEEKING

THE right to freedom from wealth seeking is the right of a man to have others restrict their desires for possessions, devote their energies to better things than mere wealth getting, and have other standards of success than riches. They must neither covet the property of others, nor be avaricious of their own. They must seek God instead of gold. The gold standard is not the standard of life. They must lay up treasures in heaven instead of treasures upon earth. They must give first place to Christian righteousness. "Blessed are the meek" (in this sense): "for they shall inherit the earth" (Matt. 5:5).

One should not selfishly seek for wealth, because, if obtained, there is so much danger of losing it. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal" (Matt. 6:19, 20).

One should not selfishly seek for wealth, because such seeking hinders one's seeking other better things.

“Where thy treasure is, there will thy heart be also” (Matt. 6:21). The eye cannot look for two things at the same time, and if it is focused on wealth “thy whole body shall be full of darkness.” Again, “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon” (Matt. 6:23, 24). The desire for wealth is essentially selfish; true life is essentially unselfish. They are incompatible, and one must choose between them.

One should not selfishly seek for wealth, because it is not necessary to seek for wealth if one lives rightly. “Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these

things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:25-33). "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

Do you question the correctness of this reason given by Jesus for our not selfishly seeking for wealth? Do you believe that, unless you look out for yourself that no one will look out for you? Do you doubt whether it is blessed to be meek so far as the matter of wealth is concerned? Let us test the truth of his teaching by some of our own experiences. Let us take first the experience in the family. In order for a husband, or wife, or brother, or sister, or son, or daughter, to get his or her share of the family wealth is it necessary for him to seek it selfishly? No. The normal state is where each member of the family is seeking for the good of the other members, and the more wealth one seeks for the other members, the more wealth they are going to seek for him. Let us next take a business man in the retail business. Which man will succeed the better in this business: the man who cheats the wholesaler or jobber from whom he buys, who cheats his clerks by overworking them and underpaying them, and who cheats his customers by selling them cheap, inferior goods for an unreasonable price and in a surly, unpleasant manner; or the man who deals

honestly with the men from whom he buys, who treats his clerks kindly and generously, and who treats his customers with the idea of giving them the very best possible service for just as reasonable a price as he possibly can? There is but one answer to this question. There may once in a while be an exception, but as a general thing the latter man will succeed the better, or if not the better, as well as he or any other respectable man would desire to succeed. He would not be able to turn his customers away. Because he has tried to help them get wealth, they will try to help him get wealth. If there were no men too lazy to work and no men so grasping that they would take more than their share of the world's wealth, there would be an abundance for everyone. I think that we must admit that Jesus' argument cannot be refuted. We should not selfishly seek for wealth, because it is not necessary to do so.

One should not selfishly seek for wealth, because it is not a goal that all can attain. If all men could be rich, it would be a beautiful thing; but, as things exist in this world, only a few can be rich; and that is a vicious thing. If all men were to make riches on earth their goal of life, there would surely be misery. There would be misery among the successful contenders, and more misery among the defeated. Hence it is wrong to inflame the desire for wealth by relating the achievements of "lucky" speculators, magnifying the fortunes of the very rich and recounting stories of "acres of diamonds." How much better it would be

for humanity to strive for the goal of laying up treasures in heaven instead of treasures upon earth! The prize for such striving is contentment. This is within the reach of all, the poor as well as the rich. It is a continual feast. The palladium of happiness is not wealth, but contentment.

If the right of freedom from wealth seeking, as above defined, is one of the rights of the law of the kingdom of heaven, how can the same system of law also recognize the right of property discussed in Chapter I? Are they not in irreconcilable conflict? No! They are not necessarily antagonistic. One can refrain from selfish seeking for wealth and yet own property. One can lay up treasures in heaven, and still have some treasures on earth. It is not money, but the love of money, which is the root of all evil.

The legal right of private property includes only the right to have others refrain from interfering with the possession, use, and disposal of the objects of ownership. It does not include any duty to make others rich, or any right to be made rich, or any duty to become rich. It is not a natural right, but an acquired political right. So far as this right is concerned, Jesus simply takes it into his system as it has existed in other systems. He says neither that the owning of property is wrong, nor that it is one's duty to make others own property; but he does say that it is right for one to own property (in the parable of the talents perhaps he even teaches thrift), and that if one does own property it would be wrong for another to violate that right. There is noth-

ing inherently bad in wealth, else God would not have created so much: God is also doubtless well pleased with the additions which men have made to the world's wealth. The more wealth there is in the world, the better it is for mankind. It is not wrong to be rich. Neither is it wrong to be poor.

What then, in the matter of wealth, is wrong? It is wrong both to make others poor in order to become rich, and to become rich while others are poor. Society, and not individual thriftlessness or wrongdoing, is largely to blame for poverty. If we would eliminate poverty, we must change social conditions. Abusing wealth for selfishness' sake, instead of using it for humanity's sake, is what constitutes the wrong. It is wrong to seek wealth for one's own sake; it is right to seek it for the sake of others. Poverty is a problem to be solved; not a state of living to be deplored. A man must not sacrifice his own soul for property. What shall it profit a man if he loses himself though he gains property? The rich man in the parable cried out in torment as he looked afar and saw Lazarus in Abraham's bosom. Was it because he had been a rich man? No. It was because of his inhumanity to Lazarus (Luke 16:19-31). Was the rich man in the parable condemned because he built greater barns, because his ground brought forth plentifully? No! It was because he said unto himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry" (Luke 12:16-21). He was laying up treasure for himself, and was

not rich toward God. Why did the widow receive greater praise than the rich men for casting money into the treasury? Because, in the eyes of God, she cast in more than they, though she cast in only two mites and they much, for she cast in of her want all that she had and they of their superfluity only a trifle (Mark 12:41-44). She gave according to her means, they according to their meanness. The right of private property will not be an obstacle to contentment, if people will learn how to be rich, instead of how to *get* rich. There is not world wealth enough to make all rich, according to the standard of the world's rich people, but there is wealth enough to remove all poverty.

Everyone has a right to have his fellowmen refrain from the selfish seeking for wealth and devote their abilities and energies to more important things—the law of the kingdom of heaven—and all men owe the duty to give their fellowmen this sort of conduct. The right is a natural right of every human being, and does not, like the right of property, have to be bought or acquired in any other way. This must sound like strange doctrine to myriads of men who have been making their principal business in life the accumulation of riches, both those who have succeeded in their quest and those who have failed! This must seem like strange doctrine to all the worshipers of mammon who fill even the nooks and crevices of social, industrial, professional, business, and political life! Here are men and women who act as though they were the best of the earth if they have succeeded in getting rich, when their riches

detract from instead of add to their worth. Here are men and women who are boasting of their achievements, when they should be apologizing therefor, because as a matter of fact they are law-breakers. They have broken a law of the kingdom of heaven. Is it not about time for a readjustment of things? Is it not time to call things by their right names? The men and women who are madly striving to gain great riches should know that they have no right thus to live. It is not a good thing for themselves. Their fellowmen have such a right to a part of their conduct that they may say to them, "You shall not so live, because of its injury to us." The covetous, the avaricious, the proud, the ostentatious, the undemocratic, the snobbish, as well as the luxury worshipers, the wastefully extravagant, and a thousand other kinds of selfish seekers after wealth and misusers of wealth — all are violators of the rights of their fellowmen. If any one of their fellowmen were to steal, or burn, or destroy their property, they would call him a dangerous man and a criminal. They would sue him at law, and might have him indicted and placed in jail or a penitentiary. Yet that man would be no more a violator of their rights than they are of his. He has violated a right of property. They have violated a right not to have them magnify to absorption the right of property. When shall we cease to place property rights above human rights? Why do we not remember that Jesus is the Messiah of the poor? The rich have been trying to take him away from the poor. The rich shall not have the poor man's Saviour! If

they want this Saviour, as all should, they must change themselves. They cannot change Jesus.

It is needless to say that the human right to have others not seek for wealth is almost never respected. Violations thereof are the universal order. A few dreamers there are who have not been affected by the virus of wealth seeking, but the great mass of men live as though that were almost their sole object in living. They are trying too hard to get something for nothing to think of giving something to those who have nothing. They act as though they had never heard of the teachings of Christ thereon, or, having heard, as though they were going to do as they pleased, right or wrong. This is the lawless, the criminal attitude. Two per cent of the people of this country now own sixty-five per cent of the wealth. One-fourth of the families of this country have incomes of less than \$500. Two-thirds of the families have incomes of less than \$1,000. But a few families have incomes of over \$100,000, and some, of millions. The inequality of the distribution of wealth is enormous. We do not have industrial democracy, and the reason is the failure of the people to refrain from wealth seeking.

Why is there this mad craze for wealth? Why are men rushing pell-mell over each other to gain goods when there is no advantage to "the owner thereof save the beholding of them with the eyes" (Eccl. 5:11); when "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase" (Eccl. 5:10); when only a few attain their goal, while

the rest live a life of continuous disappointment?

The chief reason why people are so madly selfishly seeking for wealth is a historical reason, and concerns political science and economics. About a century and a half ago a great change came over the social life of England and the United States. A theory of individualism swept over the face of the earth, like a conflagration. *Laissez faire*, the law of supply and demand, and the law of competition became the rules, not only of business, but of law and thought generally. Public regulation was relegated to the rear in what the people thought was the beginning of a new era of human progress. This movement had its origin in France with Rousseau and his school, but it was taken up by Adam Smith and ever since that time has been the dominant factor in our industrial life; and the theories back of the movement are still adhered to by the classical economists in this country. The virus of this thought got into our constitution and the law of the land. Public callings became almost unknown. The law of property and contract was over-emphasized. The trouble with the whole movement was that it rested upon a false foundation. The law of competition is not sound. Those who promulgated it and tied their hopes to it did not foresee that competition, led to its logical conclusion, must result either in monopoly or in combination. It is impossible to maintain a permanent state of competition. Either men will try to live up to its inexorable law, and one after another the competitors will be eliminated, until at last in any given

field of competition only one individual or enterprise is left; or men, seeing the inevitable, will endeavor to prevent it by forming trusts and combinations. We have passed anti-trust laws, thundered against monopolies, and endeavored to unscramble combinations. All in vain. When it came to a choice of violating these laws or running the risk of competition, men chose the violation of enacted laws.

Cooperation, and not competition, is the natural law in the case of man. He was too weak to compete, along with other animal life. His weakness compelled him to cooperate. The law of the survival of the fittest, when it came to man, took a new turn. It no longer meant the survival of the strongest physically, but the strongest morally, and the strongest morally was the one who could help his fellowmen the most. Development depends on struggle for others, no less than on struggle for self. Cooperation, with its gentle characteristics, makes individuals fit to survive. Social justice and Christianity stand for this service and cooperation, and not for competition, and therefore they are true to the race and to natural law. The effort of Germany to destroy France in the war of 1914 is destroying Germany. The struggle of England to save Belgium is saving England. The superman would never survive his infancy if he were not then cared for by his stronger parents. Yet in spite of the fact that the law of competition is false, we have thought until recently that it was true; many teachers have not even yet abandoned it; our constitutions and many of our laws are still

working on this theory; and business, theoretically at least, is being transacted according thereto. As a consequence, it is almost inevitable that property should be emphasized and the accumulation of property should be more emphasized. Competition and Christianity are absolutely irreconcilable. Men must choose between them. But what wonder, when competition has been taught everywhere and Christianity has been presented as a dogma instead as a system of social justice, that people have transacted their business according to the principles of competition instead of according to the principles of social justice?

Another reason why we have been selfishly seeking for wealth is because our vision is too short. You, who are so anxious to lay up treasures upon earth, wait a moment! Look to the end of the road you are traveling. Suppose you have piled up wealth mountain high. Suppose you have gone to legislatures and Congress and Parliament which should enact laws for the people, and have influenced them to enact measures to make you rich; you have secured some special privilege—like a franchise, or a natural monopoly; or you have cornered the market; or you have formed a monopolistic trust; or you have bought up tax titles; or you have sold a fake medicine; or you have run a railroad into the hands of a receiver; or you have done one of a thousand other things to get rich quickly, without embezzlement, forgery, or robbery of a bank. In some way you have become rich. Suppose you have become the richest man in the world. Now look back over your life. Enjoy the

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rewards that are laid up for you. What do you see? Men ground under the wheels of your business competition! Men lying in jail for helping to carry out your schemes! Women and children crying because of the poverty that you have brought to them! Men and women living in inhospitable houses, eating coarse unwholesome food, poorly clothed, uneducated, denied the comforts, amusements, and training which you might have given them! Not a man except your near relatives, whom you have ever helped! Not a man to whom you have been a brother! Not a soul to thank you! Not a man to mourn your death! No one to rejoice when he sees you! No one to rise up and call you blessed! Are these rewards worth seeking? What to you now is your wealth, which will pass away as a cloud? Would you not now prefer a "God bless you," the love of your fellowmen, an approving conscience, treasures in heaven? Too late! The wrongs you have done cannot be undone. You will never pass again the opportunities which have passed you. Jesus' way of handling property is the only true way. Character is better than riches.

Lay not up for yourselves simply treasures upon earth. Moth and rust may consume them. Thieves may steal them. When you die you will lose them anyway. Lay up treasures on earth for others. Lay up for yourselves treasures in heaven. Put good habits into your brain and nervous system, and you will have a real treasure — character — a wealth that nothing can destroy. Don't be afraid you won't have enough to eat

and drink. Don't be afraid you won't have enough to wear. Trust your heavenly Father and your fellow-men, his children, a little more. Work, of course, with all Nature to produce food and clothing. But be anxious for spiritual rather than material things. Dread spiritual bankruptcy, more than commercial bankruptcy. Seek first the kingdom of the Father and His righteousness. Invest in the bonds of contentment and peace of mind. Administer your possessions so as to promote the wellbeing and happiness of humanity and humanity will reciprocate. Give yourself with singleness of purpose to this task, and be content with whatever life brings you, whether riches or poverty. Dedicate yourself to the proposition, "all men are created equal." Then shall we have industrial as well as political and social democracy—the democracy of Lincoln.

NOTE

Can we depend alone upon the voluntary adoption of Jesus' teachings (upon the subjects of the right of property and the right to freedom from wealth seeking) to bring about as to these matters the right kind of human conduct in society? No. For a while at least, the teachings of Jesus upon these matters will have to be supplemented by some action by government, and this though action by government is another form of social service. Just as by public law it may be necessary for a time to assist social justice by restraining the most vicious elements in society, and just as by international law it may be necessary for a time to restrain some vicious nations, so for a time it may be necessary by law to restrain the most selfishly inclined

from their desire to accumulate riches. Government has over-emphasized property too long for it not to undo some of the work it has done.

How should government supplement the work of social justice? (1) All laws to enforce competition should be abolished. (2) There should be government ownership of some of the greatest businesses, where there is natural monopoly, and government regulation of other great businesses, where the owners do not voluntarily discharge their obligations to the public and their employes. (3) A new system of taxation should be adopted for our country. Perhaps a combination income tax and a land tax would be adequate and satisfactory. The land tax should exempt improvements. Our iniquitous personal property tax should be abolished. The income tax should be a highly graduated income tax, which should be supplemented by an inheritance tax and also perhaps by some license taxes. The income and inheritance taxes should be collected by the federal government and divided between the federal government and the state governments, and the part going to the states should be apportioned. The states should collect the license taxes, if any. By this form of taxation both selfish and undesirable wealth seeking would be discouraged and there would be available sufficient funds for the correcting of living conditions. If the above help were given by government, the voluntary desire of most people to practice freedom from selfish wealth seeking would before long put the principles of social justice into general application, so far as property and wealth seeking are concerned. Some may suggest that social justice will require the aid of socialism. Unless the above is socialism, probably so radical a step will be unnecessary, but if socialism is required, then socialism!

What aid government should give to help prevent the

selfish seeking for wealth is, however, a problem for society. So far as the individual is concerned, this is his problem: Is he discharging his duty to his fellow-men?

THE RIGHT TO SINCERITY

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Blessed are they that hunger and thirst after righteousness (in contrast with external righteousness): for they shall be filled.— Matt. 5: 6.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.— Matt. 23: 27.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.— Matt. 7: 3, 5.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. . . . And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. . . . Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast — Matt. 6: 2, 5, 16.

CHAPTER VII

THE RIGHT TO SINCERITY

THE right of sincerity is the right of a man to have others be in reality what they appear to be, and not feign to be what they are not. "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). The conduct required is refraining from acting a false part and acting a true part. This is more than honesty and less than openness. Honesty is absence of intentional concealment. Openness impels one to utter whatever passes in his mind. There is no mind so pure that all its thoughts and feelings should be made public. There is nothing grander than to be virtuous, righteous, and godly; but it is an awful thing to pretend to be these things when one is not. A man ought to be virtuous. But if he tries only to make others think that he is strong and good, when he is full of vice and meanness, he has done more than injure himself; he has injured his fellowmen. The man who will do these vicious things is bad enough, but the man who will do them at the same time that he pretends that he is a model of virtue has sunk to the depths of infamy. His life is beautiful on the outside as a whited sepulchre, but within it is full of uncleanness (Matt. 23:27). A man ought to

be righteous. But if he pretends that he is doing his duty to his fellowmen when he is not, he is worse than unrighteous. He is shutting the kingdom of heaven against men. He enters not in himself; neither will he suffer them that are entering in to enter (Matt. 23:13). A man ought to be godly, or spiritual. But to pretend to be spiritual when one is not is a wrong to both men and God. What is wanted from men, at the minimum, is freedom from hypocrisy. If they cannot be virtuous, righteous, or spiritual, let them not pretend to be either. "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). "Cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also" (Matt. 23:26). "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5). "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand

doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. . . . Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee" (Matt. 6:2-6; 16-18). This is sincerity.

Every man, woman, and child in this world has a right to sincerity from his fellowmen. All men, women, and children owe to their fellowmen the duty of being sincere. Everyone is under duty to be in reality what he appears to be. There are no favored classes, although apparently there are many classes which think they are favored. The rule applies to one person as much as to another: To merchants and tradesmen, to candidates for office, to applicants for jobs, to gossips and would-be gossips, and to all who are more anxious about the affairs of their fellows than they are about their own, to those who wear public mourning, to those who take

up public collections in churches by publishing the amounts of the gifts, to those who pray in public. The right of sincerity also is a natural innate right. Any one who violates this right is a hypocrite. Hypocrisy is a wrong. A person has no more right to be a hypocrite than he has to shoot a man. We are living not merely in the age of legal justice, but also in the age of social justice. A man is not socially just, until, for one thing, he is sincere with his fellowmen. Probably Christ denounced no one else so severely as he did the hypocrite. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he become so, ye make him twofold more a son of hell than yourselves" (Matt. 23:15). "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

Society is honeycombed with hypocrisy. Jesus saw it about him everywhere in society. Men gave alms, prayed, and fasted to be seen of men instead of God. Men condemned their brothers when they were more guilty than their brothers. Men compassed sea and land to make one proselyte, only to make him twice as much a son of hell as themselves. Men said that it was nothing to swear by the temple or the altar, but that one was bound if he swore by the gold of the temple or the gift on the altar. Men tithed mint and anise and cummin, and left undone the weightier matters of the law — justice and mercy and faith. Men strained out the gnat and swallowed the camel. Men built sepulchers

for the prophets and garnished the tombs of the righteous, and said that if they had lived in the time of their fathers they would not have been partakers with them in the blood of the prophets, but they witnessed against themselves that they were sons of them that slew the prophets; they were the kind of men that persecuted, scourged, crucified, and killed the righteous. Men said that one was a sinner, though he was helping a fellowman in need, if he broke a tradition against eating bread with unwashed hands or against eating without bathing after coming from the market place. Men cared for their property on the Sabbath, but would not help a man in need, and condemned others for doing good on the Sabbath.

But it would seem as though hypocrisy were on the increase, in spite of what Jesus said about it and in spite of the fact that his principles of the law of sincerity and hypocrisy have been studied for twenty centuries. Life is now a hippodrome. It is a polite bunco. It is a stupendous pose. Promoters urge the name of charity in order to put money into their own purses. Orators and lobbyists use specious but false arguments to bring about a certain vote which will cause them private emolument. Real estate agents misrepresent properties in order to reap private gain. People pretend that stock has a certain value, when it is mostly water. People pretend that a certain rate is necessary to give a reasonable profit, when it is not. People pretend that prices paid are justifiable and right, when they have been selfishly controlled. People pretend that they are

not giving unlawful discrimination, when they are secretly giving rebates. People pretend to pass for the good of all laws which are for the special benefit of a few. People pretend that they are keeping other people's money carefully, while they are gambling with it. People live beyond their means, in order to have the appearance of being something they are not. People pretend to love the sick and dying, when they love only their money. People pretend in print or speech that they believe in one thing, when they believe in another. Attorneys defending criminals pretend that they are innocent, when they know they are guilty. People pretend to be generous, when they are stingy. People pretend to be qualified to practice law, or medicine, or engineering, when they are not. People pretend to be qualified to act as carpenters, or masons, or painters, or plumbers, or bookkeepers, when they are not. People pretend to be intellectually great, when they are not. Children pretend to honor their parents, when they do not. Students pretend to respect their teachers, when they do not. People pretend to be honest, kind, forgiving, sincere, virtuous, generous, temperate, and Christ-like, when they are dishonest, cruel, vengeful, immoral, selfish, intemperate, cold, proud, hard-hearted, unapproachable, and full of duplicity. The world is full of hypocrisy. Prayer-meetings, even, with their public prayers, often become little schools of hypocrisy. Are not many church members, editors of religious periodicals and preachers and priests, all of whom pretend to be followers of the One who condemned hypo-

critical churchmen, worse hypocrites than those whom he condemned and will they not make their proselytes "twice as much sons of hell as themselves"? The face of the earth is covered with whited sepulchers, men, who, knowing God, glorify him not, because they have become vain in their reasoning and their senseless hearts have become darkened; men who profess to be wise, but have become foolish (Rom. 1:21); men who know the ordinance of God, but do the things that are not fitting, who are filled with all unrighteousness, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, malignity, who are whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil thoughts, covenant breakers, without natural affection, unmerciful (Rom. 1:29-31).

Behold the hypocrite! The most despicable of human beings! Not a man who tries to do right and fails, but a man who tries to do wrong, and then to deceive others into believing that he is doing right. His pretensions are a cloak for meanness. He lives by the rules of casuistry and hair-splitting. He is a blind guide. He is a serpent. He is an offspring of vipers. He is a sham. He is a counterfeit. He is a paste diamond. He does not ring true. His life is a hollow mockery. What wrongs have been perpetrated by such men! How many such men there have been! The pages of history are covered with their names. They have written their biographies in blood.

Let me take but one example among the many that might be selected. In order not to be in danger of

misjudging, I will take a character from fiction. Let us take Pecksniff, created by Charles Dickens. There is no doubt that he is a hypocrite. He is moral in conversation and correspondence, but immoral in conduct. He is rich in good sentiments, but poor in good works. He exudes the appearance of virtue, as a tree gum, but within is rotten and full of moral decay. He is fuller of virtuous precepts than a copybook, but the precepts are for others. He is like a direction post, always telling the way but never going. He preaches temperance, but has his bottle in a closet. He apparently lives a life of holy calm, but in reality is a seething caldron ready to scald his foes. He publicly proclaims forgiveness to those who have wronged him, though his breast is wrung by their ingratitude, but secretly he is planning vengeance. He publicly says that money is the root of all evil and he will not remember its existence; secretly he gets money by false pretenses. He boasts of how he would shed his blood for his fellows, when he never intends to shed blood or anything else for them. Tears are ever welling from his eyes — not tears of spontaneous sympathy, but well-controlled tears of selfish scheming. He assumes an apostolic look, but his feelings are far from apostolic. He tells the members of his family to be without reserve and to appear each in his own character before the others, but he is always reserved and never appears in his own character. When called a hypocrite, he answers that he will pray for his maligner. He effusively em-

braces relatives and friends upon meeting them, and pats them on the back, when he has no more affection for them than a wooden man would have. He never admits that he has been befriended, but claims that he is always befriending others. He minimizes the work of others and magnifies his own. He pretends to be taken by surprise by callers, when he has been watching their approach from afar. He pretends to no curiosity, when he is a spy on his fellows. He pretends to be a protector, when he is exercising undue influence over the weak to obtain their property. If unexpectedly caught in some wrong, he immediately accuses the one who has caught him of that wrong. He appropriates the intellectual labor of others, and palms it off as his own. He pretends that he is good, tolerant, and enduring, when he has not the least glimmer of goodness, honor, forbearance, or virtue; but is the incarnation of treachery and selfishness. Such is Pecksniff, the champion hypocrite of literature! But he is not the champion hypocrite of the world. The world is full of men who can out-Pecksniff Pecksniff!

Does any one admire the hypocrite? No. Does the hypocrite enjoy his life? No. He has missed the great reward — to see God. Sooner or later his hypocrisy will find him out, and meanwhile he is but chasing a will-o'-the-wisp. How much better it would be to live the life of sincerity that the law of the kingdom of heaven requires! Jesus has proposed for men only what all men would desire for themselves, if they but had the breadth

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of vision that Jesus had. Let us stop crying, "Lord, Lord," and let us do "the will of our Father who is in heaven" (Matt. 7:21). "Let love be without hypocrisy" (Rom. 12:9).

THE RIGHT TO GOOD WILL

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.—
Matt. 5:10.

Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—
Matt. 5:44, 45.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.— Matt. 7:12.

CHAPTER VIII

THE RIGHT TO GOOD WILL

THE right of good will is the last of the uncommon rights peculiar to the law of the kingdom of heaven, or of social justice. Jesus' system of law embraces seven new antecedent rights (that is, rights which men have before there has been any violation thereof) in addition to the seven old rights common to all systems of law. You may read through his Sermon on the Mount, his parables, and all his other sayings, and you will find that Jesus nowhere refers to any antecedent human rights other than these. To get all of his new rights you need to read only seven of the beatitudes. We have now taken up all of the beatitudes except one. The one omitted and its relation to the others will be discussed in Chapter XI. It is remarkable that the beatitudes are a short summary, or digest, of all of Jesus' law. The Sermon on the Mount is only an elaboration of these beatitudes.

The right of good will is the right of a man to have all others — even his own enemies — desire his prosperity and well-being. A man must have this good will towards even his enemies, though he is being persecuted by them. "Blessed are they that have been persecuted

for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matt. 5:10-12).

"I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:44-48). This is one of the heights of Christianity! Is there anything more sublime than desiring the well-being of those who are persecuting one! This is more than keeping from anger, or even forgiving, or performing any of the other duties heretofore considered; it is an anomalous heroism! Human beings can be found as examples of the other forms of right living; only God can be found as an example of this form of right living!

The right of good will is the broadest of the human rights. It includes all rightful conduct, not included by the other specifically named rights. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law

and the prophets" (Matt. 7:12). If you would like to have your fellowmen temperate, orderly, physically clean, literate, polite, generous, frugal, industrious, skilful, thoughtful, or any one of perhaps a thousand other things, you owe those things to your fellowmen. Herein we have a test, also, for determining what is right and what is wrong. The question is left to the individual, and no better test could have been found. The human conscience, any human conscience, if it will be honest and true to this test, may fairly be left to decide any question of doubt. To the making of that decision, all that it has to do is to ask itself the question: What would I like to have done unto me? On the rights which are specifically named as human rights, there is no room for difference of opinion. All individuals must agree that they owe such conduct. But all other questions must be decided by the principle of good will.

The right of good will, better than any of the other human rights, shows the positive character of the law of the kingdom of heaven. It is not so much that others have the right to good will, as that we owe good will to others. The law of the kingdom of heaven emphasizes duties rather than rights. This is true of the other principles as much as of the principle of good will, but in this book the law of the kingdom of heaven has been classified according to its rights, rather than according to its correlative duties, in order to make easier the comparison between this law book and the more familiar law books which treat of positive law. In order

to render the conduct required by good will, men must *do* something. They must cheer, or praise, or encourage, or teach, or assist the weak, or warn, or comfort, or amuse, or give food and clothing, or find a job, or help educate — whatsoever they would that their fellows should do for them, that they must do for their fellows.

Every one has the right to good will, and every one owes the duty of good will to his fellowmen. The right is a natural innate right, like the other rights enumerated by Jesus. Men always were entitled to good will and ought to have received it. Slow-moving social thought and custom have little by little approached this level. Jesus, a prophet ahead of his times, anticipating the future, made the law of good will a part of his law of the kingdom of heaven. A violation of the right to good will is the wrong of inhumanity. This wrong generally results from inaction. One simply fails to do what he ought to do. Of course any one guilty of this wrong is a wrongdoer. Yet it would seem that there might be such hard circumstances that wrongdoing ought to give rise to regret and sorrow more than to blame and censure. Any one who should, under all circumstances, succeed in discharging his duty to render good will to all his fellowmen — even his enemies — ought to be entitled to the highest praise. The goal of achievement is one that should challenge the energies of anyone who has a spark of ambition, but the task is so god-like that anyone ought to be pardoned if he does not altogether succeed at once. So long as individuals and the race are tending toward the goal of success in render-

ing good will, let us not despair. So long as men strive, it will be possible to render good will in almost inconceivable ways. No one should admit defeat or cease to endeavor until he is as perfect as his "heavenly Father is perfect."

How can a person show his good will to his fellowmen? What are some of the things that can and should be done to show our good will to our friends and to our enemies? What are the things that must be done to discharge the duty of good will? The number of things, not only that we can do, but that we owe to our fellowmen, under the duty of good will, are so many that they never could all be named by any one. Perhaps the best way to answer these questions is to say that the duty of good will requires us to live every day and all the year round as we live on Christmas day. Christmas day, as no other day in the year, is filled with the spirit of good will. Then, as at no other time, we remember that the Gospel of Jesus is a gospel of "good will to men." We set aside one day in every year to celebrate the fact that Christianity is a religion of good will, but we do it as though it were a historical event and not a living rule meant for daily application. Good will means that every day in the year must be a Christmas-like day. On Christmas, the festival of Christ, we celebrate his birthday by living one day in one respect as he would have us live all days. Our celebration of Christmas is going to be in vain unless some day we learn to live every day a life of good will.

Good will requires us to minister to the physical needs

of our fellowmen. There is much useless disease that might be prevented. There are sick who may be comforted. There are weak bodies that could be made stronger. There are people not properly nourished, people not properly clothed, people overworked, people without amusements. Are there any people around you whose food you would not like to eat, whose clothes you would not like to wear, whose physical weakness you would not like to have, whose tiredness you would not like to endure, whose unhealthiness or uncleanness you would not like to have for your own? If there are any such, you owe them the duty of changing the conditions you would not like for yourself to conditions like your own or such as you would like your own to be.

Good will requires us to minister to the mental needs of our fellowmen. Do you believe that a normal human being should have a grade, high school, and perhaps a college education? Do you believe he should have a knowledge of music, art, architecture, and landscape gardening? Do you believe that he should be thoroughly trained in the arts of life, and especially along the line of his own correctly chosen vocation? Do you believe that he should have correct speech and good manners, at the table, in the parlor, and on the street? If you believe this, then anything that you can do to help any of your fellowmen along any of these or other lines of mental development, you owe to them.

Good will requires us to minister to the spiritual needs of our fellowmen. We owe good governments to our neighbors. We owe instruction in law and social jus-

tice to every one. We have not done in our Sunday schools the work which we owe to those who might have received here a training in right living which they have not received. We owe our personal spiritual influence to our fellowmen. Whoever does not have the experience that we have is entitled to a share of our spiritual experience.

Good will requires that our property be held in trust for all those who are less fortunate than ourselves. There may be some question as to what may be the best way to devote one's property to the improvement of the conditions of those less favored. But there is no question but that any one with more property than those about him can discover wise ways to help them, without hurting either himself or them. Yet there are things better than property that we can give our fellows. If we can help them with our property we must do so, but there is an end to property. The more we give of property the less we have to give. We have to give our fellows other things, of which the more we give the more we have to give. Here indeed is a reservoir, out of which may flow a stream of good will for the enrichment of all mankind.

There are special classes of people who are especially entitled to good will. If this were not so, there would be no special classes of people. Among these classes we can name: the young, the old, the sick, the illiterate, criminals, those employed in dangerous occupations, those employed in monotonous occupations, those employed in occupations involving hard labor — mental or

physical — those who have chosen the wrong occupations, those who are exploited by others, those of less than normal ability, those who have ability but who can get no opportunity to develop it, and all who are unhappy.

Do you desire a great task? Would you be a hero? Then, do unto others what you would have them do for you, what your God would do for them. "Love your enemies." Be perfect, "as your heavenly Father is perfect." Remember that he whose example you should follow is your Father. Be true to God. Establish traditions for God's great human family.

We have now finished our survey of the antecedent, or fundamental, rights of the law of the kingdom of heaven; and, before taking up Jesus' remedy therefor and his procedure for enforcing the remedy, it is well for us to pause for a moment to appreciate that part of the law of the kingdom of heaven which we have surveyed. The fundamental principles of the law of the kingdom of heaven, no one can dispute or gainsay. They are true. They come from the Father. The goal of all of the conduct required by its various principles is the perfection of one's self and of all his fellowmen, with the happiness necessarily incident thereto. This is the true goal of life. It is Christian democracy. It is the coming world civilization. There have been other programs of right living, before and since Jesus was on earth, but none of them have stood the test of time. Jesus' program has been tested sufficiently to

prove that it is adequate for human needs. It is a true system of social justice. It is the panacea for the world's troubles. It will save men from sin. It will uplift the entire race. It will accomplish the end of man's existence. It will bring about the will of God on earth. It will not only make one man happy; it will make all men happy. It is sublime in its scope. It is majestic in its purpose. It is big as the universe itself. It is as lofty as heaven. It is as wonderful as the heart of God.

Would men like to live according to the principles of the law of the rights of personal safety, liberty, reputation, property, privacy, community, family, forgiveness and freedom from anger, purity of heart, kindly speech, non-resistance, contentment, sincerity, and good will, as formulated by Jesus? We might as well ask if they want to breathe. We had better ask not whether men want social justice, the law of the kingdom of heaven, but whether the law of the kingdom of heaven wants them. Of course men would like to live according to its principles. They would like to live where those principles apply. They would like to live where all of their fellowmen were living according to them. It makes no difference that men have not lived according to these principles. It makes no difference that the patriarchs did not, that the apostles and early fathers even did not, that modern churchmen do not, that at the present time no one can be found who is living completely according to them. Jesus lived according to them; church members, church fathers, apostles, and

saints lived better because of them than they would have lived if they had not known them; and if men today would live according to them, social life would be perfect and there would be no need for any further reforms. The principles of the law of the kingdom of heaven are treasures. They may have come to us in "earthen vessels"; but let us forget the earthen vessels and cherish the treasures.

But is it possible to make men live according to the law of the kingdom of heaven? Is it possible to get social justice? Is there any practical remedial and procedural program for carrying out the fundamental principles of the law of the kingdom of heaven? If there is not, we shall have to admit that Jesus' teachings as to the human rights we have considered are grand; that they are theoretically beautiful; that they are a fanciful ideal: but that they are not adapted for everyday human needs. Is this the case? Or has Jesus given us a practical method for putting them into application? This question will have to be postponed to the succeeding chapters, and there answered.

THE REMEDIAL RIGHT TO SELF-
SACRIFICE

If any man would come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

I have given you an example, that ye also should do as I have done to you.—John 13:15.

Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21:17.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? . . . Ye are the light of the world. . . . Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matt. 5:13, 14, 16.

Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matt. 7:20, 21.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.—Matt. 25:34-36.

CHAPTER IX

THE REMEDIAL RIGHT TO SELF-SACRIFICE

IN the preceding chapters we have studied all of the antecedent rights recognized by the law of the kingdom of heaven. We are now ready to study the remedial right, peculiar to this law. The common law has a variety of private legal remedies, some preventive and some redressive, but all having for their general object the reestablishment of the equilibrium of antecedent rights which has been disturbed by some one's wrong doing. The great preventive remedy of the common law is injunction; its redressive remedies are reformation, rescission, specific performance, ejectment, replevin, and damages. It is needless to say that the law of the kingdom of heaven adopts none of these legal remedies. This point has already been referred to in the chapter on Non-Resistance. Herein Jesus' system of law makes a marked distinction between legal antecedent rights, which it adopts and includes, and legal remedial rights, which it excludes and apparently condemns. If none of the legal remedies are available to accomplish the carrying into execution of the rights and duties of the law of the kingdom of heaven, how are those rights and duties ever to be obtained? Jesus has created and made

a part of his system of law a new remedy as wonderful as the fact that he rejected the legal remedies.

The law of the kingdom of heaven has but one remedy for all its antecedent rights. It recognizes only one way to make men discharge all of their duties and obligations. That remedy is for each man to see, so far as he is concerned, not that he gets his own rights, but that all of his fellowmen get their rights by his discharge of all of his duties and obligations. Christianity does not spell individualism, but rather cooperation and friendliness. "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). This is the remedial right of self-sacrifice. The best way for a man to get his own rights is to forget them. The best way for a man to get his rights is through the voluntary action of his fellowmen. Each then must seek the good of others instead of his own. This means self-denial instead of self-indulgence. This means serving others instead of self. This means the sacrificial life instead of the selfish life. This means feeding the hungry, giving drink to the thirsty, entertaining strangers, clothing the naked, and visiting the sick and those in prison. This means doing the will of our Father in heaven. This means following the example of Jesus. This means salvation. "To be saved is only this — salvation from our selfishness."

The antecedent rights of the law of the kingdom of heaven are the rights of personal safety, liberty, reputation, property, privacy, community, and family, forgiveness and freedom from anger, purity of heart, kindly

speech, non-resistance, freedom from wealth seeking, sincerity, and good will. The way for a man to enforce these rights is for him to see that he gives every one of his fellowmen all of these rights — to refrain from violating any one's rights of safety, liberty, reputation, property, privacy, community, and family, and to practice forgiveness and freedom from anger (mercy), purity of heart, kindly speech, non-resistance, contentment, sincerity, and good will. If he will do this, all of his fellowmen with whom he comes into relation will get all of their rights, so far as he is concerned; and his fellowmen will get all of their rights so far as all others are concerned, just as fast as others follow his example. As he gives others their rights, others will give him his rights. When all men voluntarily discharge all of their duties and obligations, the antecedent law of the kingdom of heaven will be completely carried into execution. No man's rights will ever be violated. All will enjoy all of the rights that human beings need or desire. Whereas, if, instead of seeking to give other people their rights, a man should seek to obtain his own, he would never succeed. Self-help, vengeance, riots, lynching, damages, injunction, and the other legal remedies never succeeded in giving a man his rights, although in the narrow realm of a part of the law of property, where it applies, the remedy of injunction is fairly successful. Neither a man, nor his government, can compel others to do their duties. One cannot compel others to respect his rights, but he can compel himself to respect the rights of others.

Perhaps there is no better way of learning to realize and appreciate the completeness and perfection of Jesus' remedial law than by observing how self-sacrifice and service of others will also operate to one's own advantage — how the giving of their rights to others will result in obtaining one's own rights for himself. Of course one should not have this motive. If he should work for this end, he would defeat his purpose. His only motive should be love of his fellowmen, as will be explained later, and his only purpose, the service of his fellowmen. He should serve his fellowmen because he loves them; not because he knows it is the best way to serve himself, though this is true. But, assuming that a man has this motive and this purpose, and acts accordingly, see how in every way it will eventuate in his own good! Take the matter of property. There is no better way for a man to be successful in accumulating wealth than by serving his fellowmen. He can do this in many ways — by courtesy in making sales, by fairness of prices, by quality of goods, by truthfulness in representations. It does not take the community long to discover such a man. He prospers. He has, unconsciously, perhaps, served them, and they are now, also perhaps unconsciously, serving him. This was what Jesus meant by his statement: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Take the matter of freedom from anger and forgiveness. There is no surer way for a man to make others keep from anger and forgive him, than for him to show such mercy to them. Who can continue to be angry with a

man who will not get angry in turn! Who can help but forgive one who has forgiven him! Suppose a man were to practice hatred instead of forgiveness and freedom from anger. He would both engender retaliatory acts which would be very unpleasant and stir up within himself such pangs of conscience that his life would be odious to himself. "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). Take the matter of kindly speech. There is no more infallible way of procuring kindly speech from others, than by giving them kindly speech. A kind word first spoken will bring a kind word in response. But try a gruff, unpleasant word! "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). What is said of these rights is true of all others—personal safety, liberty, reputation, family, community, non-resistance, contentment, sincerity, and good will. If a man would get his own rights, he must first give others their rights. But giving other people their rights—performing one's duties—would be its own reward, even if it did not obtain one's own rights, in the satisfaction that comes from right doing. The remedy is not selfishness, but self-sacrifice. A man should do nothing except as he is moved by the spirit of service. Whether it is making shoes, or selling goods, or cooking food, or carrying passengers, or practicing a profession, he should do all in the spirit of service. The motive of service should decide his studies for a student, and his trade, business, or profession for anyone seeking his livelihood.

Herein also we have the key to the Scriptures. Is

there any passage in Jesus' sayings, or anything in his life that you cannot understand? Is life obscure? Do the mysteries of the kingdom of heaven seem inexplicable? Would you like a master key which will unlock the doors to all these things that seem hidden from you? That master key is service of others. Service is the magic word which like a key, will unlock the meaning of Christ's teachings and life, the mysteries of the kingdom of heaven, and a life of righteousness and happiness. It is the key to true greatness and to individual and social salvation. Jesus gave this key to Peter when he said: "Lovest thou me? . . . Feed my sheep" (John 21:17). He gave the key to the Jews when he told them: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works" (John 10:37, 38). And when he told them, "the publicans and the harlots go into the kingdom of God before you" (Matt. 21:31, 32). He gave the key to all of us by his life of service. Recover this key and we may enter the doors it will open.

In order to carry out this remedy, and see that men get their remedial right, a man must deny himself, and take up his cross, i. e., his task of serving others, and follow Jesus' example (Matt. 16:21-26; 10:38, 39). Let us take notice of what that example is. Jesus' life is the perfect example of the life of unselfish, self-sacrificing service of others. He respected all of the rights of his fellowmen. He of course never violated any of their legal rights and hence committed no crimes, torts, or other civil wrongs. He kept free from anger

and was ready to forgive, had a clean mind, used kindly speech, practiced non-resistance and lived a life of contentment, sincerity, and good will. He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not" (I Pet. 2:22, 23). He showed that his remedy was possible and perfect, and better than all the legal remedies. He succeeded in forgetting himself and in thinking of others. He worked not for his own good, but for the good of others, and that was his greatest good. He was so busy working for them, that he had no time for himself. The sick and afflicted needed help, and he devoted his time to helping them. He cured the centurion's servant (Matt. 8:5-13), Peter's wife's mother (Matt. 8:14, 15), the ruler's daughter (Matt. 9:18-26), the Canaanite's daughter (Matt. 15:22-28), the palsied (Matt. 9:2-7), the blind (Matt. 9:27-31), the dumb (Matt. 9:32-34), the epileptic (Matt. 17:14-20), the man with a withered hand (Matt. 12:10-14), and healed all manner of diseases and all manner of sickness. He was too anxious to help the living to spend time over the dead (Matt. 8:21, 22). He, helping humanity, was too busy to fast (Matt. 9:14-17).¹ He was doing so much good to his fellow-men that he could not do them harm.

You know of a man in need, but he is repulsive and loathsome and you naturally shrink from having anything to do with him. What is it your duty to do?

¹ For the incidents mentioned consult parallel passages in Mark and Luke.

What would a citizen of the Kingdom of Heaven do? Jesus has given a complete answer in the parable of the good Samaritan. A man went down to Jericho from Jerusalem. We do not know what man. We do not know whether he was a farmer, a day laborer, a merchant, a lawyer, a clergyman, or a beggar, a criminal, a cruel enemy. All we know is that he was a man, and that he was waylaid by robbers, that he was stripped and beaten, and left half dead. A priest and a Levite came down the same road, and they saw this pitiful man by the roadside, but they passed by on the other side. We do not know why they passed by. Perhaps they were hurrying to attend to some other important duties. Perhaps they were going to do some good to some one in Jericho. Probably they were afraid of soiling their clothes, or they thought this man was not worthy of their attention, or they were not in the habit of helping others, or they saw no connection between this situation and religion. We do not know why they passed by, but we know that they did. Then a certain Samaritan came that way, and when he saw this poor man by the roadside he was moved with compassion, and he went to him and bound up his wounds, pouring on oil and wine, and then he set him on his own beast and took him to an inn, and hired the innkeeper to take care of the injured man until he was well. We do not know why this Samaritan did these things, unless he was influenced by the motive of love, but we know that he did them and we know that by reason thereof he has been known ever since as the good Samaritan,

and we know that it was the neighborly thing to do, and we know that Jesus said: "Go, and do thou likewise" (Luke 10:30-37). God himself is more likely to be out on the highways of life — an unseen companion of working men — than he is to be in gilded temples listening to music and smelling incense.

The right of self-sacrifice is the right of every one, and every one is under duty to be self-sacrificing. The right of self-sacrifice differs from the other rights heretofore considered in that they exist for themselves, while it exists for them. If it were not for the antecedent rights, there would be no remedial right to self-sacrifice, or service of others instead of self. But since all men have these other rights, they also have the right to self-sacrifice from their fellowmen. Any one who does not see that all of his fellowmen get all of their antecedent rights from him has violated this remedial right, and is a wrongdoer. Self-sacrifice and service of others are not matters of choice and whim, which, if given, entitle a man to great praise; they are only things which one owes to his fellowmen. For doing them a man is entitled to no more praise than for doing any duty (Luke 17:7-10).

The sacrificial life is not a sad life. There is not only glory but also joy in it. We sometimes think Jesus was unhappy, a man of sorrows and acquainted with grief. He was acquainted with grief, but I doubt if there ever was another more happy life. Such a life could not but fill one with happiness. External forces could not touch this inner fountain of happiness.

Imagine that every man on earth was a Jesus! Could you think of any one of them being unhappy? Some sacrifice is easy; some sacrifice is hard; but no voluntary sacrifice for others ever made anyone unhappy.

The life of service of others is the only kind of life that is really worth while. It is true life. It ought to be held up more often as a goal for endeavor. We have the habit of selfishness. It is peculiar to the human race. It has become hard not to be selfish. Business is conducted according to its principles. The law of competition is only another way of stating it. We have been taught from the cradle to the grave that human progress depends upon it. Those who are most successful at it are applauded and honored. Too often the life that is held up for emulation is not the one that has done the most for others, but the one that has "done" for others the worst. The cry of the age is not for men to help others, but for men to beat others. The man who can get ahead of some one is the popular hero. This is the spirit of play, of games, of business, of the administration of justice. These are all forms of selfishness. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). "Watch ye, stand fast in the faith, quit you like men, be strong." "Let all that ye do be done in love" (I Cor. 16:13, 14).

"For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members

one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:4-21). "Bear ye one another's burdens and

so fulfil the law of Christ" (Gal. 6:2). "Let no man seek his own, but each his neighbor's good" (I Cor. 10:24).

The remedy, which Jesus gave humanity for the purpose of securing to them their antecedent rights, is a perfect remedy if men will only use it. It is simple, easy to put into operation, and yet complete in all of its accomplishments. If put into operation, it would banish wrongdoing from the earth. There is no other way given to men whereby they can be saved from their sin (social unrighteousness). But, if men will not employ it, it will accomplish nothing. The problem of how to make men use the remedy is a problem of procedure, or adjective law, and this will occupy our attention during the remaining three chapters.

LOVE

This is my commandment, that ye love one another, even as I have loved you.— John 15: 12.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.—Matt. 22: 37-40. (Compare Mark 12: 30, 31; Luke 10: 25-28.)

But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. . . . For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.— Matt. 23: 8, 9; Matt. 12: 50.

The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.— Luke 17: 20, 21.

CHAPTER X

LOVE

IT matters not how perfect any system of substantive law is, when considered by itself. If there is no means for putting it into operation, no means for making men live according to its principles, it might as well not exist; it has no practical value. This is as true of Jesus' system as of any other. We have, I hope, studied his system sufficiently all to agree that his substantive law is perfect, when considered by itself, both as to its antecedent rights and to its remedial right. Is there any way of relating it to life? Is there any way of making men live according to its principles? Yes. Jesus did not begin a program of reform and fail to finish it. He discovered a system for the administration of social justice, which is, if anything, more wonderful than his fundamental principles of social justice. Nowhere else has the genius of Jesus shone more resplendently. This system for the administration of justice is the adjective law, or procedure, of the kingdom of heaven, or rather it is a substitute therefor, for the genius of Jesus shows itself in his discovery of a way to administer his social justice without the usual bungling methods of adjective law. This and the two following chapters will be concerned with this strange procedural law.

140 THE LAW OF SOCIAL JUSTICE

The laws of the Hebrews, Romans, English, and all other nations of the earth are administered by government through courts and officers of court — judges, attorneys, clerks, sheriffs, etc.— by means of formal proceedings known as pleadings, evidence, and practice. Jesus adopted none of these for his system of law. He was tempted, it is true, in the wilderness, to adopt this method for administering his justice, but he cast it aside as not fit for such a system as he desired to give the world (Matt. 4: 8-10; Luke 4: 5-8). He saw that the judicial machinery of governments was useless as far as accomplishing any permanent ultimate good was concerned. It did not cure: it only checked wrongdoing. He saw that mankind needed some new method of administering justice — one that would make them throw all wrongdoing behind them and press on, ever on, to the goal of perfection. As a consequence he discovered and adopted a means of making the individual self-enforce his duties without outside influence. Positive law enforces its remedies against and in spite of men's desires. The law of the kingdom of heaven enforces its remedies by means of men's desires. Men will do, or try to do, anything if they have the right motive. Jesus gave them such a motive for administering his justice. Positive law works through various formal proceedings, so technical and abstruse and complicated, that, in the United States at least, justice is more liable to be defeated than secured thereby. The adjective law of the kingdom of heaven has no formal proceedings; it requires only one simple step as a condition precedent.

Positive law uses various agents, or officers, to compel a man to do his duty. The law of the kingdom of heaven uses means, or instruments, that are not outside compulsion, are free from technicality and complexity, and can tend only to further the ends of social justice. The adjective law of positive law is divided into three parts — pleading, evidence, and practice. The law of the kingdom of heaven knows no pleading but love, no evidence but humility, no practice but resolution and prayer. We will take up in order these branches of Jesus' adjective law. First, in this chapter, we will consider the motive which he gave men for right conduct. Since there is such a distinction between the methods of positive law and the methods which Jesus adopted for the law of the kingdom of heaven, and since Jesus spurned the methods of positive law for his system, it is natural to ask, What was his attitude towards the methods of positive law as applied in that system? The most favorable thing that can be said for them is that Jesus' attitude was one of polite tolerance (Luke 11: 45-52).

What is the motive which Jesus gave mankind to make them wish to serve others instead of themselves and thereby discharge all of their duties to their fellowmen? He might have given them the motive of wealth. That seems to be a very popular motive for human conduct. He might have given them the motive of position and power over men. That, too, seems to be a very common motive among men. He might have given them the motive of pleasure. That would have gratified many.

He might have given them the motive of physical or intellectual achievement. These are good results, if not good motives for results. He might have given them the motive of getting ahead of others, of "winning," of mere "success." We seem to hear a great deal about these motives. All of these motives will produce work; they will put men into action. The trouble is, they do not seem to produce the right kind of works. They do not in the long run tend to lead the race upward toward the goal of its existence. Jesus gave mankind none of these motives. He gave them a motive which will bring them all the good that the other motives will bring without the evil. The goal of life, according to Jesus, is perfection. This is life's true goal, because it develops the best men and makes them the most happy. The only way to attain this goal is by service. Neither wealth, nor power, nor personal achievement, nor success, nor getting to the top, nor "beating" someone in business or politics or school, will make men serve. The motive which Jesus gave the world is love. "This is my commandment, that ye love one another, even as I have loved you" (John 15:12).

This love is three-fold in nature. It is love of self, of fellowmen, and of God (Matt. 22:37-39). Yet this is not three things, but one. They are all interdependent. One cannot love God without loving the children of God, nor the children of God without loving God. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

And this commandment have we from him, that he who loveth God love his brother also" (I John 4:20, 21). If men have this love as a motive for action, they cannot help but serve their fellowmen by giving them all of their social rights. "For this is the love of God, that we keep his commandments" (I John 5:3). The love that Jesus means is not a passion. He explained his meaning to Peter when he told the latter that if he loved him he would feed his sheep (John 21:15-17). Love is translated by Jesus to mean service. This love is of God, and every one that so loveth is begotten of God. If a person really has this love he is impelled to give food to the hungry, drink to the thirsty, clothing to the naked, entertainment to the stranger, visitation to the sick, glad tidings to the poor, healing to the broken-hearted, deliverance to the captive, sight to the blind, and liberty to the oppressed. This one motive is enough to guide all men in their actions. The procedure of the law of the kingdom of heaven is not without its sanctions; it has regret, remorse, and the other compelling sanctions of the human conscience; but it does not rest upon sanctions. It is grounded not upon fear, but upon love. If all men would love their fellowmen as themselves and God supremely, the law of the kingdom of heaven would become the universal law. No one would ever do anything to injure another. Each individual would grow towards perfection — physically, intellectually, and morally. Society would grow towards the same perfection. The will of God would be done on earth as it is in heaven. Men would be

saved from sin. This is the religion of Jesus. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27). It is bringing men into such a relation to God that thus living they inevitably develop every gift of brain and heart, and enter into the larger life of service for others. This yoke is easy. This burden is light. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. . . . But now abideth faith, hope, love, these three; and the greatest of these is love" (I Cor. 13:1, 4-7, 13).

Grand and perfect as this sort of love is, of what avail is it if men will not have it? Admit, as any one would have to, that it will accomplish all that is claimed for it, if men only have it as a motive, yet it can accomplish nothing if men do not accept it as a motive. It is one thing to talk about love, and what it will do; it is another thing to make men have it. How does Jesus meet this difficulty? It will be noticed that we have little by little been entering a narrowing circle of difficulties. Jesus met this problem, as he did all others in connection with his scheme of social reform,

with a solution. In this case his solution was The Kingdom of Heaven.

The kingdom of heaven is neither a kingdom in the ordinary acceptation of that term — it is more like a family; nor is it of heaven, in the sense that it is in heaven — it is on the earth. It is a new world civilization, in which men look up to God as their Father and out to other men as brothers, all working together for the common good. Jesus needed some understandable vehicle to convey to men the greatest truth which he ever discovered — the fatherhood of God and the brotherhood of men — and the vehicle of the kingdom of heaven seemed best suited to his purpose. In his statement of the fatherhood of God and the brotherhood of men he made a statement that was so new, so startling, that the world has not as yet fully grasped its meaning. Until Jesus' time the world had never known that God was a father, nor that all men were his children and brothers. This was Jesus' signal discovery. With this discovery he found a way to make, not only some men, but in the end all men, love each other and their God. In the unit of the family, as nowhere else, love is found. The different members of the family generally love each other, and cannot help but love each other. The kingdom of heaven is nothing but the family "writ large." God is the head of the family. "Call no man your father on the earth: for one is your Father, even he who is in heaven" (Matt. 23:9). All the inhabitants of the earth, though some are prodigals away from home, are members of this

family and brothers. "All ye are brethren" (Matt. 23:8). "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matt. 12:50). "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth" (Matt. 8:11, 12). The kingdom of heaven, then, is composed of those members of God's great family on earth who are doing his will. It is the symbol of the brotherhood of mankind. It is the world's great neighborhood. It is not a monarchy, republic, or any other form of political government. It does not invade the realm of politics. It is not in Jerusalem, or Rome, or Asia, or Europe, or America, or Africa, or the islands of the sea. It has no capital city, nor territorial boundaries. It has no chosen executive, no law-makers to enact laws, no judges to pass upon their violation. "The kingdom of God" if we shall use this metaphor instead of family, "is within you" (Luke 17:20, 21). It is in the life and lives of human beings. It is wherever men will acknowledge and live the fatherhood of God and the brotherhood of men. This is the one requirement for citizenship (Matt. 7:21). Its only ruler and judge is our heavenly Father. Its only citizens are all children of the Father, who do the will of the Father by loving him supremely and their neighbors as themselves. It does not regulate the conduct of men by external force,

but by changing the human heart. Its only laws are those announced by Christ. Its constitution is the Sermon on the Mount. No more perfect solution of the problem of how to make men love each other could have been evolved. No wonder Jesus compared it to a goodly pearl and to treasure trove (Matt. 13: 44, 45).

Theoretically speaking, all the inhabitants of the earth are brethren and children of their heavenly Father, and therefore are members of his great family, or citizens of his great kingdom, but practically only those are members, or citizens, who regard themselves as such by acknowledging the fatherhood of God and the brotherhood of men. So long as men renounce any citizenship in the kingdom of heaven and refuse to recognize their membership in the great family of God, it means nothing to call them citizens and children, though the Father, as shown in the parable of the prodigal son, never renounces or refuses to recognize his children (Luke 15: 11-32). The fatherhood of God and the brotherhood of men are fundamental realities. They are eternal truths. But men will have to be taught and will have to learn these truths before their lives can be influenced and before they can enjoy the privileges of citizenship. How did Jesus plan to teach them? How did he plan to increase the real citizenship of the kingdom of heaven? He proposed to solve the problem of righteousness for society by solving the problem for the individual. His plan was to begin with one person, himself, who had mastered this truth, and let it spread, like leaven (Matt. 13: 33), to a few others, his apostles, who would

grasp it, and through them to still others, his disciples, and so on through them to all the Jews, to the Gentiles, and to the world. The success of the plan rested on the contagion in a life like the life of Jesus; not on force, or intellectual enlightenment, but on personality charged with love. He realized that in the beginning it would be hard to get true citizens, that the wheat would be mixed with the tares (Matt. 13:24-30), but so fast did he expect his kingdom to spread he compared it to the growth of a grain of mustard seed sowed in the ground (Matt. 13:31, 32). As individuals develop into worthy citizens of the kingdom of heaven, they discover that they are brothers. Every problem of human society yields to the spirit of brotherhood. The World War with Germany has been a hot melting-pot to fuse the people of many nations into a common brotherhood. The kingdom of heaven has spread rapidly, but it does not yet embrace all the inhabitants of the earth, or all of the inhabitants of any one country on the earth. However, no one would suggest an improvement on Jesus' plan. Those who would bring about the day of complete social justice must continue, individually, to spread the kingdom of heaven, that love may abound, that self-sacrifice may follow, and that social justice may be the final result.

HUMILITY

Blessed are the poor in spirit: for theirs is the kingdom of heaven.— Matt. 5:3.

Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.— Matt. 18:3, 4.

He that is greatest among you shall be your servant.— Matt. 23:11.

CHAPTER XI

HUMILITY

A CONDITION precedent to service of fellowmen is humility. It is not enough for one to have the motive of love, so that he desires to serve his fellowmen. In addition to having the desire to serve his fellowmen, he must make himself fit to serve them. The way to make himself fit is to become humble. There is no other way to meet with success in service. If one is not humble, no matter how good his intentions, he is sure to bungle and make a botch of his efforts to help others. Therefore be humble. Be poor in spirit. There is no other way to carry out the remedial program of Jesus. "Blessed are the poor in spirit." Why? "For theirs is the kingdom of heaven." Why? Because they can serve their fellowmen. Jesus was tempted to try an opposite remedy, but dismissed it (Matt. 4:5-7). "Blessed are the poor in spirit!" If we only understood these six vital, pregnant words we should understand how to live, how to be saved from sin, how to administer the law of the kingdom of heaven. Questions of what is right and what is wrong would arise, infinite in number, but the one who has learned how to be poor in spirit could answer them all. Great tasks would

arise, but they could all be accomplished by the man who is "poor in spirit."

There is only a single beatitude, and that is "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Professor Moulton has shown how all the other so-called beatitudes are merely a seven-fold expansion of this one beatitude. This is not an accident. It has a meaning. It means that the one who is humble, the one who is poor in spirit, is the one who is going to forgive, keep his thoughts pure, make his speech kindly, practice non-resistance, and be contented, sincere, and full of good will.

Who are the poor in spirit? They are the people who are free from arrogance, assumption, self-conceit, and pride, and full of modesty, lowliness, and unpretension. They do not draw aloof from mankind, and retire to the citadel of their own imagined superiority. In the kingdom of heaven there are no ostracised groups. They recognize no social classes or distinctions. There is no room in Jesus' thought for social classes, whether founded on wealth, education, nationality, or other caste distinction. They admit no rivalry except that of serving others. They are jealous of no man's wealth, power, position, or worldly success. Their only pride is in loving their fellowmen; their only ambition to serve them.

Is social democracy possible? Yes, as possible as political or industrial democracy. In fact, social democracy would probably follow industrial democracy. As conditions now are, social democracy may seem im-

possible; but if the followers of Jesus would practice humility, it would not be long before the spread of culture and education and wealth, through the service of others, would wipe out all of our present unnatural social distinctions. Then it would be impossible to think of anything but social democracy.

The condition of humility, the motive of love, and the remedy of self-sacrifice are all very distinct, yet it is impossible to survey a definite line between them. It cannot be told where one begins and the other ends. Where one is found the other two are almost sure to be found. If you see a man who is self-sacrificing, you may also be sure that he is humble and has love for his fellowmen and God. If you see a man who has love for his fellowmen and God, you will also probably see humility and self-sacrifice. If you see a man who is humble, the chances are he also loves his fellowmen and God and is self-sacrificing.

Jesus set up a new standard for true greatness. To be great in the kingdom of heaven means something very different from what it means to be great in the kingdoms of the earth. The way to become great in the kingdom of heaven is not by learning the arts of war and leading armies to victory, not by amassing vast fortunes by shrewd business sagacity, not by becoming an expert in the art of politics and administering the affairs of government; but the only way to become great in the kingdom of heaven is by the anomalous way of humility. "Whosoever shall exalt himself shall be humbled; and whoever shall humble himself shall be

exalted" (Matt. 23:12; Luke 14:7-11). "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant" (Matt. 20:25-27).

Jesus' disciples asked him, Who is the greatest in the kingdom of heaven? In answer he called a little child, and set him in the midst of them and said, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18:3, 4). Here we have humility set forth both as a condition precedent and as a standard of true greatness, and the child was selected as the type for ideal humility. Why should a child be called the greatest in the kingdom of heaven? Because he does not "think of himself more highly than he ought to think" (Rom. 12:3). It is a matter of common notice that a child, more nearly than anyone else, is free from arrogance, assumption, self-conceit, and pride, and full of modesty, lowliness, and unpretension. He knows no social classes. He is a natural democrat. He runs on willing feet to serve anyone. The child-like spirit is very close to the Christ-like spirit.

The best example of true greatness the world has ever seen was the example of Jesus. There never was another so poor in spirit. There never was another who

loved his fellowmen as he did. There never was another who served mankind as he did. His history is a perfect record of never-failing humility. Incident after incident of humility stands out in his life to challenge our attention and admiration. He ate with publicans and sinners (Matt. 9:10, 11). He did not have where to lay his head (Luke 9:58). He let little children come unto him (Matt. 19:13, 14). We need to take but one of these incidents. The story is told by John. It is the last supper. The apostles are reclining at an Oriental meal. Jesus arises from the supper, lays aside his outer garments, takes a towel, girds himself, pours water into a basin, and begins to wash the apostles' feet and to wipe them with a towel. Peter remonstrates, but Jesus answers him, "If I wash thee not, thou hast no part with me," and Peter subsides. When Jesus has finished washing their feet and has taken his garments and sat down again, he says to them, "Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you" (John 13:1-20). Yes! he gave them an example and us an example. What more perfect way of teaching the lesson of humility! How could anyone help but learn? Yet his disciples were slow to grasp the truth. We are slow. Human nature leans towards something more selfish. It still does homage to its past. Jesus' ideal of true greatness is such an advance, such a change,

it is well-nigh impossible for the human mind to accommodate itself to the new standard. Yet, that it is the only true standard is shown by the fact that only the greatest men can attain it. Not only are the humble the greatest in the kingdom of heaven, but only the greatest can be humble. It is common enough to hear of great business men, great financiers, great promoters, great railway builders, great manufacturers, great agriculturists; great attorneys, great politicians, great physicians, great engineers, great architects, great writers, great painters, great scientists, great athletes, great beauties, great social leaders, but how many men ever succeeded in being greatly humble? Jesus succeeded; some others, like perhaps the great Lincoln, have followed his example: all who have been great because humble have attained a greatness never reached by men who were great because financiers, or railway builders, or scientists, or politicians, or writers, or social leaders.

How many who first heard Jesus say, "Blessed are the poor in spirit," believed him? How many believe him today? How many are convinced that the greatest among them is the humblest? Yet does anyone want to say that Jesus was wrong? His principles are the true principles of conduct. The only ideal place to live is in the kingdom of heaven. That means mourning and kindly speech — instead of continuous gaiety; meekness — instead of wealth and power; real righteousness — instead of hypocrisy; mercy — instead of anger and oppression; purity — instead of vice; peacemaking — instead of violence and war; endurance

of persecution (good will) — instead of making others endure persecution. These mean self-sacrifice. This means being poor in spirit. Jesus made these statements. They were the very essence of his teachings. You cannot say that Jesus' teachings are right, but that it is not necessary to be poor in spirit. If you repudiate the latter you make the former of no effect. The only way to administer Jesus' principles of law so far as they relate to human antecedent rights and wrongs is by Jesus' remedial principle of service. No one can serve without being a servant. It requires humility to be a servant. The servant in the house is not always a servant in the kingdom of heaven. Do you want the perfection and happiness that come from citizenship in the kingdom of heaven, do you want to put yourself in harmony with the universe, do you want to do the will of your Father in heaven? Then you must make up your mind to be humble; you must become as a little child; "then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1).

RESOLUTION AND PRAYER

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.— Matt. 7:21.

If thy right eye causeth thee to stumble, pluck it out, and cast it from thee . . . And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.— Matt. 5:29, 30.

Enter ye in by the narrow gate.— Matt. 7:13.

For I have given you an example.— John 13:15.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.— Matt. 21:22.

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.— Luke 6:12.

CHAPTER XII

RESOLUTION AND PRAYER

ARE there any means, or instruments, by which men may enable themselves to have that humility which is necessary to successful self-sacrifice and service of others? Jesus has shown how two most powerful instruments are available. There are no officers of the law to enforce the principles of the law of the kingdom of heaven, but instead there are resolution and prayer. There are no courts to render judgments and issue executions, attachments, and garnishments, but instead men may draw upon finite and infinite power to enable them so to live that the only judgment that shall be pronounced upon them shall be: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord" (Matt. 25:21). These two instruments of Christian procedure complete Jesus' system of social justice. With our study of these we shall finish our study of the principles of the law of the kingdom of heaven. With the use which he makes of resolution and prayer Jesus meets the last emergency in connection with a happy solution of the problems of the procurement of human rights and the discharge of human duties.

Resolution and prayer are two entirely different agencies. They will, therefore, be treated separately; but because of their common functions they will be treated in the same and concluding chapter. First, then, we will treat of resolution, or how men may help themselves; and second of prayer, or how they may obtain help from infinite sources.

Christian resolution requires, first, that one "Resolve to perform" his social duties. He must with love in his heart and humility of mind resolve so to serve his fellowmen that he will keep himself from violating any of their rights of personal safety, liberty, reputation, property, privacy, community, and family, and that he will give them their rights against him of forgiveness and freedom from anger, purity of heart, kindly speech, non-resistance, contentment, sincerity, and good will. "Not every one that *saith* unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven" (Matt. 7:21). The kingdom of heaven is not a lounging place for the lazy and idle. It is open only to those who serve. Resolve to serve. You must desire to do the right things, and desire so hard to do them that you are bound to develop will power. The trouble with the average man is that he does not desire hard enough to do these things. You may seek help from God; but in seeking help do not ask God to make his will yours — ask him to make your will his, and do not seek for help to do what you can and should do for yourselves. You must have faith — faith in your-

selves, in your fellowmen, in God. You must believe in Jesus—in what he said about the fatherhood of God, the brotherhood of men, love, humility, perfection through self-sacrifice, and life in the kingdom of heaven. With such faith you will inevitably resolve to perform. On the one hand, the siren voice of the flesh will tempt you downward. On the other hand, the pure voice of the mind will call you upward. When your mind would do good, evil will be present with you. You will delight in the law of God after the inward man, as Paul tells us he did, but there will be a different law in your members, warring against the law of your mind, to bring you into captivity unto sin—the doing of a lower thing when you are capable of doing a higher; but you must resolve to overcome the force that would draw you downward and go on with the force that would draw you upward.

Christian resolution requires, second, that one “Perform his resolve.” Jesus’ greatest appeal is to the human will. His law and religion are grounded upon the possibilities of the human will. His appeal is secondarily intellectual; but primarily volitional. It is heroic. Jesus showed man how to save himself from sin, and then expected him to “work out” his “own salvation” (Phil. 2:12). No one but ourselves can live the life we ought to live. We can live a moral life by proxy no more than we can live a physical or intellectual life by proxy. Neither wife, nor child, nor Christ can live it for us. Perfection and happiness are developed, not conferred. There is only one thing

to do, if you would enjoy the blessings of the kingdom, and that is to perform your resolve. Jesus admits no failure. If you cannot succeed because of an eye or a hand, pluck it out, or cut it off, before you will let it be an unsurmountable stumbling-block. An excuse will not be taken. Let not a piece of ground, or a yoke of oxen, or a marriage, keep you from the kingdom (Luke 14:15-24). You must summon to your help all the powers of your manhood, as you would if you were running a race, or taking part in a debate. You can perform if you will. Will to do; will to put yourself into relation with the divine Spirit so that he may work in you, for your will is your own to make it God's. Jesus does not call for weaklings. His religion makes men neither weak, soft, nor foolish; it makes them good, but strong. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men" (Gal. 6:7-10). "Walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God,

neither indeed can it be: and they that are in the flesh cannot please God" (Rom. 8:4-8).

Will power will grow. It is not possible to become the greatest in the kingdom of heaven at once. Begin to perform your resolve and new power will come day by day. If one has a neglected, paralyzed will, which is almost asleep, pitiful indeed is his state, but he is not without hope so long as there is the least flutter of life in his will. Let him leave his old paths, begin and continue to choose between right and wrong, and he will gain more and more character power, which will enable him to climb the heights of Christian resolve. The seed sown in his heart should not be allowed to fall as by the wayside where it will be snatched away; nor to fall as upon a rocky place where it will wither away, when tribulation and persecution arise, nor to fall as among thorns where the care of the world and the deceitfulness of riches will choke it out; but it should fall as upon good ground, where it will bring forth fruit (Matt. 13:2-23). Let him take warning, from the parable of the fig tree, as to what should be done with a man who but cumbereth the ground (Luke 13:6-9). Let him learn from the parable of the talents and the pounds, how different people have different capacity for service, and just in proportion as that capacity is developed does new capacity arise. "For unto every one that hath" (served) "shall be given, and he shall have abundance" (of power): "but from him that hath not" (served), "even that" (power) "which he hath shall be taken away" (Matt. 25:15-

30; Luke 19:12-27). We are creatures of habit. The son who said he would not go to work in the vineyard went, in spite of his inclination, because of his habit of obedience. The son who said he would go went not, though it was his intention to go, because of his habit of indolent disobedience (Matt. 21:28-31). Therefore form good habits. If bad habits have already been acquired, overcome them. Start new habits with all your resolution. Increase your driving power. Compel yourself to go from one hard achievement to another. You can increase your will power as easily as any other power. Acquire a momentum for good. Gain a spiritual reserve, so that temptations cannot swing around and catch you unawares.

How shall a man learn to perform his resolve? How shall he know where to begin, and what to do next? It would seem as though, if a man would resolve to perform, and only begin to perform his resolve, his own conscience would be sufficient tutor as he goes along the road of performance. But he has another tutor. Let him imitate Jesus. Learn Jesus' teachings and the meaning of His life. Then follow His wondrous example. Follow it all the time and everywhere. Jesus' teachings apply to all of life. A Christian never gets outside of their jurisdiction. Do they apply simply to moral acts? Jesus made every act of our lives moral. You cannot separate Jesus' ethics from his religion. Jesus is the door (John 10:7, 9). There is no other way of being saved from wrongdoing except by doing as Jesus did (Matt. 10:38;

16:24). This does not mean dressing as he did, or combing your hair as he did, but discharging your social duties to your fellowmen as he discharged his social duties to his fellowmen. In a word, live as Jesus would live if he were in your place. Hold before your mind the truths of the Sermon on the Mount, the parables, and the life of Jesus. Think on the things that are honorable, just, pure, lovely, and of good report. Then spur your will to endeavor. "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2).

Before beginning to administer social justice by the remedy of self-sacrifice, be sure that you understand how to operate all the procedure, or machinery, of the law of the kingdom of heaven for the administration of such social justice. Master the art of loving your fellowmen. Be "imitators of God . . . and walk in love, even as Christ also loved you" (Eph. 5:1, 2). This you can do by taking out naturalization papers in the kingdom of heaven. You must have love as a motive. Unless you can get this, it is not worth your while to undertake the gigantic, Herculean task of administering all the exacting rules of social justice, for you will soon tire and drop the task. Master the art of humility. If you are not already humble — and who is? — you must be born again into a new life of humility. You must become as a little child. You must have humility as a condition precedent to service.

Unless you have thoroughly acquired the art of, being humble, you might as well not try to administer the law of social justice, for there is no other way of doing it. If you have mastered love and humility, and have the instruments of resolution and prayer, you are ready to begin to practice law. You may hang out your sign: "Lawyer, qualified to practice in the kingdom of heaven." But that sign will not stand out for the purpose of attracting clients; you yourself will be your only client: it may attract other practitioners.

When you feel that you are competent to begin to practice the law of the kingdom of heaven, you would better begin with legal rights. Unless you can be righteous in these respects, you can hardly hope to be righteous in other respects. "Whosoever . . . shall break one of these commandments, and shall teach men so, shall be called least in the kingdom of heaven" (Matt. 5:19). The legal rights embrace the rights of personal safety, liberty, reputation, property, privacy, community, and family. Since these are rights both of your government and of the kingdom of heaven, you have a double motive for respecting them. As a citizen of the United States, for example, you ought to respect them, because, if you do not, your government stands ready to make you redress your wrongs. As a citizen of the kingdom of heaven you ought to respect them, because you love your fellowmen. You ought to be able to refrain from violating the personal safety, liberty, reputation, property, privacy, family, and community rights of all of your fellowmen. Most men

succeed fairly well in this respect, with the possible exception of the right of property, without the motive that you have. You must succeed perfectly. Yet it will not be easy never to make a single violation. Jesus realized this and said, "Whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5:19).

If you succeed in not violating the laws of your land you are a good citizen thereof, and you are ready for the larger citizenship of the kingdom of heaven. You must now, in addition to discharging your legal duties, discharge all of your moral duties. These embrace forgiveness and freedom from anger, purity of heart, kindly speech, non-resistance, contentment, sincerity, and good will. To discharge all of these duties to your fellowmen is going to require resolution indeed. It will require courage to meet danger, fortitude to meet pain, and the perseverance and determination of steadiness and fixity of purpose. Though a man should perfectly resolve to perform these duties, how can he perform his resolve? If it seems too much completely to perform all seven duties at once, make a specialty of one at a time. No duty will be harder to discharge than that of giving your fellowmen a pure heart and a clean mind on your part. Let us take the performance of this duty by way of illustration. The steps that will have to be taken here may be regarded as typical of those that will have to be taken to perfect the performance of other duties. The flesh, with all its momentum of the geological ages, is urging you to

vice. Associates, pictures, novels, intoxicating drinks, and a hundred other suggestive things — all are trying to reach you and arouse impurity of heart. You find Paul's experience your own: "In my flesh dwelleth no good thing: for to will is present with me, but to do that which is good is not. . . . Who shall deliver me out of the body of this death?" (Rom. 7:18, 24). Is there in your nature any slumbering longing for the good, the true, the beautiful? Do you have any will power left? If you have, you can be saved. The flesh cannot triumph over mind. We should not question God's wisdom in giving us a chance to do wrong; we should thank him that we have a chance to do right and wills strong enough to refrain from doing wrong. Throw your will into the battle and victory will be yours. Drive your actions and thoughts away from that which is low to that which is high. Be not overcome of evil, but overcome evil with good (Rom. 12:21). You can stop vice by virtue, and lust by lofty living. Instead of naming fornication, uncleanness, filthiness, foolish talking, or jesting which is not fitting (Eph. 5:3, 4), set your mind on the things that are above (Col. 3:2); instead of weakening your will by physical and mental idleness, strengthen it by gymnastic exercise and intellectual pursuits; instead of thinking of yourself and your desires, think of others and their needs and what you can do to help them. Remember that the sufferings of the present are not to be compared with the glory that shall

be revealed (Rom. 8:18). Remember that "the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you . . . that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5:19-23). Remember that your body is the temple of the Holy Spirit. "Let not sin reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present . . . your members unto God as instruments of righteousness" (Gal. 6:12, 13). If those who strive in games exercise self-control for a corruptible crown, you can exercise self-control for an incorruptible. Master your thought of the vulgar before it becomes habitual; your practice of indulgence before it becomes common; your base desire before it becomes usual. If a thought tries to beat a retreat back to the region of the past, seize it, turn it about, and march it on to the future. Old channels of thought will slowly be closed. New channels will open. The will will acquire more and more power. The influence of the flesh will cease. The ascendancy of the spirit will increase. Temptations will not frighten you; the possibility of sin will not appall. You will be saved

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from the sin of impurity. You will present a pure heart to your fellowmen. You will walk by the spirit and will not fulfill the lust of the flesh.

Prayer is another means of service. It is not a direct means, because praying does not discharge our duties to our fellowmen; but it is an indirect and supreme means, in that it makes other means of service better. It is the means of means. We should not pray for the sake of praying, but for the sake of power that may be gained thereby. It is not an independent means. We should not try to discharge our duties by means of resolution and if we find that we are not going to succeed, then try prayer awhile; nor should we try prayer, without trying resolution; nor should we undertake, by means of resolution alone, to be poor in spirit, or to keep free from anger, or to forgive, or to live a pure life, or to keep from offending in speech, or to practice non-resistance, or to be contented, or sincere, or full of good will. Go forward, having your loins girded with the truth, putting on the breastplate of righteousness, shoeing your feet with the preparation of the gospel of peace, taking up the shield of faith, the helmet of salvation, and the sword of the spirit; but remember prayer and supplication, that you may put on the whole armor of God, which will enable you to "withstand in the evil day, and, having done all, to stand" (Eph. 6:13). Prayer, therefore, is another means, but the greatest means, of our working out our own salvation.

By prayer we put ourselves in tune with the Infinite. We draw away from influences that are contrary to the Spirit of God. We get into harmony with the universe and God's great plans. We consciously "live and move and have our being" in God (Acts 17:28). We give our will power new and better channels in which to flow — channels worn smooth by the movement of divine forces. If prayer accomplished nothing more than this, it would be one of the greatest means of helping us to serve our fellowmen.

By prayer we also draw upon infinite resources. We get into spiritual relation with infinite spiritual power. When we get related to God, we join our little forces to the great forces of God himself. "Draw nigh to God and he will draw nigh to you" (James 4:8). We do not need to fight our battles alone. The invisible God will be on the battlefield with us. If God is for us, who can be against us? We may be more than conquerors through him. Think of working together with God! Co-laborers with God! The union of the human and the divine! Partnership between man and God! How gracious of God to give us such responsibility; to trust us with things of destiny! This was what Jesus meant when he said that he was in the Father and the Father in him. There was spiritual unity between them. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works" (John 14:10). "And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me

always" (John 11:41, 42). This source of power is available for us, insomuch that "greater works" (John 14:12) than Jesus did we may do.

Do you doubt that divine power is thus available? We see the manifestations of God's power in the inanimate world in the guidance of the planets and the stars, and the growth of vegetable life. We see his power in the animal world in the instincts of birds and animals. Do you think he is outside of the human realm? Look at the physical drift towards health, the intellectual drift towards knowledge, the moral drift towards social righteousness. Everywhere there is a tendency towards perfection. What does this indicate? It indicates that God has been guiding men; that God is a power in the world that makes for righteousness and knowledge and health. Free man may break away from this guidance; may refuse to move with the physical, intellectual, and moral drifts; may sin; but God is so ready to help him that he will have this help unless he spurns it. Let us awake, shake off our narrow-mindedness, remember that God is, and that he is in our souls. Let us seek the channels through which flows the divine power; move with the divine current instead of against it; let everything that we do be divinely done. God is not hid that he cannot be found. He is near. Our lives are flooded with streams of divine influence. Let us see the divine significance of our own lives. Let us work in comradeship with the Father to make the world and each of us better. Let God work in us, "both to will and to work for his

good pleasure" (Phil. 2:13). Let us possess a depth known only to God, from which we can draw power to use in friendly fashion.

How should we pray?

We should pray to the Father, rather than to be seen or heard of men. Most prayers are addressed to the back pews in the church; are mere words, for men, not for God. Christ told us "pray to thy Father" (Matt. 6:6). "Our Father who art in heaven. Hallowed be thy name" (Matt. 6:9). If we pray to be seen or heard of men, instead of to God, we sin. We are hypocrites. If we are making no better use of prayer than this, we had better put our fingers upon our lips. Prayer is the only means for the soul to reach God, to put itself in tune with the Infinite, to draw upon infinite resources. How pitiful to waste and destroy such a means for a little vainglory! .

We should pray in secret and perhaps in silence. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matt. 6:6). The object of prayer is to put ourselves into right relations with God and to get in touch with his helping power. To do this, seclusion, quiet, release from material distractions and exactions are absolutely necessary. This was the secret of Christ's power and success. He retired to the wilderness (Luke 4:1) or sought the mountain tops (Mark 6:46), when he was working out his program of social reform. He went apart into a

mountain to pray, and once at least he continued all night in prayer (Luke 6:12), while he was teaching his fellowmen that program. In the great crisis before the crucifixion he left his apostles and prayed alone in the garden of Gethsemane (Matt. 26:36-44). It is true that we are not sure that Christ never prayed in public, but we are sure that he emphasized private prayer, for he told us to pray in secret. Let us remember, when we are kneeling or standing in our pulpits, or in our so-called prayer-meetings, that God is not found by scalpel, microscope, syllogism, or oratory on any table, or prisoned within any walls, but by letting one's own soul go out into the soul-refreshing waters and atmosphere of infinity itself. This cannot be done by the ways of the hypocrite. Solitude is required. There is danger even in using words. God does not hear by an auditory nerve. He hears us before we speak or think. It is we who have trouble in hearing the divine voice. In the loneliness of silence we are likely to be more keenly attuned to receive the messages of the sky.

We should pray simply. "And in praying use not vain repetitions, as the Gentiles do: for they think they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:7, 8). Neither the mumbling of stereotyped words and incoherent phrases, nor the making of long prayers (Mark 12:40), nor the lashing of one's sides in prayer for physical excitement, meet with Jesus' approval.

We should pray simply, for the same reasons that we should pray secretly.

We should pray without ceasing (Luke 18:1). Pray "at all seasons in the Spirit," and watch thereunto "in all perseverance" (Eph. 6:18). What can be the meaning of this? Jesus evidently did not intend to teach us to pray thus in order to make God listen, for he told us to pray simply, because God knows what we have need of before we ask. He certainly did not mean to have us pray thus in order to make God change his plans, for in his infinite wisdom God does not need human advice. He clearly does not mean to have us pray thus in order to have God do his own work, for God has already done the best thing before man has begun to think. He cannot have meant to have us pray thus in order to obtain forgiveness, for God is love and is ready to forgive us while we are yet a great way off. We should not pray to change God but to change ourselves. We should pray without ceasing in order to keep in constant communion and fellowship with the Father. We should not pray on extreme occasions, but all of the time, in order that we may never lose that fellowship of the spirit. So lived Christ. Only once did he apparently lose his hold on God, and that was on the cross, when for a moment everything seemed so black that he cried out: "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

We should pray for the kingdom of heaven. There is nothing else to live for; therefore there is nothing else to pray for. We should pray: "Thy kingdom

come. Thy will be done, as in heaven, so on earth" (Matt. 6:10). This is the goal of life. Nothing else is worth striving for; nothing else is worth praying for. If we are true members of the kingdom of heaven we shall desire to do nothing but the will of God and to bring his kingdom on earth by serving our fellowmen, in humility and with love, until we have fulfilled all of our social obligations to them. Then we should pray for this. A selfish prayer is a pagan-like prayer. If we are in doubt, we can only cry, as did Christ: "Thy will be done." If God's will is done, then we may pray: "Give us this day our daily bread" (Matt. 6:10-13). If we are all living up to the principles of the law of the kingdom of heaven, it is inevitable that food for all will be grown, distributed, and enjoyed. If we are not making^e our sole, or main, purpose in life the accumulation of all wealth, or as much as possible, we ought to pray for our daily bread. We have a right to this and need it to perform our duties. If we have lived up to the principles of the law of the kingdom of heaven by forgiving our brothers, we may pray: "And forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12). But Christ has said that if we will not forgive our fellowmen, neither will our heavenly Father forgive us (Matt. 6:15). Christ also told us to pray for those who persecute us (Matt. 5:44), and I doubt not he would approve of our praying for the performance of all of our other duties. Last, we may pray: "And bring us not into temptation, but deliver us from the evil one" (Matt. 6:13). We may

expect that God will help our resolution, first by helping us to keep our backs turned to the past, to the flesh, away from temptations. "The Spirit helpeth our infirmity" (Rom. 8:26). And, second, if temptations come, we may expect that he will help us to overcome them, and thereby deliver us from the evil that would result from yielding thereto.

Thus it is seen that God's purpose is really only one purpose, and our prayer, one prayer — the kingdom of heaven. The test of whether or not we are praying for what we should is this: Are we made better and do we serve our neighbors better because of our praying?

We have completed our survey of the principles of the law of the kingdom of heaven, or, if you will, of social justice, or, if you prefer, of Christianity. We have seen how all-inclusive are its antecedent rights; how adequate its remedial right; how simple and yet powerful its procedure. Do we need all of its principles? Yes. Positive law would not give social justice, nor would anything less than Jesus' system. Will Jesus' system give us social justice? Yes, if applied. Every point seems to be provided for. There is no omission either in its substantive law or in its adjective law. As a system of law, it has been perfectly wrought out.

But does someone say that it is not practical? What is not practical? Is it its antecedent rights? Surely no one would maintain that the seven of its antecedent

rights which are also legal rights are not practical, for these rights have been recognized in the main by all systems of law ancient and modern. Is it the seven antecedent rights which are not recognized by other systems of law? Are the rights of freedom from anger, purity of heart, kindly speech, non-resistance, contentment, sincerity, and good will any more impractical than the rights of personal safety, liberty, reputation, property, privacy, community, and family? Are not all of them rights which all men would like to have? There is nothing impractical about them if they can be obtained. Of course they are not legal rights under any system of positive law. Positive law could not enforce them with the machinery which it has at its command. But if there were a system of law which had a means of enforcing them, would they not be considered as practical as any others? The antecedent rights of the law of the kingdom of heaven are not only practical: they are absolutely necessary to human perfection and happiness.

Perhaps it is the remedy of the law of the kingdom of heaven which is not practical. A thing is practical when it is intended for practice. This is the chief characteristic of the remedy of the law of the kingdom of heaven. The remedy is self-sacrifice and service of others. This is a remedy, moreover, which will give men all of their antecedent rights, if it is practiced; and this is more than can be said for the remedies of positive law, so far as concerns even legal rights.

Perhaps, then, it is adjective law which is not prac-

tical. Perchance the fault is with the procedure for enforcing this remedy. Should we make the duties of social justice legal duties, by substituting the adjective law of the land for Jesus' plan for carrying out his program? No. It would be impossible to do so, if necessary; but it is not necessary. Is love impractical? Is humility impractical? Are resolution and prayer impractical? These are things all men can practice. If the fault-finder means that they will not enforce the remedy, he is very easily answered. They would not have to be very adequate in this respect, in order to compare favorably with the procedure of positive law. But the fact is that the procedure has been proven practical, by Jesus and enough other martyrs and saints and heroes, so that all question is removed. The present World War, with its object lessons in service and sacrifice for country, humanity, and civilization, is proving anew this practicableness of Jesus' program of life. This procedure is capable of being successfully applied by any one. It makes no difference that nations still go to war; that church denominations quarrel; that church members hate instead of love, are proud instead of humble, and are selfish instead of unselfish. These people are not applying the procedure of the law of the kingdom of heaven, nor trying to do so. This procedure cannot be called a failure except where it has been tested. Strange how many like to call themselves Christians — how few to be Christians! Strange how many admire the Christ life — how few live it! No! There is nothing not practical about the principles of

the law of the kingdom of heaven. They are as practical as anything which must depend upon man for practice.

The world has been given other programs for human conduct. Directly opposed to the program of Christianity, with its requirements of humility and self-sacrifice, is the program of Nietzscheianity, with its exaltation of pride and might. Nietzscheianity has for its ideal the superman at the sacrifice of other men; Christianity has for its ideal the superman through the sacrifice of self for other men, according to the law of the kingdom of heaven. Which ideal appeals to the superman in you? If Christianity, then why not start a campaign of living testimony to the principles of social justice, so that they may be applied in the family, the community, the state, and the world; until all the people of the earth shall be bound together in an international brotherhood, linked to God?

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