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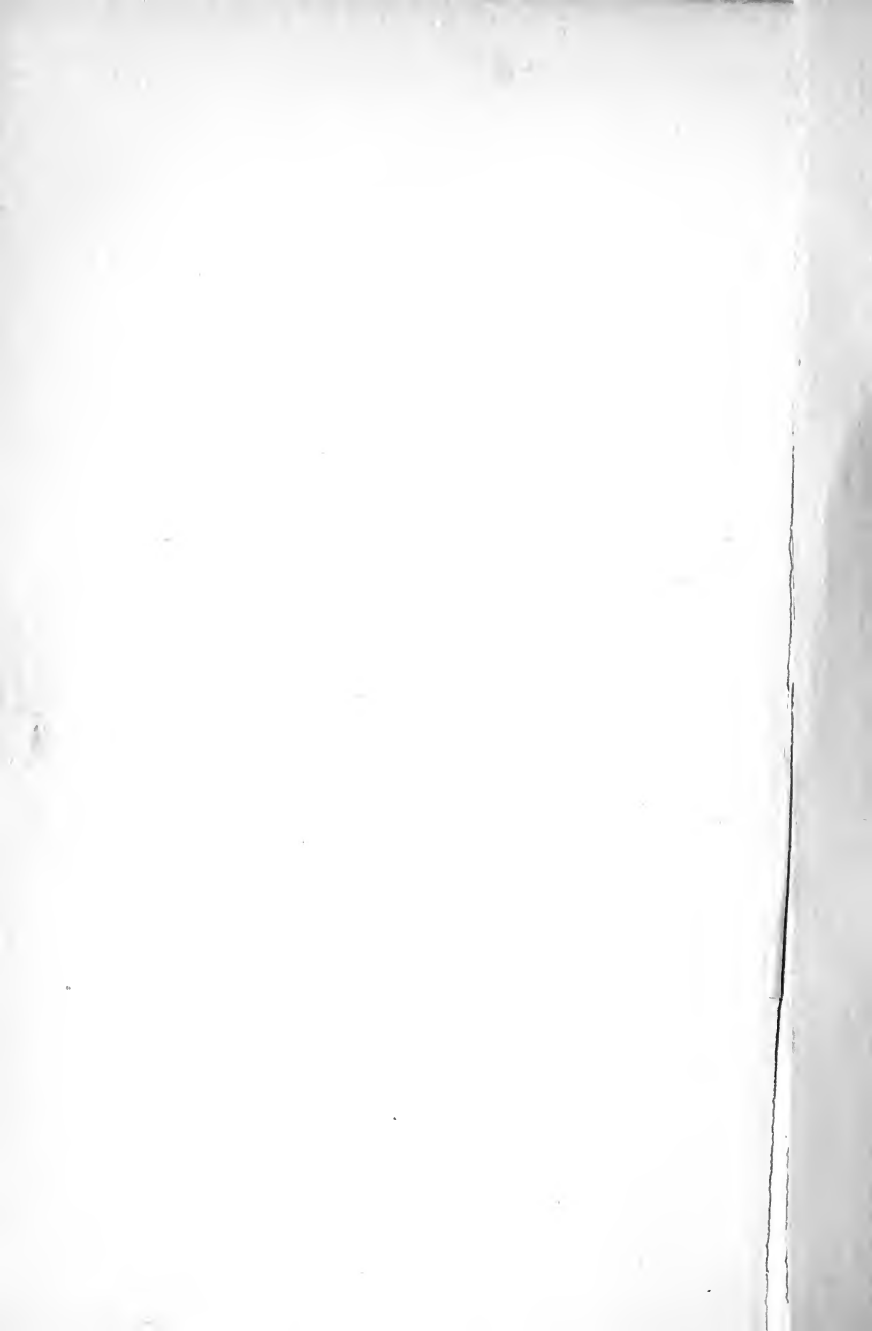
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The new reformation

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THE
NEW REFORMATION

A LAY SERMON

BY PROGNOSTIC

J. Wm. Brown



PUBLISHED BY THE AUTHOR
ADDRESS: NEW YORK P. O.

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J. VAN BUREN.
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TO UNHAPPY AND OPPRESSED HUMANITY
EVERYWHERE
IS DEDICATED THIS LITTLE VOLUME,
AND
ANY POSSIBLE SERVICE
BY
ITS AUTHOR.

In that hour, Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

"Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

"For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it."

"So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

"A man had two sons; and he came to the first and said, 'Son, go work to-day in the vineyard;' And he answered and said, 'I will not;' but afterward he repented himself and went. And he came to the second, and said likewise. And he answered and said, 'I go sir;' and went not. Whether of the twain did the will of his father."

"Therefore by their fruits ye shall know them. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven."

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

"Except your righteousness abound more than that of the Scribes and Pharisees, ye shall surely not enter into the kingdom of heaven."

"But thou when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

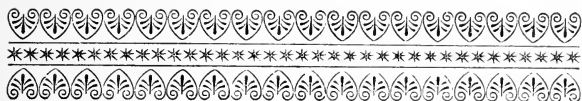
"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

PREFACE.

When Jesus gave thanks that certain things had been concealed from the learned and were revealed to others, he evidently, by babes, did not mean persons with imperfect or immature minds, but doubtless, those who were prone to reason from first principles as distinguished from those who relied for wisdom on much acquiring of the ideas of others.

The following pages are not offered as an oracular deliverance on the subjects treated, but are expected, rather, to stimulate and influence thought by a suggestion of obvious facts and inferences such as seem to have a vital bearing on current beliefs and the march of events.





THE NEW REFORMATION.

GOD AND HUMANITY.

THE article with the above caption from the pen of the popular author of *Robert Elsmere*, together with the later discussion of *Agnostic Criticism*, by Doctor Wace and Professor Huxley, have attracted world-wide attention. The reason for this is apparent, since there are no questions so nearly affecting each one of the unnumbered millions of the earth's inhabitants as these: What is God? What will He have me to do?

While the distinguished disputants have certainly handled the subject with great professional skill and ability, there is an apparent disposition to

form nice distinctions—a manifest attempt to narrow the subject—which is not conducive to a candid consideration of the whole vital matter. If, however, the learned professor and the astute novelist have presented their whole case, it is rather a matter of surprise that a sect with such a wide notoriety should not rest on a more substantial basis.

To know that authors of such known ability have written lengthy arguments, founded on their convictions against any belief, is to feel that some such belief, of more or less stability, is in danger, and we approach the perusal of their arguments with some degree of trepidation, which, however, rapidly disappears as we read, and discover only the old doubts of the old and new German critics, many of whose conclusions are now being scouted, first by their cotemporaries, and later by themselves.

While there is doubtless much truth in the assertion of Professor Huxley, that the English theologians refuse to give to the German discoveries

due weight, that claim is easily balanced by the German avidity for something on which to hinge a doubt.

It is the writer's opinion that a belief in a Supreme Being that is a religious belief, should not rest on the researches of certain learned men—that in this matter of all others, each human being of accountability should think for himself, select his own premises, and arrive at his own conclusions regardless of the superior intelligence or research of any one.

While it is true that Professor Huxley assures us that in order to understand agnosticism, it is quite necessary to have a complete knowledge of history, philosophy and physical science, the inducement offered is not sufficient compensation for the labor involved. Most of us have neither time, inclination, brains or erudition to delve among the ancient Greek and Roman authorities in order to form a correct judgment as to the authenticity of certain ancient manuscripts. Neither will it do to follow

the careful and learned critic, for while he may be able to fully convince us to-day of the truth of his deductions, his successors of the next century may make a discovery that will annihilate his established convictions, to which we have pinned our faith or unbelief.

A more pertinent inquiry than this is: Does the simple story of the gospel itself, taken as an entity and alone—apart from all preconceived notions, and explanations and commentaries which have been so long received and believed, if not as a part, at least of equal authority with the gospel, and often taught instead of it—do these simple statements then of doctrine and duty, commend themselves to my individual judgment as the truth; and do not the doctrines of the gospel supply the only rational theory of man's existence in the universe; and the only rule of life that is at all consistent with what we know of life itself—of humanity and that other greater existence through which humanity has and maintains being; and does not the history of its

transmission to us down the ages, indicate that it is the object of more than human origin and care?

It is therefore with a purpose of taking a practical, common-sense—at the same time brief and comprehensive view of this whole important subject, that the writer has ventured to offer the following thoughts, in the hope that some one may be in some measure assisted to a correct conclusion, who is now halting in the midst of a diversity of creeds and beliefs. There will be no attempt to make an exhaustive argument in defense of Christianity, or even to prove the facts stated, but rather to offer suggestions which are self evident, or which lead directly to thoughts or information within reach of all, which are useful in weighing these matters.

Within the last five years the thinking world has been mightily stirred by a few master spirits on the subject of man's relation to God and to his fellow man. These do not hesitate to predict a mighty revolution, some in religion, some in social institutions in the near future of the world's history.

Looking from different standpoints, and all agreeing as to the necessity for reform, they differ as to the cause, the agent and the result of this upheaval; and there is certainly much in each, that, after thoughtfully sifting, we are constrained to reject. They are called fanatics by the wise men of our day—un'formally and without hesitation. Yet these savants are not a little disturbed by the reflection that each step in the advance from darkness into light, every important movement which has led to the uplifting of the human race to a higher plane of life, has been inaugurated by some one whom the wise men of his day placed in the same category. Taking the revelations of Jesus as a basis and adding to these the best indications of the times, without presuming to meddle with dates, we ought to profit by a thoughtful consideration of what are recognized as facts in plain sight.

Let us see then if there is not some ground on which we can stand in common with even our agnostic brethren. I think we all agree that there is

a God. This is amply attested by the horror depicted on each agnostic page when called infidel, as with holy hands uplifted they disclaim the title. Having agreed thus far—What is God? Undoubtedly a Being with attributes beyond human conception, but from what we know His power and wisdom and goodness transcend anything human or earthly in such great degree that we are not able to make a comparison between the divine and human attributes that is at all intelligible, or that is received by the race with any degree of unanimity.

Now there is, as stated, a vast expanse of difference between the known attributes of God and those of man. This expanse the human race is now traversing, and has been for ages, in the direction of God. The progress attained in that direction depends largely on the assistance rendered by the greater power to the less; by the divine to the human. This assistance is always available when the conditions are complied with, and in proportion as these concessions are made by the human, so is the

assistance furnished by the divine. The advancement toward Godlike power and wisdom, and goodness is in exact proportion to the amount of inspiration supplied by the divine to the human, and this is regulated by the extent to which the human is able to utilize certain elements of the divine nature; and this ability is commensurate with the belief of the human in the power and willingness of the divine, to supply this assistance, as well as complete submission to the divine will, and various degrees of this power, and wisdom, and goodness are evidenced by the different nations of the earth, and their progress Godward for the past ages, except where the gospel has not been heard; there the progress has not been realized. The advancement made, has under the most favorable conditions, been insignificant compared to the possibilities under a complete regime of Christianity, under which the doctrines of Jesus in their purity would be practiced by all the human race or any considerable contiguous portion of it.



JESUS AND THE GOSPEL.

ON another point we doubtless agree. The standard of human virtue and right set forth in the gospel, is the same as that accepted by the highest human intelligence, although no considerable number of human beings have ever attained to that standard. That this was first taught by Jesus of Nazareth to his followers, and that it differs from any standard previously set up, is certainly significant; and the fact that this conception of duty has led the world higher and higher for nearly two thousand years in its strivings after light and truth, and is still far in advance, beckoning onward the brightest and wisest of earth, and those immersed in the blackest darkness, holding out to each a gospel of light and peace, with pabulum as fit for the

one as for the other—should in itself furnish strong proof of its divine origin. Its simple truths are in themselves a miracle of adaptation to the spiritual wants of the strictest Pharisee and the most degraded barbarian of the Christian era, and equally suited to the needs of the lowest tribe of Terra del Fuegians and the most enlightened nations of the present day; and I submit that if we stand upon the Gospel, pure and simple, its declarations, its injunctions and its promises, and look toward the best that earth and humanity have to offer, the same gulf yawns at our feet that divides the known attributes of God from those of man.

The exact relation existing between God the Father, and Christ the Son, must ever remain somewhat a mystery to our finite minds. The miraculous conception of Mary, the subsequent advent into the world of a being heralded as the promised Messiah and Son of God—are all events, to comprehend which, the human mind is inadequate. How much of Jesus was divine, how

much human, and in what consists the exact difference between the divine and human nature, must to humanity ever remain matters of profitless conjecture; nor is it essential that we be permitted to look into the divine plan beyond that portion in which we are to take part; for our knowledge of the divine attributes, our daily experience with his tender solicitude for our lightest sorrow, the blessed assurance that "not a sparrow falleth" without it—all this is such that we may well rest without a solution of these mysteries.

But that portion of the divine plan in which we are to participate is designedly not left to conjecture. The gospel trumpet produces no uncertain sound as to the effect this exhibition of the infinite mercy and condescension of the Creator is to have on the future of as many of the human race, as can be persuaded to sit down to the feast of fat things, provided for their edification. It is equally clear with regard to man's duty toward God and toward his fellowman.

In the "Sermon on the Mount," is laid down enough practical instruction for anyone who will lay hold of it and practice it with such faith as the Teacher possessed, and strove with but indifferent success to inspire in his disciples during his life, to raise him at once to the plane of life which it was designed by the Creator that man should occupy. The influence of one such life in convincing the world of truth, is evidenced by the very considerable number of the inhabitants of earth who have enrolled themselves beneath the banner of the cross, mainly because His life was a perfect one, and a faithful exposition of the truth He taught.

There is a disposition among men to underestimate the power and willingness of the Creator to confer upon man certain divine attributes. There is doubtless, also a misapprehension as to the difference between the known attributes of God, and those of man. God is not omnipotent in the sense that He can do a wrong or change an edict of His eternal law, or take away from man his birth-right

—that is the free spirit with which He endowed him at his creation; neither is He omniscient in the sense that he knows now what the free spirit of man will elect to do in a certain contingency in the future. The divine power and influence is exercised entirely by His Spirit on the spirit of man. The soul of man is free to reject the influence of this Spirit. The spirit of man is the indestructable part of man, in fact, is the man; and this it is that accepts God and becomes subservient to His will. This communion of spirit with spirit—this uplifting of the soul, made possible by the infinite condescension of the Creator, is the one link that binds man to God.

That man is the only one of God's physical creations which He endowed with a soul, and that He created him in His own image, is proof enough that there is something Godlike in his composition; and the difference between the attributes of the Redeemer of Mankind as he trod the earth, and those of a man created in God's own image, actu-

ated by the mind that was in Christ purified and filled with the Holy Spirit, and a sublime faith in God;—this difference, though hard to estimate, is not to be compared to the gulf that separates an unregenerate man from God.





CHRISTIANITY AND ITS EXPOSITORS.

THE Christian Church has its worst enemies, not in the infidel and the agnostic, but they are those of its own household. This is true, because a large portion—the larger portion it is feared—do not believe what they profess; of course they believe that Christ is divine; they do this mechanically, as a matter that requires no thought, no deliberation, no special or peculiar duties, or rule of life; but their manner of expressing this belief—not by their words, but by their actions, which speak loudest—is so entirely similar to that in which the infidel expresses his unbelief, that he who is studying the subject for facts to lead him to a decision, is often puzzled to discover any real difference; and it is

not unusual when there is any difference, to find that it is in favor of the unbeliever; in other words the disciple's professed belief in the statements of Jesus, is denied by his life.

If the church—and I mean the whole church, Catholic and Protestant, priest and layman—believed what the Gospel teaches in the simplest language, and taught it by precept and example, the problem of reaching the masses, so harrassing to the earnest worker of to-day, would solve itself.

The learned ministers of all ages, from Paul to the popes and arch-bishops, and bishops and doctors of the present age, have exhausted their erudition in discovering and solving real or fancied problems from the sermons of Jesus, and those of their learned brethren who preceded them. The task they have set before themselves is not to present the Gospel teachings in their simple, direct and obvious meaning, as that would not involve the exhibition of much learning; but to explain the interpretations of others in a manner which satisfies

their own sect, while it fails to satisfy the vast majority of believers.

The further they are able to peer into the darkness of the past ages, the more authority they give to the interpretations they find there, so that those of Paul are esteemed par excellence, of equal authority with the revelations of Jesus himself, and the majority of sermons delivered to-day are founded on what Paul (whose teachings are far less simple than those of Jesus), believed Jesus meant to teach. This is not the fault of Paul himself, but only of his worshippers. He bitterly bewails, as we all must, the utter inability of the human soul and body—even with such divine help as he had—to enjoy perfect immunity from damaging temptations to do evil.

That Paul was a man of giant intellect and sublime faith and devotion to the cause, and that his thoughts were crystallized by him into written language, while those of Jesus reach us through a variable medium:—of each of these facts there can

be no question; but Paul was a man, and his thoughts clearly bear the imprint of humanity, while those of Jesus as clearly bear the impress of Deity. Paul should therefore be permitted to take his place as a man, though his insistence on this privilege is only taken as additional proof of his infallibility. The result of this course on the part of the exponents of the Christian religion has been: 1st—Much time has been spent in trying to teach Paul, which would have been more effectually employed in preaching the simple Gospel; and 2nd—They have succeeded in utterly befogging in the minds of the average hearer and reader, what was and is a very simple matter.

There is a great number of notable and honorable exceptions to this rule, to whose clear understanding of, and devotion to, the simple truth I hasten to do full justice.

There is implanted in human nature, a desire—an irresistible desire—to worship something. The object for which the desire is felt is not necessarily

a Supreme Being ; it may be an idol, and the idol may be another human being ; it may be, and more frequently is, self than any other object. Now the object worshipped is that which controls the affections, the thoughts, the life of the worshipper. If it be the Creator, then he will be first in the affections, the thoughts, the life ; not to the exclusion of or detraction from any worthy object, but to the entire exclusion of anything incompatible with the divine character. These are axioms taught by the great Teacher as well as by our daily experience and observation.

Now it is only rational that if we have believed that God is our Creator and that Christ is our Redeemer, and that therefore we are their creatures, we should submit ourselves to the divine will as far as revealed to us ; further, we should love and worship these divine beings above all earthly, and render to them our highest service, and obey the injunctions of the Son, as set forth in the plainest of burning words in the Gospel. These are not elab-

orate creeds but plain directions, applicable to the every day life of any one. They are so clear, and contain withal such complete knowledge of our weak and fallen nature; such tender solicitude for our helpless humanity; and provide so fully for every contingency in life, and every want, that he who believes it all cannot avoid a deep feeling of wonder and gratitude.

Let us be as clear as we are able in our estimate of the simple Gospel. This revelation of a new rule of life for man, founded on the eternal law, was made by the Savior in the only tongue intelligible to his hearers in such phrase or idiom as was most easily understood by them.

It was the custom of that age and country to state truth in an indirect manner, while it is the crowning and growing virtue of our language and time, to state facts in clear and direct phrase. Yet it has come now to be understood that language is an imperfect medium for conveying thought; and in this is the wisdom of Jesus displayed, for the im-

pressions made by his life and teachings give to us a better conception of his meaning, than his writings could have given. These revelations were made to a people to whose care the true religious faith had been committed ages before, but in whose keeping it had degenerated into a system composed largely of mere forms and superstitions, without at all retaining the true spirit of the original faith.

In this system were included many beliefs in demons and spirits which we find difficult to harmonize with an intelligent view of the spirit of the Gospel doctrines ; and it is possible that the impressions in which the evangelists were reared, clung to them through their earnest effort to give a faithful account of the doings of Jesus ; and in spite of these efforts may have colored some of their narratives. We do not say that such was the case, but it may have been ; and we do not believe these accounts were written by men who could not make a mistake, but that they were inapt students of the Gospel doctrine is easily shown by their own state-

ments. Yet they were doubtless the best the world afforded, and they only furnish another instance of the poor material divinity has always been obliged to employ in its work when using humanity.

The saying of Jesus, that of all others seems to embody the sentiment of his life, is this: "I came not to be ministered unto, but to minister," not to be served, but to serve. His whole life was spent in personifying this sentiment. He sought out the poor, the sick, the oppressed, and dwelt among them, ministering to their wants and healing their infirmities, and rebuking the scribes and Pharisees "who sat in Moses' seat and laid upon men's shoulders, burdens grievous to be borne, but they themselves would not move them with a finger," and last but not least, he preached the Gospel to them, and they listened and believed—for had he not won his way to their hearts before preaching?

"I came to minister," this is the key-note to the doctrine of Christianity. Drummond well says

it is love, though it is not theoretical, but practical love—ministry—help.

The mission of Christ was and is to lift humanity, and humanity itself is the divinely appointed instrument in the work of to-day. Then a Christian must be willing and eager to minister to the world. The world means anyone, everyone. To minister is not to give, though it may include this; but it is to use the means at hand to help—not only the poor, but all with whom we come in contact. There is only one way to be a Christian: that is to follow Christ; be like Christ; get away from self. "Thou shalt have no other Gods."

Reader, if you are a Christian do something for someone who needs help and thus exemplify the spirit that was in Christ; then having sacrificed something for your fellow being you have a right to call yourself by a name that indicates you are His disciple; perhaps then he will listen to your Gospel story which having been illustrated by you, he can better understand and easier believe.

If you are not a Christian, do not judge Christianity by the recreant professor, who plainly does not believe all the teachings of the Savior; but evidently thinks he must have been mistaken in some of the more important teachings. The popular conception of a Christian life is that the model Christian leads two lives; one for the church edifice, where he is to be found with varying regularity, devout behavior, and good will and charity for all mankind; and where he practices what religion and faith he deems essential, and the other for work and pleasure where he is not easily to be distinguished from the respectable unbeliever. His pursuit of the almighty dollar is as unflagging, and his desertions of the narrow path of rectitude to soil his hands in the ditches and morasses which environ it when they lie between him and his idol, are as marked and frequent as those of men of baser metal. Yet does he not pay tithes of all he has, and make long prayers standing in the synagogues, thanking God that he is not as other men are, and

striving to be heard for his much speaking? Phylacteries either broad or narrow, are now out of style; likewise, praying on the street corners; but the chief seats are still in request.

Of course no one ought to pretend that this is the doctrine of Jesus, for it evidently belongs to a much older system of worship which he did not approve.

In direct contrast with this is what seems to be the crying need of this time, namely, a religion that like an undergarment fits us closely, and is worn at all times, keeping astir within us that warmth and life so conducive to comfort and healthful existence by protecting us from sudden and damaging exposures; not like a cloak of fine cloth, to be worn only on gala days when we wish to appear well before men. It is worthy of note, that the only occasions when Jesus was especially bitter in his denunciation, was when considering an abundance of leaves giving great promise of fruit while the fruit was entirely lacking. And now, dear nonprofessor, I

would suggest that after having decided that the Gospel is the way of life, join in with a hearty purpose to help raise the standard. Unless this be your purpose, remain outside; for you will only be a dead weight.

It is a mistake to suppose it is numbers and wealth the church needs. It is first an increase of that savour with which the world is to be salted—of the leaven which is to leaven the whole lump.

Another mistake is to assume that the life of a Christian is one of sorrow and tribulation. The declaration of Jesus, that his yoke is easy, and his burden light, is literally true in practice. It is only the neck that wears the yoke half on, that becomes galled, and the shoulders, that strive to shirk part of the burden that are bruised; and the heart that only half believes that becomes sore under the resultant friction of a contact of spiritual and temporal things. The writer is especially fitted to affirm this, having, he believes, worn the yoke in both ways; and he feels confident that the experience of

all others, if candidly stated, would corroborate him in this regard.

There is often seen in the life of one who strives earnestly to be a follower of Christ, a great discrepancy in the degree of faithfulness with which he pursues his calling at different times, under apparently similar circumstances. This is accounted for by his failure to appreciate that the grace of God is given to us daily for our daily use, and only on our fervent desire; it is not given to us at long intervals in sufficient supply to keep us from temptation for a long period of time. Human weakness is such that we require new and daily supplies of the divine unction to keep us safe from the temptations to err in thought, word and deed, which continually environ us. If we ask in good faith, the unfailing supply is at our command; but unless we are entirely sensible of our weakness, as well as of the divine power and willingness to help, we are apt to neglect to place ourselves daily in His care. To the true disciples of Jesus of which there are many

times seven thousand who have neither bowed the knee to Baal, nor aspired to the righteousness of scribes, but who have drunk deep at the fountain of Gospel Truth, and move in the inspiration received from a familiar acquaintance with the gems of revelation and injunction therein contained—to these we need only say:—Be not discouraged when you find it easier to obey all the injunctions of Jesus than that one of Paul's:—" Let not then your good be evil spoken of," for the lips of the envious man, be he known as saint or sinner, will not be sealed, strive ye never so unselfishly, or succeed ye never so completely in maintaining a clear conscience before God and man.



TOLSTOI AND BELLAMY.

OF the writers who have attracted general attention, Count Tolstoi and Edward Bellamy each seem rather than the others named to take a broader view of the material and spiritual world; and at the same time to lay hold of it without gloves, and to handle it with the naked hand of genius in an effort to mould it back into a comely form, where it has so greatly gone awry. Whatever may be their failure as they descend to the intricate and practical working out of the details, each seems to have touched a chord attuned to the spirit of the future. The Count goes back to the Greek, and by a careful, exhaustive analysis of some of the phrases in the injunctions contained in the Sermon

on the Mount, construes them with quite another meaning from that accepted by the church; and though some of his conclusions appear to be arbitrary, yet as a whole his exposition of the Spirit of Christ's teachings is quite rational, and a fair construction of the language used. He declares that the teachings and practice of the Christian church are strangely at variance with the doctrine of Jesus. He believes he has made out a strong case as he construes:—"Resist not evil," and "Judge not," to forbid all violence in punishment of misdoing, even if by legal authority; and that all war is by this prohibited. Swear not at all, is a condemnation of any oath and the divorced woman, he who marries her, and he who "looketh upon a woman to lust after her," are alike adulterous. "Love your enemies" becomes: Love strangers as well as your countrymen, for all are brothers. He believes that nothing but the fulfilment of this doctrine of Jesus will give true happiness to men; that it is "possible, easy and pleasant," and that it is his duty to practice

it though all others refuse. He does not believe in individual existence after death, and goes into other abstract deductions where there is no practical profit in following him, and while there is much that is interesting and instructive in his writings, many of his deductions seem unwarranted, his estimates of abuses intemperate and some of his teachings impractical. He condemns unsparingly the social system of ours and past centuries; and depicts with graphic pen the wretchedness of the poor, especially in large cities, consequent on their penury, as well as the miseries of the rich caused by their excesses. He denies the doctrine of total depravity, and affirms the universal brotherhood and equality of man; and looks forward to a golden age when man shall dwell with his brother in love, and sin and suffering be practically extinct. These are the three points of agreement between him and Bellamy.

The most marked difference is that while the Count hinges his entire discourses on religion,

Bellamy ignores it entirely as an agent of reform ; though unlike Bellamy, Tolstoi suggests no concerted, systematic, comprehensive and practical remedy for the evils he deplores, except that each man practice the doctrine of Jesus for himself, and thus influence his neighbor. The most notable feature of his life is that he reduces to practice what he teaches, and though a wealthy Russian nobleman of high rank, he lives and labors with the peasants on his large estate, and esteems himself one of them, while he devotes his mental powers to enlightening the world—whose ear he has—as to his peculiar views and deductions and beliefs, and to making a new translation of the Gospel with copious notes.

His latest book is enjoying a phenomenal run among a large class of readers—to promote which, Russia's Czar and our Postmaster General have united with the publishers ; these have been antagonized by Judge Thayer, who decided that there was nothing immoral in the book. Like his other

books, it contains much truth, and clothes in vigorous language his estimate of affairs about which we do not write, but talk with bated breath. The estimate is unusually intemperate even for him, and his deductions carry him to still greater lengths; and as these are held up and criticised by those who are jealous of the attention the author has received, they are now in full cry after him so that they are able with large numbers of its readers to have it judged by these specimen bricks—themselves so colored and misshapen as to be scarcely recognizable.

Ingersoll's desire for notoriety is never so completely gratified as when, in the strong halo of light with which Christianity floods every subject pertaining to it, he is able to obtrude himself between the public and a point on which all eyes are focussed. He does not scruple to use the most brazen misinterpretation of an author's meaning, for he knows that most of his readers will not exert themselves to arrive at the true sense of the work he criticises.

It cannot be expected that a man who is all of the earth, earthy, whose idea of power and goodness is exemplified in man—whose idea of omniscience is his own intellectual power—who owns no debt of allegiance to a higher power than man; who believes in nothing that defies the crucible of his reason to analyze; who believes that the material universe had no Creator or beginning, and is the only eternal existence; who delights in nothing so much as the reiteration that he knows nothing, and is easily able to prove it; how can such a man even understand a rational conception of spiritual affairs, to say nothing of his presuming to make an intelligent estimate for the guidance of his honest and conscientious fellows.

Our author certainly gives a very broad definition of lust, by means of which he accuses nearly all mankind of it, and stops only after he has condemned the institution of marriage and the reproduction of the race. The boldness with which he assumes this hitherto untenanted (and surely still

untenable) position is entitled to our admiration, though it calls down upon his devoted head unlimited censure and ridicule, and possibly discredits some very fine sentiments which the book contains; yet this very outcry has won for it so many readers that would not otherwise have been attracted by it, that its influence for good must be considerable.

And now what shall we say of Bellamy's creation. It will not do to call it a wild dream, for it goes further than the wildest dreamer ever dared, and it contains too much method for a dream. As a literary production it is unique and stands alone; as a formula for a system of statecraft it is a marvel and essays the solution of the most difficult problems of life; and yet how simple—how comprehensive—how like the Gospel, if you please, is his plan; his regard for the man erect before God as compared to soulless things—dross. He breaks the shackles that bind the soul of man to their servitude and consigns this aggregation of material

things to its rightful place as the servant of humanity. This emancipation of man from the service of mammon, leaves him free to serve God; both he cannot serve. How much freer then the unshackled soul of man to render the service and worship and praise due to the Creator! How like the thoughts of divinity these! How glorious to be permitted to think them after Him, and to be His messenger to a world in a state of slavery never contemplated by its Creator! The earth yields her increase and treasure from her surface, and from her innermost parts; and as when the morning stars first sang together there is enough for all and to spare; yet he that is able takes more than enough, not for use—for he cannot consume it—leaving scores of his brethren, with equal rights before the eternal law, in want of what he cannot use.

This is a faithful picture of our social structure, and man will become familiar with the picture, for he will study it as he ought to and become convinced that, as in religion, preconceived notions must

be discarded, if further progress is to be made in the pursuit of truth and justice.

The author of "Looking Backward" has not ventured to meddle with religious doctrine, except to assert that man is not essentially vile in his nature, but retains within him a germ of good which only the unfavorable conditions of his social environment prevents from kindling into a glow of good aspiration and achievement.

While he has carefully avoided affiliation with any religious sect or creed, and has devoted himself entirely to the social problem, he has written more in accordance with the true doctrine of Jesus than many who have written volumes of theology; for nothing will so thoroughly relieve the minds of one-half the human race as the absence of that harrowing thought for the morrow, which with them is a necessity and perforce is the one object of life.



NEW REFORMATION.

AND now, after these suggestions of belief, let us aspire to the seat of Apollo erstwhile filled by Merriman, later by Harrison, and then for a short prognostication ere slipping off by the arch agnostic himself. The faithful historian of the ecclesiastical events of the Nineteenth Century—I mean he who shall write for the edification of the readers of the Millennial Age, will not declare that in those days—that is about the latest decade,—there arose certain prophets with but little belief of any kind that could be discerned by the searcher after truth, but with a vast amount of unbelief of every kind; that these, with certain eminent German critics who had spent their best efforts in searching after material to prove that the Gospel was a cunningly

devised fiction—finally succeeded in overturning the belief of the sect called Christians, although this belief had been accepted by all the civilized and enlightened nations of the earth, and had even penetrated far into heathen countries, for these Christians were a sect whose founder taught them to go forth into all the world and spread their belief.

Neither will it set forth that these prophets and critics established upon the ruins of this belief, an unbelief that was more attractive than any belief had ever been, and that man became so wise, so self reliant, so thoroughly convinced of his own wisdom and power that he was able to cast aside all belief in certain divine beings and believe solely in himself.

He will rather state that in those latter days the prediction of Jesus—then nearly two thousand years old—were strikingly fulfilled in that prophets arose in all the continents of the world ; that these held but one belief in common, and that was : each

was persuaded that his peculiar doctrine or belief would inaugurate a reformation which would result in the final overthrow of Christianity, that only in Africa was there great disturbance and bloodshed caused by the effort of that aspirant to prophetic honors to acquire for himself a temporal kingdom, and force the people to accept his creed; that those issuing their prophecies from the continent of Europe and the isles of the sea called themselves Agnostics (a name and sect long since forgotten), and were remarkable only for their effort to deprive Christianity of its belief in God and Christ while they offered no substitute to fill the void they thus strove to create. In their public discussion of the subject they were chiefly exercised to prove there was no devil; seeming to treat the subject of God with indifference. As these Agnostics were prone to treat the Creator and Supreme Ruler of the universe thus it seems entirely natural that they should be solicitous as to the existence of the arch fiend, and seek to inform themselves in this regard, for

although blatantly confident that there existed no such being, the great interest they evinced seems to betray a lurking fear after all as to his non-existence; and if this fear should prove well grounded they have no doubt, that is they were not agnostic as to whose hands they should finally fall into. As for the true disciples of Jesus, they were obliged to confess to a lack of both interest and information on this subject, though they did not fail to inform themselves in matters pertaining to the Gospel plan of salvation, and they cared but little whether there were a devil or not so long as they held their belief in the divine Father and Son (for they saw even at that early day that the belief in the one must stand or fall with a belief in the other), by reason of which belief they rested secure in the possession of a sure defense against all evil influence. And while these agnostics seemed to be endowed with either a superfluity of the attributes usually allotted to humanity or a deficiency, (it is not now certain which) they were not content to live in quiet enjoy-

ment of these gifts which they claimed and prized so highly ; but were continually harassing the public mind which had not this superfluity or deficiency and was therefore not seriously disturbed.

The gift claimed by this sect has been the subject of some speculation among recent historians ; but is thought to be identical with that referred to by Agrippa when Paul made his celebrated defense before him. However that may be there is no doubt that the agitation created and kept up by these few persons did much for the upbuilding of Christianity, and securing for it general acceptance because of the interest it helped to arouse in the minds of the people, promoting careful thought and inquiry into the true spirit and principles of the doctrine of Jesus, which up to the time of which we write seems hardly to have been comprehended even by all Christians. All this as we now know could have but one result; namely, the one before us.

I have stated what I conceive the New Reformation will not be, and that is perhaps easier than

to say what it will be ; and yet in the light of the Gospel which I believe, and with the signs of the times before us which Jesus intimates we ought to discern, it should not be difficult.

First of all then the Gospel messengers who shall inaugurate this movement, (or rather continue it, for I fancy it is already begun), will be men who do not delight in the study of abstract and obstruse doctrinal and scientific subjects and shooting them over the heads of the starving immortals committed to their charge ; neither will they be men who, having made logical deductions from the material which the Gospel so richly supplies, descend to earth with a thud and hasten to reassure their hearers, (whose slumbers they have rudely disturbed,) by an indifference to the whole subject that plainly teaches that the things proclaimed from the sacred desk, are out of place on the profane earth, and must be taken *cum grano salis* when applied to everyday life.

They will not conform to the narrowness of their own souls in the selection and discussion of

their subject, and they will not have such harassing care of the finances of the church as will deny them time or inclination to visit or pray with one of their flock. There is great reason to doubt if the woman of Samaria lived to-day, and would meet a teacher from God in an out-of-the-way place, whether she would be able to supply him with an audience of sufficient dimensions to warrant him in unfolding the Gospel truths.

But these men will choose for their models Jesus and John the Baptist, and they will realize that the undiluted and unadulterated milk of the Word is the only pabulum for hungry souls; as they declare in simple phrase the mighty revelations from infinity to finite minds; and they will rise to heights of eloquence and descend to depths of feeling commensurate with the grandeur, the sublimity, the divine character of their theme. The same multitudes of all classes will come eagerly to hear the truth, that gathered on the shores of Galilee; but the poor and lowly—the weary and

heavy laden—will be there in great numbers ; there also will go the widow and the fatherless, and none will return comfortless. There will be represented in these throngs the man of wealth who will come to believe that his millions and tens of millions of gold and stocks and bonds, and houses and lands are the property of God ; and that he holds them as a steward in a charge, subject to any call the owner may make upon them. He will own every man a brother, with equal right to a comfortable share of the earth's increase with himself, while he admits he can only utilize for himself an insignificant portion of his great possessions ; and that a man's greatness consisteth not in the abundance of things which the world hath permitted him to accumulate—despite its earnest efforts to possess them—but rather, in the gifts that God has supplied to him. Doubtless, even now some of these vast aggregations of wealth are being formed which in due course of events will come to the rightful owner,

The lives of these messengers will be modeled after the Savior's ; that is, they will exemplify that to be a Christian is to be like Christ, who " came to minister."

Around these earnest men, consecrated soul and mind and body to their work, will gather a host of such men as sojourned at Jerusalem after the day of Pentecost, and boldly declared the whole counsel of God. They will be ready and eager, like them, to do anything for the advancement of the Kingdom of God which is the temporal and spiritual good of man ; they will count no sacrifice of time or treasure too great, and will not reckon life itself so dear to them that they will not eagerly place it on the altar, if thus they can best advance the interests of their fellow men and thus promote the glory of God. With such a force at work, what man can number the multitudes that will believe and accept the obvious truths of the Gospel when preached to them by voice and hand so that it is apparent that only an unselfish interest in their welfare is the moving spirit.

After these labors shall have achieved marked success, and when the leaven of righteousness shall have pervaded the whole lump of humanity, and the matin Sabbath chimes shall call the worshipful in our cities to service in the vast sanctuaries, of a style of magnificence suited to the taste and means of the worshippers, and the great organs shall thunder forth their solemnly glad greetings of praise—these sounds, then, as now, will swell and roll into the rafters and along the aisles and over the rows of pews, and into the ears of the merchant, the manufacturer, the mechanic and the thrifty laborer; and they will also reach—as they fail to now—the joyful, listening ears of the masses of the people of God's creation, then and there assembled. In short, the world which now passes by on the other side, on its way to a more congenial resort, will stop at the church portals and enter in, sure of a place and a welcome there.

To those who may think these pictures overdrawn, I submit that in our own day the movement

has begun; and a few—a very few—such Gospel messengers are in plain sight of all the world. It is not necessary to name them, if we could; the world knows them, and some of their utterances, after filling the ears and feeding the souls of the multitudes who listen, go echoing round the civilized world to those who read. These have only begun the work and they can only plant and water while the Spirit giveth the increase. Far be it from me to underrate the efforts of those whose field is necessarily circumscribed, but who are doing their best. All such have their place in this work, and are worthy of high honor.

A potential factor in this work already begun, is that department of literature which, while it affords matter specially attractive to the young, supplies, interwoven with this, valuable instruction with regard to living a consistent Christian life, drawn directly from the inspired Word, and illustrated by living examples of the incarnate Christian spirit. The effect of these writings on the next generation

can hardly be overestimated. This of course does not include the mountains of trash written by good people, often with the best intentions, oftener with selfish motives ; but the wheat is easily separated from the chaff if careful effort is made.

In apportioning the work among the laborers, who shall bear the heat and burden of the day in the initial work of this reformation, the lightest work must be given to those who at present sustain the lowest official relations to each one of the individual church societies throughout the land. It is unbecoming to further discuss the cause for this, except to say that it is their careful and persistent culture of leaves, to the neglect of the fruit ; for whatever the failures of the nonprofessor to familiarize himself with scriptural lore, he has thoroughly learned the text, " Therefore by their fruits ye shall know them." He is not always or often a just judge ; but that does not materially affect the result of an almost total loss of influence where it could do the most good.

As we ascend the scale of officialty from the lowest rank until that of bishop is reached, we are apt in our ascent to meet with the highest order of christian manhood who either ignores his creed or boldly preaches the Gospei from a platform in front of it.

A few Sabbaths ago Bishop Potter, at the close of such a sermon, to an audience largely composed of the wealth and aristocracy of our city, delivered an exhortation embodying many of the sentiments herein set forth ; but they were necessarily couched in such vague and general terms as to make little impression. In fine relief to the gingerly handling of the rich by ministers, stands out the magnificent arraignment of affluent Christianity and its apologists, by Bishop Huntingdon, in the *October Forum*. This is a notable application of the spirit of Christ's teaching to the abatement of social evil by this fearless servant of the Most High God, speaking from his place on the pinnacle of the temple of those children of the kingdom most esteemed

for their wealth and exclusiveness. His familiarity with and tender sympathy for the woes of the "unprivileged," are preeminently Christ-like; such an utterance found in such a place coming from such a source, is one of the most significant of all the signs of the times. After this what may we not hope for.



OTHER AGENCIES.

HENRY GEORGE.—BELLAMY.—THE TOILERS.—THE FARMERS.

INDEPENDENT of these direct forces, and doubtless affording indispensable assistance to them, and perhaps more powerful than they in bringing about favorable conditions for the successful prosecution of their labors, are certain other agencies which will surely take an important part in this reformation. In this country of ours we have been so long accustomed to congratulate ourselves on having done so much to assure to man the rights that the Creator vested in him, that we turn with a new sensation to consider how much remains to be done; for as we

grow greater and richer, the wealth which was at first of small proportion and nearly equally divided, has become great and unequally distributed; the great bulk of it being possessed by the few, while only a small portion remains in the hands of the many. The result, as might be expected, has engendered great discontent among the many, culminating in various plans for their protection against the further increase, as well as the ultimate reduction, and even the final annihilation of this discrepancy in the condition of the two classes. These have been met by counter plans in the interests of the few intended to perpetuate this discrepancy and even to increase it indefinitely.

The plans of the many, if wisely laid and universally concurred in by themselves need brook no failure; but they have been reared in the narrow school of poverty, and seem slow to grasp a view of sufficient breadth to enable them to deal with the existent situation. The discontent waxes greater and greater, and the mutterings grow louder and more

frequent as the disparity continues to increase. The evidence of unrest is now so great as to enforce attention from all classes; and in this crisis men of broad views, in and outside the ranks of the malcontents, have devised various comprehensive plans for their relief. These are necessarily of such a different pattern from anything that history supplies, and involve such extreme and radical assumption of rights by the many, which are now, without dispute, held and enjoyed by the few, that they are received by the great majority of all classes with great hesitation and distrust, as a remedy for existing evils.

Of the schemes for social reform, which at this time are claiming most general attention throughout the civilized world, that of Henry George was the first. His plan is the abolition of all individual ownership of land, the title to revert to the government whence it came originally, and the occupant or user of the land to pay to the government a rental, which shall take the place of all taxation; this ground rent or tax to be the property of the gov-

ernment, and therefore the property of the people collectively, who could divide it or otherwise dispose of it for their collective benefit; this briefly stated is his single tax theory. He contributes several volumes to reform literature, chiefly in calling attention to current abuses of the money power, involving the control of political machinery and otherwise showing the necessity for reform. He advocates national ownership of railroads, and while he calls his land project the first great reform, does not limit his plan to this, but intimates that other correlative reforms would follow spontaneously.

The next plan is that of Edward Bellamy, already referred to. There is usually but one opinion as to the correctness of its underlying principle, namely, the universal brotherhood and equality of man. The ideal state, as pictured by him, is so much beyond comparison with our present institutions, that there can be no question of its desirability. The argument between him and his critics is

on the possibility of evolving such a condition of affairs from those now existing, and it is an inspiring spectacle to see this typical American theorist, with his clear, convincing logic and evident mastery of his subject, proceed to quietly annihilate the sophistry of the intellectual athletes who conjure up difficulties in the consummation of the effects described in his utopia.

His scheme is well known to be a gigantic co-operative trust commensurate in extent and identical with the national government; in fact he conceives the management of such a trust to be the highest function of government. The operatives consist of every citizen, male and female, between the ages of twenty-one and forty-five. These do not participate in the management, since it is controlled by officers elected from and by that portion of the people who have passed the age that relieves them from participation in active duties, in order that they may be entirely removed from any temptation to corruption in discharging the duties of office. It comprises

every department of industrial and commercial interests, and every phase of individual, national and international affairs. In it money is unknown, and the precious metals valueless. The model for this ideal commonwealth is the system used in controlling a great army; and he argues that we ought to go to work as we go to war—by a system of co-operation for a common purpose instead of a lack of system by which each man is striving to impoverish all his neighbors in an effort to enrich himself, in which if he does not succeed it is only for lack of ability and not on account of any consideration for his neighbor. It is by far the most comprehensive, simple and thoughtful of all the schemes for the solution of the social enigma.

And now, having briefly considered what has been planned, let us look at what has been done.

Henry George's teachings have found disciples all over the country, and being first in the field of social reform have made such progress that they held a general convention in New York, September

ist, for the purpose of national organization. Assembled in Cooper Union were delegates to the number of four hundred and twenty, representing thirty-three states and the District of Columbia. It is not their purpose at this time to establish a single tax party, but they seem to rely on what can be done without such action. In fact, there is a lurking suspicion in certain quarters that Henry George has not proven himself equal, as a practical leader of men, to the working out of the theories he presents with so much ability. His ultimatum as reported in the daily press at that time was: "Single tax and free trade are the cure for the dissatisfaction existing between capital and labor."

The seed sown by Bellamy took first root in Massachusetts and California, and there are now five hundred clubs of various degrees of strength in twenty-seven states. The organs are in Boston and Los Angeles; and while a perusal of these periodicals is apt to disclose a vast amount of impractical theory and numberless wild plans and sug-

gestions in direct contrast to the volume that made these publications possible, yet it also inspires a feeling that a wide spread movement is brewing, embracing within its scope many of the elements of national popularity only as yet in swaddling clothes, from whence, declare our wise men and statesmen it will never emerge. This, however, is not a foregone conclusion, but is yet to be determined.

With the advent of its third year the *Boston Nationalist Magazine* takes on a more practical aspect, and being enlarged and otherwise improved, approaches more nearly the character of the great vehicles for the dissemination of the advanced thought of the world, which have grown to such magnificent proportions in our metropolis.

A significant feature of the contents of these publications is that reflecting the sentiments of the leading newspapers and the utterances of representative churchmen and statesmen of our day who cannot be charged with partisanship of any sort.

These are not unqualified approvals of nationalism, but temperate statements of facts in regard to existent social evils and abuses for which the existing political organizations afford no remedy; and the fact is we have made a long stride in the direction of curing these evils when we have admitted their existence, and begun to search earnestly for a remedy.

They have not as yet perfected a national organization or made any concerted effort, or apparently any sort of effort to obtain or assume political power, and viewed as a popular movement, its progress is still insignificant. Americans are so distrustful of wild theorists, who, under the guise of reform, propose startling, impractical and destructive innovations on the established social order that they are prone to stand aloof from all that looks suspicious.

Bellamy himself is calmly confident of the result as witness the closing sentences of his reply to M. De Laveleye, in the July *Contemporary Mag-*

azine, of London, a periodical of world-wide circulation: "Unless humanity be destined to pass under some at present inconceivable form of despotism, there is but one issue possible, The world and everything that is in it will, ere long, be recognized as the common property of all, and be undertaken and administered for the equal benefit of all. Nationalism is a plan for establishing and carrying on such an administration."

The daily papers are wont to come to us these autumnal mornings, freighted each day with the complaints of some body of the sovereign people who have organized for protection against what they conceive to be the oppression of capital; these include almost every variety of skilled and unskilled labor in the cities and towns, and in this broad country of ours, we are seldom without a strike of more or less magnitude among these citizens to secure some right which they believe has been appropriated by their employers. Their leaders are not always the wisest among them, and their up-

rising does not always accomplish its object; for although the general cause of discontent is the same, the protests come singly and instead of a general engagement all along the line, the contest assumes the form of a desultory skirmish among the outposts, while capital has learned that only in concerted action is safety; so that when employers organize, they now do so by combining the great bulk of capital employed in one branch of industry in the nation, and their alliance is not solely against the workmen, but against the whole world outside their combination.

An organization apparently led by wiser counsels than these workmen, and the only one representing both capital and labor in the same individual is the Farmers' Alliance. This powerful and popular movement immediately invaded the domain of politics, and is beginning already to inspire gloomy forebodings among the politicians, as it promises to prove a factor in national politics and even threatens to hold the balance of power in the

coming House of Representatives. It has also suggested a new phase of politics in the Solid South—with a governor or two in sight in the very hot-beds of secession—in which region and the west it is strongest, though it is proposed to take the whole country in its scope. Even the astute and versatile Chauncey Depew thought it worth his while the other day, to tender some valuable advice about organization to the farmers of his state; but these men in their race for wealth and power having sown the wind, are likely to reap the whirlwind in the ultimate dissipation of their power. The Alliance is fully organized in twenty-two states, and they have two million names on their rolls. Their complaint against the general government is that “its financial policy is peculiarly adapted to further the interests of the speculative class, at the expense and to the detriment of the productive class.”

They begin with a demand for a law providing a sub-treasury in each county in the nation where each farmer may deposit his total product of cotton,

wheat, oats, corn and tobacco, and receive therefor a loan of four-fifths its market value at a nominal interest of one per cent. per annum.

Senator Stanford, one of the millionaire princes who occupy a seat in the U. S. Senate, has been moved to offer a bill for the relief of the farmers, empowering the government to loan to them a sum equal to one-half the value of their land, at the rate of two per cent. per annum, the government holding a first lien against the land for security.

Now if it were possible to control all these different organizations formed for a common purpose, and with a common interest into combined, careful and discreet action, the difficulty in making a wise adjustment of the existing causes of discontent would be reduced to a minimum; for after all it is only necessary for each individual member to discreetly, reverently and unselfishly exercise the priceless and potential privilege with which the Creator has endowed each one of them, and lo!

the will of God and of the sovereign people, whatever it may be, is done.

Without presuming to discuss the subject, we will glance at several features peculiar to our social system, which are themselves supplying ample arguments in favor of a radical change.

The first is our political machinery. Nearly every state supplies at least an occasional instance in which its executive and legislative departments are dominated by some master schemer who has learned that it is possible by a judicious, lavish and atrocious use of money and patronage, to completely subvert the will of the people in the selection of officials, and the adoption of laws, and bend it to the furtherance of schemes for the personal emolument of himself and his clique from the gubernatorial candidate down to the ubiquitous ward heeler.

Another flagrant abuse of the money power is shown by our railroad system, and if it is not well known, it ought to be, that the railroads control both state and national legislation when they choose

so to do, by a corrupt use of money. This is not so alarming in what has been done as in what may be done when their power and demands increase.

The trusts also are guilty of this charge, and are serving well the object of their creation in that they are realizing vast sums of money for their projectors, while the facility with which they crush out all competition in the shape of independent capital, proves that the trust is the most successful medium for the prosecution of trade. Another feature, is the enormous disparity between the actual cost of producing many articles in great quantity, and their cost to the consumer. The effect of this is disastrous to the poor man who is apt to be a consumer, while the rich man is as apt to be a producer.

Finally, the waste represented by the difference between that amount of the earth's product necessary to secure a maximum of comfort to the individual consumer and the amount actually expended *per capita* by the privileged classes; then look at

the millions of either unused or unproductive acres all over our land ; unproductive only because the owners of this land have not the means (that is the capital and labor) to skillfully cultivate it—then at the millions of unemployed and those employed at starvation wages in our cities, and we need nothing further to convince us that the times are sadly out of joint.



WHAT SHALL WE DO?

BUT the remedy! The remedy is with us—the people. The great heart of this great people has shown wonderful possibilities in the past by casting off a great incubus which had securely fastened itself upon our social life; that duty being disposed of, let us aspire to greater deeds. The issue is impending, and act we must ere long. But first let us educate ourselves, that we may act wisely and justly. We need not go to school or college, or yet to the record of the past, for all the light that supplies to us is carefully preserved in the sacred writings, the practical portion of which is the Gospel. This offers to us the only solution of all our difficulties; in this direction only do we find comfort and relief in searching for a remedy. Let us study it in

the light flashed from the source of divine inspiration upon our hearts. In this light let us also study our environment and our neighbors' rights. The progress of the world in the direction indicated by the example and teachings of Jesus will now be greater than ever before, and if we nobly do our part, we may at one great effort outstrip the record of ages in raising man to that plane of life chosen for him by his Creator, and lost to him only by his failure to understand, believe and obey His word.

And now to the patient reader, the writer avers what is doubtless apparent, that he has made no attempt to assume erudition or even acquaintance with the modern popular works on theology. He assumes that life is too short for this, and that it is neither necessary nor helpful, but the reverse.

If he has learned anything of value it is because he has searched the Gospel, expecting there to find the highest form of wisdom, and was not disappointed. He writes from the standpoint of a practical business man, believing that in this wondrous age,

we can, and ought to, discern the signs of the times, in order that we may take our place in the bloodless contest for the right which seems to be approaching. He knows that the Scribe and the Pharisee, and the Doctors of the Law, as well as those who least revere sacred things, will deprecate this association of holy with secular affairs; but he maintains that in their very nature they are not incongruous, but inseparable. They will also deplore such discussion by one not set apart to religious work and laying no claim to holiness; but he will have attained the summit of all ambitious hopes if, in the summing up, it can be truthfully said of him, "That man did something for the weal of human kind."



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