THE

BIBLIOTHECA SACRA.

ARTICLE I.

CHRISTIAN SOCIOLOGY.

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THE complicated facts of sociology narrow the possibilities of a magazine article to suggestions, rather than an attempt to treat any part of the subject exhaustively, or to compass the entire field even in outline. It would be idle for one to dogmatize in this sphere of thought; for sociology is more of a philosophy than a science. It takes deep root, to be sure, in social, civil, ethical, economic, and religious truths, which have themselves been systematized, but the combining of such infinite and complex data, and attempting to form safe generalizations, is the difficult task of the sociologist. We do know some things, however, about man and of his duties in this world. Since man is the integral unit and the concrete aggregate of many of these units is society, and we know that a perfect society must have perfect units, and the Christian religion has come to seek and to save that which was lost, we see at once the relation of Christianity to civilization.

Plato's Republic, Cicero's Commonwealth, More's Utopia, assumed perfect units, and the practical attempts at socialism have failed for the want of them. The real difficulty in all theories about an ideal social condition has been that

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an ideal society must be formed of persons who themselves are ideals of benevolence and wisdom. Society cannot be a perfect machine, working smoothly and accomplishing its purpose, so long as the individuals which compose that society are themselves imperfect. It has never been difficult to construct, in theory, an imaginary state out of imaginary citizens and have them all honest, industrious, and thrifty, and, therefore, contented and happy. The world has never lacked for theorists, transcendentalists, dreamers; but the Christian religion is practically the only force that has appeared yet to accomplish any ideal result, and Christian men and women so far have been the only agents for doing this work in this world. We define as "Christian" the doers of righteousness. It is the mission of the Christian religion to regenerate and perfect the individual. Sociology, therefore, leads at once to biblical theology, and its very first question is, "What shall I do with Jesus, which is called the Christ?" This can be evaded by sociology no more than by the individual conscience; and if the claims of Christ, to be the Messiah, be not admitted, he must be crucified. What the aged Simeon prophesied in the Temple has come to pass, at least in sociology, for we stumble upon that babe at the very threshold, and whether we rise or fall remains to be seen. The historical Christ must first have our intelligent consideration.

And the child grew in stature and wisdom, until, thirty years later, he appeared upon the hills of Palestine, a simple day laborer, claiming to be a teacher sent from God. He combined in himself the strongest opposites and characteristics the world has seen. He was of humble origin, and yet claimed to be divinely born. The oxen and the angels alike witnessed his birth. The peasants and the wise men from the East joined in adoration. At twelve years of age his simplicity and wisdom confounded the doctors in the Temple. He followed the carpenter's trade, and yet assumed to be a

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king. He proposed to establish a world-wide religion which he prophesied should be like a tree in whose branches all the nations of the earth, like birds of the air, should find lodgment; and to accomplish such an audacious task chose for his disciples some simple fishermen, a tax collector, and a few other equally humble men.

He was not the product of his age. He was not the flowering of Hebrew genius. He was a strange contradiction to his times. He drank from some fountain, before unknown, such draughts of simplicity, purity, and wisdom that his character has ever been the greatest miracle. He was kingly and courtly in manner, and yet took little children upon his lap and blessed them. Soldiers were sent to lay hold upon him, and fell away through fear; yet Martha and Mary found in him the gentlest and purest friend. He scathed the Pharisees till they gnashed on him with their teeth; and, according to the old version, he then forgave on the spot the woman taken in crime. He wept over Lazarus and over Jerusalem; yet he drove the traders out of the Temple with a scourge of small cords. The greatest destructionist in religious history has builded as no constructionist has dared to attempt. To his best friend he could say, "Get thee behind me, Satan," and yet that friend died for him. He loved nature and drew his simple truths from the lilies of the field, the birds of the air, and the daily walks of life; yet scholarship has found no flaw in his philosophy. His exquisite fancy and delicate sentiment fringed with gold everything it touched; and he condemned hypocrisy and sin with a coldness and severity worthy of a Nero or a Caligula. His imagination was broad in its sweep, and delicate in its touch. His will was imperial in its power over both mind and matter, yet it was ever buried out of sight in the depth of his tenderness and love. He was a child in language, a philosopher in thought. No man confused or confounded him, for he knew all that was in man. Truths which have given rise to the great universities of the

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world were spoken with an artless simplicity that has commanded the admiration of poet and scholar in every age. He was the greatest egoist that ever lived coupled with the greatest humility. He had not where to lay his head, and yet claimed to be equal with God. He stooped to conquer. Aristotle, Socrates, Plato, have lived through the centuries as thinkers, but what wayfaring man can understand their teachings; while old Uncle Tom can trace out with his rough, black fingers: "In my Father's house are many mansions." Christ was a man with a woman's affection and delicacy; he was a woman with a man's ambition, courage, and virility. Herod was afraid of him; the shepherds were not. The greatest individualist the world has seen, and the first true socialist. He believed in the anarchism of ideas, coupled with patience in realizing their fruitage. He was the greatest democrat the world has known, both in character and teaching,—of the people, by the people, for the people, yet he paid tribute to Cæsar. He was an aristocrat in character, but not of wealth, learning, or culture. In his loftiest moods he called himself the Son of man; in his humblest moods he was the Son of God, a Royal Vicegerent and Minister Plenipotentiary from a Divine Government, clothed with authority and power to make treaties and forgive sins. He was betrayed by one of his own disciples, and yet asserted that he would come to judge the earth, clothed with authority, majesty, and power. While he admitted that he was the son of Mary, he denied all limitations of time, and claimed to have existed before Abraham; and then promised to be present with his disciples even after death. He likewise denied limitations of space, and was present with his disciples with closed doors, with the two on the way to Emmaus, and by the Sea of Tiberias. He told his disciples to beware of men, and yet laid down his life to save them. He saved others, himself he did not try to save. Like the flash of the meteor across the dark sky, came the Christ in the dark ages. Like the strong lights and shad-

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ows of a Doré, his character and words have inspired men and lived in history.

Is it a wonder that art has struggled to reproduce such an ideal, and thus has sat at his feet a humble worshipper, striving for utterance? Is it a marvel that philosophy has learned its lessons of simplicity from him; that learning has founded its universities in his name; that religion has moved away from forms and ceremonies, and taken on a new meaning, being simply love of God and all that God has made? Is it a wonder that sacred and profane history alike prophesied that in the golden age the lion and the lamb should lie down together, and a little child should lead them? Christ had reason without rationalism; faith without credulity; sentiment without sentimentalism; will without wilfulness; repose without complacency; zeal without fanaticism; earnestness without intolerance; firmness without obstinacy; courage without foolhardiness; self-love without selfishness; liberty without license; hope without visions; egoism without egotism; tenderness without weakness; humility with self-respect; and love without lust. He pursued the golden mean commended by Aristotle, because he was such in character, and the ideal citizen of Plato and Cicero he was able to exemplify in his own life. If all the world were like him in character, we should have the ideal social condition, which has been the dream of the philosopher, the work of the philanthropist, and the talk of the politician. This is the Christ to whose life and teachings such writers as Froude and Guizot admit that we must look for all that is worthy in civilization.

Christian sociology must therefore take deep root in biblical theology, and this will clear the equation of all needless or meaningless factors. We shall quarrel with neither the inductive nor the empirical method, if in the equation, "He that hath seen me hath seen the Father," x is admitted to be equal to y, and can be substituted with confidence that the equation will prove.

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If Christ's life and character revealed such opposites, we need not be surprised to find in his utterances the strong antitheses and seeming contradictions that, in the language of poetry, in an oriental clime and an object-teaching age, startled men into thought and action. Christ was the truth in himself; hence his mind was full-orbed. He presented the different poles of thought at different times; so that his words must be all the more carefully studied and weighed, if they are to be rightly understood, and held up as containing sociological truths worthy of confidence. He did not speak judicially, nor did he fear to emphasize a special phase of truth on a special occasion. The difficulty of speaking to one's own age is multiplied many times in attempting to speak to the centuries, as did the Christ; nor could the technical or judicial method be followed in such an emergency if the common people would hear him gladly. Mountain-peak truths must stand out in solitary relief against the objections, the exceptions, the technicalities, and details which necessarily inhere, if such truths are to catch the popular ear, and form a philosophy of life for the common people. Christ's harmony is not alone the composition of a Wagner, appreciated only by the educated and refined, but also the simple melody of the heart, caught up instinctively by the common people, and living through the centuries as the soul's own natural voice. He is both a Browning and a Burns.

The sociological scholar will find his task of interpreting social phenomena much simplified by adhering closely to Christ's estimate of man, his origin, nature, and destiny. If the great fact of sin in the world be overlooked, no solution to many problems can be found, for the complexity of the data will bewilder and confuse. Social problems are lumbered with innumerable factors that will easily cancel if Christ's view of sin is once admitted as a working hypothesis. And sin must be understood to be a matter of proportions and relations, and not of definite acts. It may be virtue carried

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to excess, or it may be a right in wrongful relations. The rightful theory of accumulating money by exercising the desire to acquire; or the theory of labor organizations, and the entire subject of charity, may break down into a positive menace to society by the manner in which these theories are practised. The practical result may be monopolies and trusts; strikes that threaten the very existence of the State, or pauperism that breeds pestilence and disease. Unless Christ is studied and interpreted fairly and fully, he will easily seem to favor celibacy, pauperism, improvidence, poverty, non-resistance. He can be so interpreted as to oppose acquiring and ownership, prudence, forethought; regard for life, liberty, and reputation; the honoring of parents and the proper regard for wife and children or the family structure, which is the unit of society. The ascetic, the tramp, the recluse, the mystic, the sentimentalist, the happy-go-lucky, can find in isolated sayings of Christ a warrant for their laziness, their uselessness, and good-for-nothing-ness. The anarchists in Chicago claimed to be followers of Christ. The socialist claims him; the communist quotes the first church at Jerusalem for his example; the individualist; the philosophical or evolution anarchist; rich and poor; prince and pauper; employer and wage earner; capitalist and labor agitator; Uncle Tom and Master Sinclair,—each finds in Christ something to make him feel he has a first claim on Christ's life and teachings, and that Christ is one of his own kind. It is important to interpret Christ anew by the best thought and highest standards of to-day. If Tolstoi were right, let us follow Christ literally, as he does. If the socialist is the true Christian, let us hasten to conform our lives to his ideal. But we must first be sure they are right, and this involves a restatement of Christian truth.

There are three ways of learning the mind of Christ upon any given subject. The first is to read his words, and interpret them fairly, comparing each saying with others of his own upon the same topic. The second way is to interpret

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his actions when he did not express himself in direct language. The third way is to catch the spirit, motive, and purpose of his life and character as it is revealed through his followers from the inspired apostles to the present time. It is essential that we interpret him in connection with the circumstances and occasions which inspired his sayings. Literal interpretation leads to many seeming inconsistencies and contradictions. For instance, Christ says, if a man hate not his father and mother, he cannot be his disciple. And yet again he says, he came not to set aside or abrogate the law, but to fulfil, which means that the fifth commandment is still in force, —to honor father and mother. It is the spirit, more than the letter, to be studied. "Sell all that thou hast and give to the poor" would demoralize society if acted upon literally. "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away" is a personal instance, and not for universal application. The words of Christ are addressed to people of common sense, and that is presumably to be exercised in understanding them. The literal interpreters have never been his loveliest followers. A man may eat locusts and wild honey, let his hair grow long, wear a leathern girdle about his loins, and yet be very far from resembling John the Baptist. One may wash the disciples' feet, and not catch the spirit of humility and earnest desire to serve others which is what the Master commended. It is because of the danger of these misinterpretations, the Catholic Church prefers to interpret the Scriptures for its people.

The second way of interpreting Christ is through his actions or life. We do not need to have Christ tell us of his estimate of the value of a man. He died for man. His views of poverty are read in his life. He and his followers knew the simple annals of the poor. When Pilate asked him, "What is truth?" Christ's silence is as full of meaning as any words would have been. When he turned and looked upon Peter, there was a language that cut to the quick. The fact that he

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paid tribute to Cæsar reveals his idea of duty to existing government, even if that government be not the best. His earlier manhood was spent at the carpenter's bench, which reveals his thought of the dignity of manual labor and of the value of industry. By his acts Christ honored marriage, the home, children, government, industry, parental obedience, friendship; and by no act, much less by word, denied any of the fundamental principles of ethics. On the contrary, the highest system of ethics looks to Christian truth for its origin and inspiration.

But there is a growth of Christian consciousness through the centuries, of which Neander loved so much to speak, and which Newman Smyth in his "Christian Ethics" emphasizes so clearly, in the light of which all of Christ's words may be fairly interpreted. And this must be a great source of knowledge in Christian sociology. Failure to observe these rules of interpretation has led to the founding of all sorts of one-sided sects, following some new fancy or ism, acting upon some half-truth or some whole truth half understood; and, hence, Christianity has been split into many sects.

While it is desirable to know Christ's mind upon important social questions, we must confess frankly that he never came to earth to teach political economy nor the science of government, art, or ethics. Nor did he announce his purpose to save society except as society is saved through its units. He did, in three and a half years, speak words that for eighteen centuries have held men spell-bound, and the influences which he set in motion have revolutionized society, little by little, until, as Guizot says, there is no civilization that is worthy of the name that has not sprung from Christianity. At Christ's feet have sat art, philosophy, ethics, science, no less than religion, as humble learners. "Beauty is the flowering of truth," says Ruskin, and the truths of the Son of Mary have unfolded until the world has been filled with the sweet perfume, like the odor from the alabaster box of ointment. As Paul

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did not denounce a single evil, like the gladiatorial scenes, but set in motion the influences that overthrew the entire civilization, and later the Colosseum, so Christ's acts and words have broadened and deepened in their influence and power, until the world knows he was opposed to slavery and to every form of human oppression. The teacher is often better understood by the effect of his teachings on his disciples than by direct interpretation, for in them the motive to produce effect is wanting. Hence, we look to Plato and Xenophon to know Socrates, as we look to Paul and John to know more fully the Christ. It is because Christ is claimed by every modern school of economics, that we must study, in the light of today, what he said in word or deed that may be the truths of political economy or sociology.

The best Christian thought and scholarship has evolved a system of economics that, so far as our age is Christian and civilized, and is capable of understanding Christ, is simple and clear. A later age may do better in the interpretation of the Master, but the best minds in the sphere of economics have arrived at conclusions.

Political economy is the science of wealth. It treats of accumulation and distribution, of consumption and production; incidentally of origin of value, of labor, capital, land, rent, interest, industry, idleness, pauperism, crime, charity, property. It takes deep root in ethics, and widens out into sociology. But sociology must ask questions of moral philosophy, as well as of political economy. The first inquiry of moral philosophy is for the ground of obligation or duty. It is found in the perception of the good. That good is sentient being or personality. Virtue consists in conforming the will to this obligation, which is benevolence. This is highest reason. Hence the conformity of the will to the reason is righteousness. This is the philosophy of Presidents Edwards, Finney, Fairchild, and Mark Hopkins. Edwards defined benevolence as love of being, and Dr. Newman Smyth, likewise, empha-

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sizes clearly the good of self as a proper object of regard. President Fairchild says, "It lies within our reach as no other good does, and hence arises a special obligation to promote it." Political economy must ever go hand in hand with ethics, and sociology looks to both for data from which to generalize.

What is the teaching of Christ on selfhood and altruism? The cardinal principle of Christianity is what James calls the royal law: "Thou shalt love the Lord thy God with all thy soul, might, mind, and strength, and thy neighbor as thyself." President Mark Hopkins, in his "Law of Love," says, this is the cardinal principle of Christianity. Dr. Lyman Abbott says, it is the Judaistic law of justice, while Christianity, as Christ exemplified it, demands that thou shalt love thy neighbor better than thyself. This is founded on Christ's words: "A new commandment I give unto you, that ye love one another as I have loved you," which love, Dr. Abbott says, is greater than love of self. He cites a mother's love as ideal, and says: "A mother loves her children better than herself." Dr. Abbott has overlooked the fact that a mother's love is an instinct, and not the harmony of the will with the reason, or a state of benevolence. Up to a certain point the tigress has the same love for her cubs that a mother has for her offspring; but this is not an ideal love. The test would be for a mother to love another's children better than her own. Dr. Josiah Strong, in the "New Era," says essentially the same thing—that the remedial law is, Thou shalt love thy neighbor better than thyself; the law of justice is, Thou shalt love thy neighbor as thyself. Paul said: "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." The effort to love one's neighbor better than self is to be the coming fad among the churches, if such a philosophy gains the ascendancy. But it will result precisely as Hopkinsianism in New England did as preached by Dr.

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Emmons. The effort to get Christians willing to be damned, in order that their neighbors might be saved, was such an ignoring of duties to self, that it was not simply unnatural, it was unchristian. This attempt of many modern writers to wither self-love to zero, in order to magnify and exalt altruism to unity, will not only be unsuccessful, and lead Christian thought out into the wilderness, but it will delay and hinder the work of the Christian churches. There is no possible competition between a proper regard for self and the love of God and neighbor. Self-love led Paul to say, "I bring my body under subjection, lest, while I preach to others, I myself should be a castaway." The law of love stands eternal, unalterable, unchangeable. Man must have good-will or love, not necessarily emotional, but full of divine purpose and enthusiasm. This love, if it exist at all, will glow in three directions:—upward, toward God; outward, toward man; inward, toward self. This selfhood or self-interest is not inconsistent with the highest benevolence. Selfishness is irrational, and must not be confounded with self-love. The Pharisee's prayer was supreme egotism, and unduly exalted self: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

This is selfishness. But self-interest led the publican to say, "God, be merciful to me a sinner." This prayer has self for its object no less than the other, but its proportions are right. Self-love, or duties towards self, are obligatory, otherwise suicide would be justifiable. The parable of the talents enforces this. God has given to each person a life which is to be preserved; a mind to be cultivated; a moral nature to be developed; a will to be strengthened and exercised in accordance with reason; an imagination to be purified, which is an ever-ending source of joy to its possessor, for here lives poetry, art, sentiment; a soul to be saved. Man holds these powers as a sacred trust, and is accountable

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to God for their use. True self-love is, in fact, necessary first, in order to love others. The sun must be fed before it can give out heat, and a man must build up in himself before he can impart to others. The prodigal son came to *himself*, and said, "I will return to my father's home." This is the first step in virtue. If a man will be true to himself, he is taking the first step toward heaven. "To thine own self be true, and thou canst not then be false to another." This loyalty to one's own higher self is like God himself, who has the springs of blessedness himself within himself. Self-love will lead a young man to harbor his resources, cultivate his powers, and then in whatever sphere he is called he will develop in wisdom, no less than in stature, and in favor with God and man. Extravagance, foolish waste of time, over-fondness for dress or pleasure, love of display, are all the fruits of selfishness, not of self-love. If the relative values of God, neighbor, and self were to be expressed in the form of an equation, the Christian equations would be God$=\infty$, self$=1$, neighbor$=1$. We need not here lead to its absurdities the equation, God$=0$, but let the commandment stand in its full force: Thou shalt not take the name (character, attributes, existence) of the Lord thy God as zero, for the Lord will not hold him guiltless that taketh his name as zero. We account for the unity of self and neighbor only by admitting the infinity of God.

The attempt to make neighbor$=0$, has resulted in absurdities of every sort. Monopolies, trusts, avarice, selfishness in all its forms, slavery, in short,—*sin* is the corollary of that proposition. The Dred Scott decision was founded on it, and it took a civil war to teach the American people that the slave had rights which the white man *was* bound to respect, or, in other words, neighbor$=1$, not 0. Paul hints at this equation when he asks, "Why dost thou set thy brother at naught?"$=0$. John asserts that to make neighbor$=0$ is to deny that God$=\infty$. This was the crime of Cain, and has

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been, through the ages, the absurd equation which man has tried to solve, but the result of believing which has been the constant need of penitentiaries and jails. To preserve the proper equation and enforce it, laws are made and courts are established. The gentlest and sweetest character the world has seen was the one who announced the persistence of force in character, and the logical result of calling thy brother a fool or setting him at zero. It was such a crystallization of character as ends in eternal absurdity. The industrial unrest and social agitations of the present time, so far as these are caused by the encroachments of organized capital and of organized labor, find their meaning nowhere if not in the absurd and unsolvable equation, neighbor=0. A life conducted upon a false idea of the value of neighbor must end in absurdity, and the social condition will be disturbed so long as any considerable number of men act upon it. When it goes so far as to find voice in law, because the majority are ignorant or malicious, and the remedy cannot be found in education or persuasion, revolution becomes justifiable. Time nor eternity can prove neighbor=0, for the universe is opposed to it, and will fight it as a libel upon God's moral law of gravitation. All the laws of God as revealed in religion, ethics, economics and sociology reveal the everlasting and eternal truth that neighbor=1.

But the equation, self=0, is equally absurd, and ends in confusion of thought. The desire to acquire, the right of ownership, in short,—life, liberty, property, and reputation are dependent upon the equality of the ratio, self=1. Slavery is possible under the equation, self=0, no less than under, neighbor=0. Morbidness, self-consciousness, and similar unhealthy tendencies follow quickly the attempt to reduce self to zero, for the result is to emphasize and exaggerate the value of ego. An admirable illustration of this is seen in the June *Arena*, in a short article of one hundred and thirty lines, in which the writer, who is a noted apostle of self=0, uses the

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first personal pronoun ninety-one times. The article reveals that his efforts to become nothing have met with poor success. His sincerity, no one questions.

A strange confounding of self-interest with selfishness has its origin just here. Howells says: "The world is what it must be from the selfish motives which underlie our economic life." Dr. Graham Taylor well says, that "the discovery of selfhood is the preliminary mission of Christianity"; but he is not so clear when he calls the economic man a "changelessly selfish animal, a blasphemous parody of humanity." Dr. Herron, of Iowa College, innocently uses selfishness and self-interest as synonyms, and proceeds to indict mankind for exercising the desire to acquire, which he again confounds with avarice. His mistake is a logical sequence from his assumption that acquiring has its origin in selfishness, instead of in self-interest. Self-interest had its origin in self=1, neighbor=1; avarice has its origin in neighbor=0, or in self =0. Herbert Spencer's phrase "enlightened self-interest" is, for all of the abuse it has received, full of truth and philosophy. Most of the indictments against society to-day are based upon the confusing of the noble traits that have their origin in self=1 with the perversion of those traits based either upon God=0, or neighbor=0, or self=0. We name a few: Self-interest *vs.* selfishness; the desire to acquire *vs.* avarice; love *vs.* lust; reason *vs.* rationalism; will *vs.* willfulness; liberty *vs.* license; capital *vs.* monopolies and trusts; labor organizations in theory *vs.* their practice. It would be as unreasonable to charge the domestic relations of life, including the love of home, wife and offspring, with being founded not on love, but on its perversion, which is lust. The pessimistic wails of the chair of Applied Christianity in Iowa College are traceable to confusion of thought just here. Here are a few:—

"Self-interest led Cain to slay his brother Abel;" "Greed moves our civilization."

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Both of the statements are absurd. His corollaries are natural, but amusing.

"The wage system is fundamentally a slave system, whether wages be just or unjust."

"The most honored members of society are its parasites."

"Speculation in land is a crime against the nation and a blasphemy against God."

"Either the principle of competition must come to an end or Christianity."

"Our courts cannot become courts of justice until they become courts of redemption; until they are able and just to forgive sins and apply the blood that cleanses from unrighteousness."

"There is no justice in the courts. If there is anarchy everywhere, it had its origin in the courts."

"Christianity has never been tried."

"Whatever else our theological seminaries teach, they do not teach Christianity."

Such a philosophy ushered in with brass bands and the booming of cannon, will be ushered out to the music of hisses when the disciples find that imagination unguided by reason was the source of their inspiration, and that their zeal was not according to knowledge, which is another way of saying it was fanaticism. It is applied Christianity with a vengeance. The cure for it is one term of earnest study in Fairchild's "Moral Philosophy," Hopkins' "Law of Love," or Newman Smyth's "Christian Ethics," for there it will be learned that justice is but one form of benevolence, and that commercial life, courts of justice, and even forms of charity are Christian so far as they are just. Christianity can deal rationally with the murderer and burglar and evil-doers generally, including labor organizations that resort to violence, no less than with the heathen through missionaries. The Christian religion has use for prisons as well as for psalm tunes,

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and the best way to inject Christian doctrine may be by muskets as well as by preaching. Judas has a place as well as Stephen.

The eloquent words of Archbishop Ireland stand out in bold relief, in contrast with the crazy utterances of Iowa College. He says: "Let me now enter my brief plea for capital. At once you will unite with me in extending over it the shield which covers property, whether this be the extensive investment of the rich or the circumscribed possession of the poor. Property is the very foundation stone of the social fabric; it is the incentive and reward of industry and energy. . . . He who menaces property is an Anarchist, and the Anarchist is the deadly foe of order, of right, of society. He is the wild beast solely bent on destruction. . . . The laws of the financial world are as inflexible as those of the four seasons of the year; the State or the country in which, through mob riots or oppressive legislative statutes, property is endangered or made unproductive, will be surely abandoned to their own sterile resources. . . . Amid the utmost fury of strikes, property must be held sacred, and the liberty of other men allowed as we demand that our liberty be allowed."

The truths of sociology are revealed at such long range we have given all the more care to these fundamental distinctions, because otherwise our conclusions will be wide of the mark. The presses of the country are busy sending forth economic and sociological speculations. In a book just out by a Professor in Political Economy, and published by T. Y. Crowell & Co., the following is the amusing diagnosis of the ills of society: First, there is a social problem; second, Christianity is the *cause* of our social problem; third, it is the failure of Christians that perpetuate and intensify social problems; fourth, the failures of Christians are due to the failures of Christian preachers. The fifth point is not given, but should be, as a logical sequence, that the failure of preachers is due to the failure of the theological seminaries to teach the

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truth. The professors in our seminaries will be surprised to find themselves responsible for our industrial unrest. Such generalizations are of the same spirit and tenor as those of Iowa College that Christianity is not taught or understood in our theological seminaries. The writer is led to his conclusions from his absurd hypothesis: "The dreary burden of work, work, work."

He needs to learn that work is a blessing, not a curse.

Having given what seems to be a rational interpretation of the Royal Law, it remains only to turn the full force of this search-light upon the dark corners, upon vexed and disputed questions, such as capitalism, labor organizations, monopolies, trusts (whether of labor or capital), taxation of incomes, land, rent, strikes, boycotts, poverty, charity,—in short, upon the whole field of political economy. The great proposition to be always borne in mind is that justice is but a form of benevolence. Benevolence is not "a gush of the sensibilities," as Dr. Leonard Bacon well said.

Richard T. Ely well says: "Christianity sets us a goal toward which we must ever move." Self-denial is the first demand of Christianity, and that is but a love of the higher self over the lower self. Hence Christ, for the joy that was set before him, endured the cross, despising the shame. Follow out this law in its bearings on sociology. Self-denial is simply the government of self; and its fruits, therefore, are honesty, industry and thrift, self-respect and self-reliance. A free, democratic republic like our own, is never safe till the masses have learned this truth, for the integral units must be self-governed as a condition of safety in a self-government for the masses. Unless Christianity ultimately prevails, democracy is doomed. Its frictions are traceable clearly to the want of love of Christ or of self-denial by the individuals which compose the state.

The law of Christ respecting the instinct of self-preservation is clear in the light of duties to self. Life must be sur-

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rendered in the view of a higher good only, as in being a witness to truth or in view of good of country as the patriotic motive. The higher good comes in to suspend the lower.

Liberty is seen to be freedom to act in accordance with law, which is the end of all culture. The truth or the nature of things, which is law, must set free. Freedom to do right is true liberty. It comes only through bondage to truth. "Ye shall know the truth, and the truth shall make you free." This is forever an answer to Anarchism and to the crude notions of labor organizations of government and its proper functions. "Man is liberty served by organs," said some French writer, "and to enslave the organs is to enslave man," which is forever an answer to socialism. Bondage to such laws as are imposed by God, or by the nature of things, or, in other words, by the truth, is seen to be beautiful, because its end is liberty, which is a love of law. The growing disrespect for law finds no warrant in the teachings of Christ. Property is seen to be justified, not because it is an adjunct of self-preservation, which is the first law of nature, but because it is identified with man's development and usefulness as a son of God. So long as it is a means, and not an end, acquisition, or the sense of property, as Chancellor Kent well said, is graciously bestowed upon mankind by a wise and benevolent Creator. Reputation, or the desire for a good name or the esteem of men, is justified until a higher good demands its suspension. Who made himself of no reputation, but humbled himself.

The doctrine of Christian stewardship is, that property is held in trust for sentient beings, including self and neighbor. But ownership is not denied, nor can A tell B what his specific duties are to C. Self is made the judge of the object of its benevolence, and if indiscriminate charity breaks down the self-respect of the recipient, it is withheld. To love neighbor as self is not to deny to neighbor the blessings of industry, economy, prudence, thrift, self-respect, self-depend-

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ence, and the subjective fruits of toil which lead the writers of the Old Testament so to exalt wealth as a blessing of God.

The doctrine of Christian stewardship presupposes that pearls will not be cast before swine, and the ravings of socialism on the subject of property and its artificial distribution find nowhere a justification in the teachings of Christ. The primal proposition of socialism is one of injustice; and while it charges capital with seeking to earn its bread by the sweat of the laborer's brow, it would justify the non-producer in living by the sweat of his neighbor's brow, and cite Christ for its authority. The sentimental school of the present time, who reduce self to zero, warp the doctrine of Christian stewardship until we behold the strange spectacle of many pulpits and economic chairs on the same platform with anarchists, socialists, and the haters of law, order, and justice, who know not the love side of law. At no time in their history, have the American people beheld such a heterogeneous mass of dreamers, theorists, transcendentalists, literal interpreters of Christ, sentimentalists, quacks, foreigners, ignorant of our institutions, each with his nostrums for the ills of society, but all with crowbars ready to pry up the foundation stones of this Republic. That justice is but another form of benevolence sounds to such like the selfish utterance of capitalism, instead of the primal proposition of Christianity.

Of the thirty parables of Christ, the sower teaches that some men fail to come to fruitage in religious, moral, intellectual, or economic worth. The tares teaches evolution, and not revolution. The tares and wheat are to grow together. The leaven teaches growth and development from within, and not by artificial methods. The draw-net, that society has in it the bad to be cast away. The lost sheep, the love of the individual as an integral unit of society, and the necessity of finding the lost one. Christianity is individualistic. The lost piece of money, the reclaiming of a character. The prodigal

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son, the love of the radical by the father, but the ill-will of the conservative. The pearl of great price and the hid treasure teach that, whatever a man gains, he must concentrate all his powers to do it. The marriage of the king's son, that many are called, but few chosen,—few find the goal for which they strive. The ten virgins warns of improvidence. The rich fool, the absurdity of looking to externals for happiness. Lazarus and Dives, the result of ignoring the claims of humanity when opportunity presents or thrusts itself upon us. "Take no thought for the morrow" must be compared with the prudential spirit of Christianity, and it will be seen to mean *anxious* thought. To trust the Lord and keep your powder dry is eminently Christian.

The sense of justice which Christianity inculcates and inspires, and which calls out the Winchester rifles in defence of property rights, no less than it feeds the hungry, assumes that without law and order the rights of the individual, no less than those of society, disappear, hence justice is but another form of benevolence. The doctrine of non-resistance in such an emergency is sentimentalism.

The theory and practice of labor organizations must be measured by this standard.

The doctrine of justice renders the single tax theory null and void; for the nationalization of land or confiscation of rent cannot be effected with due regard to acquired rights and existing interests.

Man cannot be made virtuous and happy by act of Congress. Not all of mankind can be wealthy, but the virtues that spring from poverty must be the inheritance of the many for ages to come, and the false predominance given to laboring classes springs from false notions of industry, the assumption being that work is a curse, instead of a blessing and the divinely appointed lot of mankind. The wealth of the world, if equally distributed, would yet leave each one poor. The best plan, after all, is to let each one acquire freely, but to

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regulate false acquisitions so far as possible by law, and to preach the gospel to rich and poor alike. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." (Lev. xix. 15.)

To the poor the gospel is preached, and by the rich the gospel will be lived. Wealth, learning, culture, no less than religion, must, like the Mary, sit at the feet of the divine Master. Then not only the churches, colleges, and seminaries will teach him, as they are now doing earnestly and faithfully, but commerce, trade, politics, and the practical affairs of life will conform more perfectly to his character and teachings. But this must all come through the same human nature inspired by the Christian motives,—love of Christ, self, and neighbor. The master motives, the desire to acquire; love of home; of country; of reputation; of property; of a good name; of progress; of immortality,—these all must move men in the ages to come as they have in the past, and they are simply the unfolding of the Royal Law.

We are approaching a new era. We are on the eve of a new century. Great changes are going on before our eyes. There is a growing disrespect for law. Our institutions are being assailed. Men who have Continental views of aristocracy, law, and government are coming into power. The ballot is in the hands of the ignorant. Demagogism is rampant. Acts of violence in defiance of property and vested rights are common. We have cast our pearls before swine. Economic thinkers are abusing the churches and seminaries for their failure to interest and convert criminals and evil-doers, no less than the masses. Monopolies, trusts, and adulteration of foods are grinding the faces of the poor. Socialism is on the increase. Anarchism still hisses at law and order. The age is one of wealth and materialism, and yet of the greatest benevolences in the history of mankind. But there is One sleeping on the ship, and he has been aboard from the land-

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ing of the Mayflower until the present time,—through the Revolution, the ratifying of the Constitution, the great Rebellion, the overthrow of slavery, and now in the industrial upheaval. In his own time he will awaken, and say to the waves, "Peace, be still," and there will be a great calm. It will be the dawn of another period. Our institutions and form of government are being weighed in the balances, but, we firmly believe, will be found not wanting. Out of the struggle shall come new truths, nobler ideals, a higher order of individual and social life, a more Christian civilization.

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