

THE WORLD PROBLEM

God. (4) He started those who entered the experience in a community of mutual service, which might, and should, have been developed into a Brotherhood, the seed of a universal harvest of Brotherhood. But he left two great defects, which developed into a heritage of woe.

He was a high-church Tory—or thought he was—to the day of his death. To him the Church was something greater than the Brotherhood. The truth that the institution was ephemeral, and the brotherhood to be universal and eternal, never entered his practical vision. He did not know how to reconcile the churchman with the colossal harvest of “spiritual primitives,” becoming sons of God, and facing a new world-age. And then, again, he foresaw that his followers would develop men of wealth. He foresaw also disaster when they began to bow down to the men who chose gold above God; but he did not know what to do to avert the danger. For himself—like the good Augustine and many a multitude more, he instinctively followed the divine law of finance. That was to use just what was really needed of his income for himself, and to devote all the rest to the service of the Brotherhood, as existing, and to promote the universal ideal of the Brotherhood of Man. But he did not insist on that rule for his followers. And so, after nearly half a century of unparalleled spiritual success, the Methodist Church, grown wealthy and strong, developed the churchman, various forms of ecclesiasticism, and the cleverest type of tactician, without number: the man of wealth in the seat of honor, the Brotherhood—a name; the spirit of the world at home—as in all the other Churches. “Thou has lost thy first kind of love.”