

Brotherhood of Men, and it is in connection with the latter that sociological principles come into play. All who have a place in the family of God are necessarily brothers, and come under the laws of family life. The crucial question, therefore, is what are these laws? They manifestly settle everything in Christian Sociology. They may be compressed into one word, love—the highest word in our language, for “God is love,” and the relations of all His children to one another are determined by what is conveyed by this one word. “A new commandment I give unto you,” said the founder of what is to be finally the dominant social system, “that ye love one another, even as I have loved you.” This, too, was the commandment which was from the beginning, but its significance is now more fully disclosed, and it is enforced by new motives of supreme energy. What, therefore, is inspired and directed by love is fundamental to Christian Sociology, and what is foreign and antagonistic to love is a violation of its laws, for love is the fulfilment of these laws.

This was the burden and inner spirit of the teaching of Moses and the prophets, and it received its sublimest elucidation in the life and teaching of our adorable Redeemer. It has so permeated the best thought of the world as to form the highest theme of the greatest reformers and poets. Thus, Milton, Tennyson, Browning, Longfellow, and a thousand others have dwelt upon it with rapture. It is the “old, old story,” fervently pressed upon the hearts and consciences of men from the pulpits of Christendom.

Let us for a moment assume that love to God and to man is the dominant principle regulating all possible human relations. What then? Then the problems of Sociology are solved. We need study them no longer. True social science is at last triumphant. The universal reign of love has abolished slavery, serfdom, tyranny, cruelty and injustice in every form. Onesimus, the slave, ceases to be such, he is no longer branded by the degrading appellation, but is become “a faithful and beloved brother.” Race and class distinctions and animosities have perished. The strife between master and