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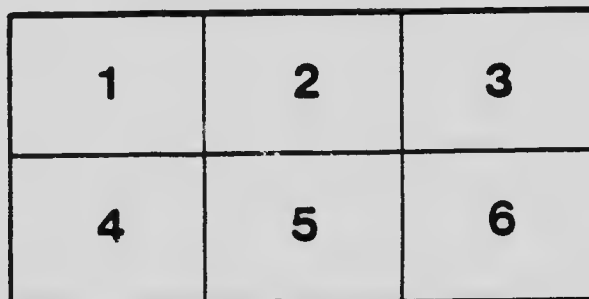
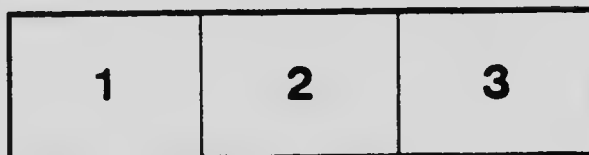
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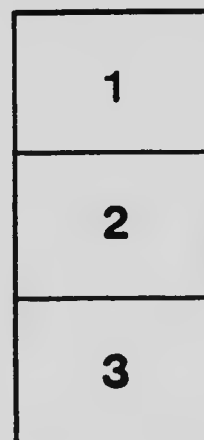
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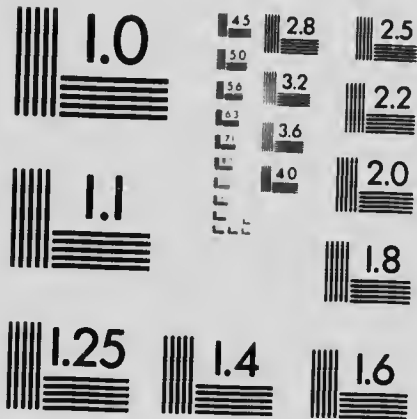
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**Christianity and
Socialism**



Thomas Voaden

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Christianity and Socialism

A LECTURE

By
THOMAS VOADEN
Methodist Minister

Prepared for the Theological Union of the
Hamilton Conference, Hamilton,
Ontario, June, 1913

Toronto
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INTRODUCTION

The Church of Jesus Christ has a great social message. It is a institution which reveals to people how they ought to live, and insists upon the dominance of right principles in the relations of man with man. It believes in brighter homes, better schools, and golden rule conduct everywhere. It is vitally interested in wage justice between employer and employee; in the abolition of the sweat-shop and the prevention of child labor; in the prohibition of the traffic in intoxicating liquors and the annihilation of the atrocious social evil; in the better sanitary conditions for working people, and the proper provision for housing them in comfort as human beings; in the elimination of gambling in margins, in stocks and real estate,—and in every other object which seeks the uplift of human character and the betterment of conditions in which humanity dwells.

The Methodist General Conference of 1910

in the report of the Committee on Sociology, *inter alia*, said:

“In the presence of these and other evils the Church of Christ cannot stand inactive and silent. We regard as our brothers-in-arms all who in organized form or otherwise are struggling for justice for themselves and for others. We truly express our sympathy with all those who suffer from unjust economic conditions by making most sincere efforts to find practical solutions of the insistent problems of our industrial life. We regard man's cause as God's cause always and everywhere, and therefore we have set ourselves as a Church by the organization of a special department to aid in finding some solution of those problems so as to do something to prevent the growth in our new land of those unjust social conditions which form so regrettable a feature in some older communities. Our very standards as to what is right and wrong in economic conditions are changing. Never was there a time when the duty of the Church to proclaim the high demands of human brotherhood was so imperative as now.

“ We commend those who, for the good of all, invest their wealth in the higher things of civilization, as performing acts of social justice, but such gifts, however munificent, do not make atonement or reparation for wrongs perpetrated in the iniquitous acquisition of wealth. The blood of the oppressed toiler will continue to cry to Heaven for justice, notwithstanding the high plaudits with which these gifts are greeted. When the living wage is not made the first factor in determining the price of manufactured articles, and in the sweat-shop the scale of wages is so low that our maidens have set before them the awful choice between hunger and dishonor, and in the factory young children are stunted in mind and body by excessive labor, it is time for the Church to aid in driving these things from the holy places of our civilization, and to urge its members, who in corporate bodies and otherwise are served by labor, to keep themselves clear of guilt in these economic relations.

“ We wish again to emphasize the fact that these high and lofty principles, which many regard as impossible of application, are founded

upon the necessary and fundamental relations of men. 'Lie not one to another, for ye are members one of another,' all will admit to be a sound principle, but this co-partnership of men in a community is the basis of many other duties also. If the individual amasses wealth it is the community which gives him the opportunity. His own enterprise, foresight and energy constitute one factor in the production of this wealth, and the enterprise and brotherliness and the predominant honesty of the community as expressed in their laws, which guard the individual in the acquirement and possession of his wealth, constitute the other factor. The community is, therefore, part owner in his wealth, a fact which we recognize in the collection of taxes from unwilling citizens and in the enactment of our graded succession duties. It is one of the problems of Christian citizenship to determine how much relative importance is to be given to these factors in making our social and commercial regulations.

"We must not reduce the rewards of individual effort to a point which would mean the destruction of incentive to effort, nor must we

allow the rewards of individual effort to become so great that the community suffers in general well-being thereby. The altruism of the Gospel is developing a class of men who find a personal reward in the good of the community which has nourished them. We have accomplished some forms of socialistic organizations which have enriched the life of the community and have increased the power and the range of influence of the individual and have greatly enhanced the rewards of personal effort. Therefore, in the controversies between individualism and the many forms of socialism, we may, as a Church, declare in favor of any form of communal organization which, while it enriches the life of the community, will also increase the functions and development of the individual,—the organization of trusts for the benefit of those who enter them, leading the way to the final trust in which the forces of the community will be used for the reinforcement of the power and the enrichment of the life of all the individuals composing it."

"Christianity and Socialism" discusses many phases of these grave social questions in

a calmly practical spirit. It is an endeavor, harmonious with the declarations of the General Conference, to assist in the solution of some of the problems which confront Christianity in this twentieth century. While some may not agree with all its teaching, we believe the discussion will do good, and help forward the Kingdom of God among men.

T. ALBERT MOORE.

Toronto, 20th May, 1913.

CHRISTIANITY AND SOCIALISM

Christianity is commonly defined as the system of doctrines and precepts delivered to mankind by Jesus Christ. It is the view which Jesus had of the Divine being and His relation to men and of men's relations to Him and to one another; but no definition of Christianity would be adequate, no statement of its essential contents would be complete, that did not recognize it, not merely as a system of doctrines, but as an awakening and impelling force. Its essential truths, when earnestly and fully applied to the real conditions of our human life, cannot be received like the axioms of mathematics, in a passive or indifferent mood, they force their way down to the depths of our human nature, and they not only compel thought but they arouse and move with different results in different persons; in some they awaken sympathetic response, and in others a passionate antagonism, and these results are

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the more marked when these essential truths are delivered by men who are in intense sympathy with them and have sacrificed their interests or their reputation by proclaiming them. In such cases the message of Christianity is not only a means of illumination and instruction to the generation to which it is addressed, but it is a quickening spiritual influence that awakens the conviction in open-minded men that the authority and the resources of divinity are behind it.

JESUS CHRIST, HIMSELF, IS THE MOST PERFECT
EXEMPLIFICATION OF CHRISTIANITY.

The essential truths of Christianity and the spiritual force that is latent in it can be learned best by studying the life and the words of Christ; He Himself is the most perfect exemplification of Christianity. In Him we see blended in perfect harmony, elements of character which are complete contrasts to each other, and which are always difficult to unite in one person, and which are nowhere perfectly united except in Him. In Him we see perfect strength and majesty blending with perfect gentleness

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and amiability. In Him there is sublime assurance that what He teaches is eternal truth, and there is perfect meekness of disposition and perfect openness of mind. In Him there is exalted self-recognition along with perfect submission to the Supreme Will. In Him there is perfect clearness and universal range of spiritual vision, and along with it, infinite patience with those who are slow to see and those who are slow to understand. In Him there is intensity of moral indignation against the hypocrite and the oppressor, and at the same time immeasurable charity and consideration for sinners of the common type. In one chapter (Matthew 23) He delivers the most terrible invective in human language against the Pharisees, the men who sat in places of religious authority, and in the same chapter, at its close, He breaks into the most pathetic lamentation over the approaching fate of the city of their pride. Every doctrine that He taught, every precept that He delivered, finds perfect illustration in some incident in His life, and the spiritual force which He promised to His disciples was first manifested in Himself.

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But at this point we may note something remarkable. Although the life and teachings of Jesus Christ have been before the world for nearly nineteen hundred years, in the four simply-worded Gospel narratives, the great majority, even in nominally Christian lands, have only a very inadequate conception, and the minds of many are preoccupied with utter misconceptions, of what Christianity really is. They have a general view that Jesus loved the human race, that He endured contempt and opposition from the ruling classes of His day, and that at length He gave His life as a sacrifice for the salvation of the race; which of course is a great thing for the multitudes to apprehend even in a general way; but to enter into His larger thoughts of life, and into His conceptions of a spiritual kingdom upon this earth, seems to be as much beyond the minds of multitudes to-day as it was beyond the multitudes whom He addressed beside the Sea of Galilee.

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REASONS WHY CHRISTIANITY IS SO IMPERFECTLY UNDERSTOOD BY MANY.

For these misconceptions of Christianity we may mention three great causes: first, the existence of great ecclesiastical establishments, or religious organizations, which claim to have supreme and exclusive authority to interpret the doctrines of Christianity, to pronounce its penalties, and to carry on its work; but in every revolution in history, in every movement for the extension of human freedom, these same religious organizations, instead of standing for the cause of the unprivileged and oppressed, throw the weight of their influence upon the side of tyranny and oppression. It is on account of these false or inadequate forms of Christianity that large portions of the populations of France and Germany, Italy and Russia, are professedly atheistic or non-religious to-day. They have all of the deep heart-hunger for a spiritual life and for heavenly hopes that other human beings have, but they have never had an opportunity of seeing and studying genuine Christianity in its purer and more spiritual manifestations.

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Another reason why Christianity is so imperfectly understood by many is the fact that there are other religious bodies that make no such claims to authority over the faith of men as the organizations referred to make, but they have some particular ceremony, or ordinance, or traditional view, or doctrinal belief, which they hold up as if they were the special custodians of it, which they emphasize, and obtrude, and keep to the front, in such a degree that the moral and spiritual elements of Christianity are overshadowed, and practically kept in the rear, and Jesus Christ's order is reversed; the things which in His teaching are supreme, become subordinate with them, and the things which He left in a subordinate place become supreme; and the religion of a majority of such people becomes a narrow and slavish legalism akin to the religion of the Pharisees, and they themselves become just as unspiritual and undiscerning, just as exclusive and unsympathetic, toward the real Christianity of Christ, and toward the higher manifestations of it, as the Pharisees of old ever were. They measure everything by their own little formulas and rules,

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and the larger life and thought of Christianity are beyond their comprehension and beyond their view; and they usually justify and fortify themselves in their positions by referring to a few special and isolated texts of Scripture which they insist on interpreting in a very literal way. Thus they miss the great essential for the individual man which the prophet Micah (see cha. 3: 8) gives in the words: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" and they miss Christ's social message, and His view of the kingdom of heaven or kingdom of God, as a regenerated society upon this earth, a society in which He reigns among willing subjects in the spirit of righteousness and love; and they miss the teaching of Paul in Romans 14, that differences of view in regard to ordinances, etc., are to be left to the conscience of the individual man; and they miss his view—and that of Jesus—that love is the supreme thing; "love worketh no ill to one's neighbor, therefore love is the fulfilling of the law." See Galatians 5: 13-15; 1 Corinthians 13: 1-13, and Mark 12: 29-31.

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The third reason why Christianity is so imperfectly understood is one that is inherent in us all, and which is at the back of the other reasons that have been set forth, namely, the fact that human nature is averse to the indispensable conditions by which spiritual insight into genuine Christianity is given. Human nature is averse to self-denial, and hates any moral restraints upon its wilful and pleasure-loving propensities. Jesus Christ laid special emphasis upon humility, meekness, patience, a disposition not to retaliate for injury done; renunciation of earthly interests for the higher realities of the spiritual life; the surrender of present pleasures, comforts and ambitions for the higher interests of His cause; and He taught that knowledge of His teachings came by spiritual insight or revelation to those who were *obedient* to His commandments: "If any man willeth to do his will, he shall know of the teaching," John 7: 17 (R.V.); and "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," John 8: 31-32. So because they consider Christ's demands to be in-

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flexible and severe, with no immediate prospect of reward, multitudes of men turn to the lower life of self-indulgence, self-interest, and self-idolatry, and their judgments and their views on religion become warped to correspond with the maxims and accepted standards of this lower life, according to the law stated by Francis Bacon, that "men's thoughts are very much according to their inclinations."

WHERE THE BEST ILLUSTRATIONS OF GENUINE CHRISTIANITY ARE TO BE FOUND.

On account of this liability to be perverted and misrepresented, genuine Christianity has to appear again and again, from age to age, in new manifestations, and in new movements for the spiritual uplifting of men, or for their emancipation from degrading social conditions, and its essential truths have to be restated again and again in terms that set forth its relation to the varying conditions of the different ages in which it reappears; and accordingly, after the life of Jesus, the next best illustrations of Christianity can be seen in these great movements and in the great leaders whom Divine

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Providence raises up to be the human embodiments of them, and to give direction to their course. Among the leaders may be mentioned the following: Bernard of Clairvaux, the great Roman Catholic monk, born in 1091 A.D., died 1152 A.D., the author of the hymn commencing with the lines:

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy Presence rest"—

a man of sane judgment, and of humble, beautiful, saintly spirit, but absolutely fearless in the presence of the strongest men; called "the moral arbiter of Europe in his day."*

And Martin Luther, in whom the awakening spirit of modern Europe found a voice when the long night of the Middle Ages had come to a close, and who led the way in the work of emancipating human reason from ecclesiastical authority

*We recommend a beautiful work on "Bernard of Clairvaux, His Life and Times," by Rev. Dr. R. S. Storrs, published by Charles Scribner and Sons, New York. In this work the reader will see how a Protestant minister can appreciate a Roman Catholic saint. Dr. Storrs belonged to the Congregational body.

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And John Bunyan, born in the atmosphere of the Puritan age, who struggled through much darkness and distress until he reached a Beulah land of Christian experience on earth, and by his "Pilgrim" taught millions the way to God and heaven which he had found.

And John Wesley, with a more healthful and cheerful temperament, who had a struggle equally long in rising out of a formal religion into a religion of triumphant living experience.

And William Wilberforce, born in 1759 and dying in 1833, whose nature responded to the spiritual atmosphere of his early adopted home; whose book, "A Practical View of Christianity," printed in more than a score of editions and translated into several European languages, was a means of spiritual awakening and illumination to untold multitudes, and who labored indefatigably, against great opposition and with ultimate success, for the abolition of slavery throughout British realms.

And Henry Ward Beecher, brought up in the atmosphere of Puritan New England, in which the sovereignty of God was the central idea of religion, who prayed and struggled till

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he received "the revelation of the Father," and when all his old views had been readjusted to his new conception of God, sent forth his illuminating messages to all the world.

It is true that these men had their limitations as the old Hebrew prophets had, and some of them fell into errors and into faults as the apostle Peter did in Antioch before the Gentile converts (see Galatians 2: 11-14); as Bernard of Clairvaux did in advocating the second crusade, and as Martin Luther did in his attitude to the Peasants' War in Germany in 1525 A.D. ;* but while referring to these men we may say what Robert Browning writes in "Rabbi Ben Ezra" in regard to his own experience:

"For more is not reserved
To man, with soul just nerved
To act to-morrow what he learns to-day.
Here, work enough to watch
The Master work, and catch
Hints of the proper craft, tricks of the tool's
true play.

"Enough now, if the Right
And Good and Infinite,

*See Lindsay's "History of the Reformation," page 336, Vol. I.

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Be named here, as Thou callest thy hand thine
own;

With knowledge absolute,

Subject to no dispute

From fools that crowded youth, nor let thee feel
alone."

GREAT PROVIDENTIAL LEADERS APPEAR ACCORD-
ING TO OUR LORD'S PROMISE IN
MATT. 24: 44-47.

We have mentioned these religious awakenings and their leaders more particularly because the words of our Lord recorded in Matt. 24: 42-57 and Matt. 25, about His coming again, are fulfilled in such awakenings and in such men. And when He asks "who then is that faithful and wise steward whom his lord shall make ruler over his household, to give them their portion of meat in due season?"—see Luke 12: 42-44, He means—"who is the coming man," the divinely commissioned man that shall be placed over God's people and shall feed them with His truth as the occasion may require? And when He answers, "Of a truth I say unto you, that he will make him ruler over all that he hath," or "over all of his goods," He means

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that He will make that man master of the whole realm of truth relating to the spiritual life, and to Christ's spiritual kingdom in the world, and to the movements of Providence in his own day. The Divine Spirit will "guide that man into all of the truth," into the full content of the Gospel message, and "will declare to him the things that are about to come," John 16: 13, R.V. So that when we are asked what is the true seat of authority in religion, we answer that first we assume that Jesus is the infallible moral and spiritual guide of men, and secondly, Jesus has given us assurance that in the great crises of Christian history, a providential man will be given, and when he appears, he will be fully equipped, by spiritual insight, by knowledge of the teachings of Christ in the gospel, and by clear views of the moral and social and intellectual conditions of his times, to be the moral and spiritual guide of the people of his age; and therefore there will be no need to refer to the decrees or pronouncements of any historic church, or to the encyclical letters of the official head, or the official heads, of such a church.

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CHARACTERISTICS OF THE LEADERS WHO ARE
SENT BY PROVIDENCE TO REPRESENT
CHRISTIANITY TO THEIR OWN TIMES.

Now when such men appear upon the scene as representatives of the Christianity of Christ to the people of their own age, they are distinguished by at least three characteristics or signs; first, they always stand for the weak or unprivileged or defenceless classes of the people. Bernard of Clairvaux championed the cause of the oppressed poor against the robber barons. John Bunyan and John Wesley went with the gospel of spiritual regeneration to the neglected and degraded classes of England; and Henry Ward Beecher, in his early days, gave up his reputation and every earthly interest in advocating the cause of the negro slave. Secondly, such men rediscover, and are the means of resurrecting, and of bringing clearly and prominently before people in general, some great truth of divine revelation that had hitherto been latent in Christianity, but had been practically buried out of the common people's view, by the ceremonialism and the traditions or the secular spirit of a lapsed and unspiritual Church; as

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when Martin Luther revived the doctrine of justification by faith and as when John Wesley revived the gospel answer to the question:

"How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in Heaven?"

Thirdly, when the newly-discovered truth is first proclaimed it arouses intense and bitter prejudice and opposition, and it marks the dawn of a new era for mankind; it is the beginning of a spiritual uplifting and of a moral and social reformation; and our Lord's words are again fulfilled, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division," or "a sword." (See Matt. 10: 34, and Luke 12: 49-53.) And as these are the characteristics of the Christian leaders, so they are the characteristics of genuine Christianity whenever it reappears after a period of moral and spiritual decline.

WILL THERE BE ANOTHER REVOLUTION?

But it may be remarked that our illustrations have been taken from the past, and it may be

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asked, what about the present, and what about the future? Will there ever be another revolution, or reformation, or social and religious upheaval? Is there need that a more adequate and spiritual manifestation of Christianity should appear again to-day? Or have we, in this twentieth century, reached the climax of all progress and development? We look back on former centuries and wonder at the patience of suffering multitudes enduring conditions of grinding oppression and persecution so long, and we wonder also that those who ruled in church and state were so slow to see signs of the times when the day of providential deliverance was drawing near. Is it possible that later generations will yet look back on us and wonder at conditions that are tolerated in our day, and wonder too at our slowness in discerning the direction of the divinely ordered current of events? And we reply, that we believe that we have to-day all of the underlying conditions of a revolution that will shake organized society as thoroughly as the great Reformation shook the nations of Europe four hundred years ago, and it remains to be seen whether we shall be any

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quicker to discern the real trend of things than many of those of former times; and these conditions of revolution are suggested by such expressions as "the strife of Capital and Labor," "the inequitable distribution of wealth," "Socialism," "industrial strikes," etc.

THE ORIGIN OF THE PRESENT ECONOMIC CONDITIONS.

In endeavoring to get an adequate view of the present situation we must first note the fact that conditions in the modern industrial world have been revolutionized by the use of machinery propelled by steam and electricity. Before the steam engine came, manufactured wares were produced by men who were masters of some trade or handicraft, who used but few tools or implements and employed a few travellers to sell their products, and who had a sufficiency of the good things of life, but could never expect to be millionaires. Seventy-two per cent. of the population of England lived in the country or in villages, and only twenty-eight per cent. in the cities and towns, and while there was poverty, slum conditions as they

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exist to-day were comparatively unknown. But when the steam engine came those who were rich and enterprising, and small in humane emotions, got possession of the machinery; the productive power of industry was immensely increased,* the business of the old masters of handicrafts was ruined, the multitudes were compelled to crowd for work into the cities where the machinery and the factories were, modern cities began to grow rapidly, an era of intense and ruthless competition began, certain classes of the population became immensely wealthy, while many from the weaker and less privileged classes went under in the struggle for an existence, and Professor Walter R. Schenbusch tells us that while in about sixty years—from 1760 to 1820 A.D.—the population of England increased 70 per cent., the poverty increased more than 500 per cent.

*J. Ramsay McDonald tells us that "twenty men in Lancashire to-day can make as much cotton as the whole of the old cotton-producing Lancashire put together, and 1,000 shoe operatives in Leicester can supply a quarter of a million people with four pairs of boots a year." See "The Socialist Movement," page 96, by this author.

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THE WEAKER CLASSES CROWDED TO THE WALL.

Perhaps two or three concrete examples will illustrate the effect of this struggle for existence upon the physical and moral welfare of the less privileged classes of the people. The Rev. Stopford Brooke, an accomplished Church of England minister at the time, tells that when he was curate in Kensington, he often used to meet families drifting into London along the Hammersmith road. One day there came along a respectable laboring man, his wife and son and two daughters. "He had been employed for a long time on an estate in the country and with care they had managed to get along and save a little for 'the rainy day.' But the time came when their labor was not needed, and they were quietly turned out of the cottage. Where should they go? Of course to London, where they thought work would be plentiful." But the inevitable land question met them as soon as they arrived. They tried to get decent lodgings, but found that two rooms would cost \$2.50 a week. And food was dear and poor, and work was hard to get, and wages were low, and before

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long their health was suffering from the poisonous surroundings and the long hours of work. The father's brain reeled at the prospect for his family, but the landlord was inexorable and the rent had to be paid, and they were driven to seek a cheaper lodging, and soon the whole family were living in a single room, in a district that was a hotbed of crime and nameless horrors, and work was harder to get because they came from a place of bad repute. "They were in the hands of men who sweat the last drop out of man and woman and child for wages that are the food only of despair." Before long the dirt and sickness and the social surroundings had robbed them of the last shreds of self-respect. There was a public-house near by, and "thither they fled one and all for shelter, for warmth and forgetfulness, and the outcome was that in a few months the father was in prison, the wife was dying, the son was a criminal, and the daughters were on the street." And the eminent minister says, "Multiply this case by half a million and you will be beneath the truth." And all of this takes place in Christian England, in her capital city, in the centre of the

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world's wealth and commerce and civilization: in the city where one peer of the realm owns 400 acres of land, every acre worth millions through the presence and activity of working people, and where he takes in \$15,000,000 every year in rent.*

Take another illustration. The housing figures relating to the city of Glasgow for the year 1911 show that there were 32,600 one-roomed apartments, *i.e.*, one-fifth of all inhabited houses of the city; that there were 75,500 two-roomed apartments, *i.e.*, 46 per cent.—nearly one-half of all the inhabited houses of the city. And the average height of children from these apartments is $4\frac{1}{2}$ inches less, and their average weight is $11\frac{1}{2}$ lbs. less, than that of children of corresponding ages from four-roomed apartments; and further, according to

*Of course the invention and use of machinery propelled by steam, the growth of great factories and cities, etc., is not altogether responsible for the deterioration and ruin of tens of thousands of the people of Great Britain. The system of landlordism which has prevailed there for centuries is largely to blame. Twenty-three British peers own as much as 100,000 acres of land apiece. In this number are several that own 300,000 or 400,000 acres apiece, and several millions of acres are kept for the gentry to hunt in. If Britain had been a nation of small estates, owned by proprietors of moderate means, the people might have been saved from crowding into the cities to excess.

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the medical officers' report on the health of school children throughout England, one-fifth of the pupils of the elementary schools are in the low grades and are incapable of educational improvement on account of physical degeneracy. These conditions come about largely through the fact that land on which a city is built becomes highly valuable, and the owners of it wish to use every last foot to earn the highest interest on the money they have invested in this way. We may remark that in ancient times the worshippers of the heathen god Moloch were accustomed, in times of calamity, to present young children as sacrifices to propitiate their deity and to avert his wrath; but the worshippers of the mammon god to-day are less excusable than the idolators of ancient time. They offered human sacrifices through perverted religious instinct, in an unenlightened age, and no doubt with some feelings of natural human grief when their own offspring were among the doomed, but modern idolators, with the full light of Christian civilization on their way, and with an indifference from which many of the heathen were free, doom tens of

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thousands of young children, indirectly, but not less really, to a less intense but more lingering agony and woe.

INCREASING WEALTH OF THE FEW, INCREASING POVERTY OF THE MANY.

Of course we shall be told that these illustrations are taken from the older lands. But we reply, we admit that on this side of the Atlantic we have broader areas; we are not under an ancestral shadow in the same degree, and evil conditions with us are less acute; but we cannot but note that with us, too, the concentration of property into fewer and fewer hands has been going on, till in the United States one-third of one per cent. of the population own 20 per cent. of all the wealth, and 8.97 per cent. of the population own 51 per cent. of the wealth, which means that nine per cent. of the population own 71 per cent. of the wealth; while the remaining 91 per cent. of the population own only 29 per cent. of the wealth; and in the wealthy class there are nine men whose aggregate wealth amounts to \$3,000,000,000; and there are fifty men in the

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United States whose financial power is so great that by uniting they could stop the wheels of nearly all the most important industries; while on the other hand ten millions of the people of the United States are in a state of poverty, by which we mean that "they are living in a state of struggle in order to obtain the necessities of life." Mr. Robert Hunter startled the nation by stating this fact eight years ago, but his statement has stood the test of time, and is accepted by conservative students to-day.* And in our country the assessed land values of the city of Toronto increased from nearly \$63,000,000 in 1904 to \$144,000,000 in 1911; that is to say, they increased more than \$80,000,000 in seven years, which increase goes to further enrich a comparatively small number of landlords; while, on the other hand, upon the word of the Secretary of Moral Reform for the Methodist Church in that same city of Toronto, there are "more than 600 houses that are unsanitary, un-

*Our authority for the foregoing statements is the Rev. Dr. Josiah Strong, in the "Homiletic Monthly" published by Funk and Wagnalls, New York City, January and February numbers of 1913. Dr. Strong's works entitled "The New Era," "The Next Great Awakening," and the "Twentieth Century City," are also recommended.

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safe, and unfit for habitation" by human beings; and in our young city of Winnipeg there are slums which, in loathsomeness, and in their congested and immoral conditions, rival those of the older lands.* Already on our

† As an illustration of what we say about the slums of Winnipeg we subjoin portions of an article which appeared in the "Christian Guardian" on August 19th, 1908, from one of the most prominent ministers of the Methodist Church. In this article he states that the examples given are "no better and no worse than scores of others" that might be referred to.

"Our first visit is to a woman of twenty-eight, by no means repulsive and not in appearance bad. She is morally sound asleep. She is separated from her husband, and has two children, infants, that are not his. Three beds, one table, one bench, two chairs, a stove, which draws badly, a few dishes, never too clean, constitute the furniture. A barrel, with a generous supply of liquor, is prominently in evidence. Smoke fills the house all the time. Eight boarders, all men, share this miserable accommodation with this woman and her two sickly children. Nine adults, three beds, two rooms! And probably these men will help to determine, at the next general election, who shall be Canada's first minister!

"The next household is in the same building. Husband, wife, three little children, the four years and the youngest eight months, two three beds, a stove, table, a barrel of beer, ten persons! The floor swims in liquor, the smells and are intolerable, the husband a drunkard, the wife stupid, and yet the physical condition of the people is not particularly alarming. The husband earns \$1.50 a day in summer, and is idle in winter.

"It is a relief to go hence, if only to the rear of a house, where we find a father who is industrious and works when he can. There is some effort after cleanliness, but with six children and ten men boarders, the best domestic conditions are not obtainable. All seem well, and some knowledge of English has been acquired. The little children go to the kindergarten, but the older ones go to no school, and there is no law to compel their attendance.

"We must now go down into a basement; so watch your steps. Here we find father and mother, and an infant child. He works when he can find unskilled labor to do. There is no occasion for surprise at the dirty condition of the two rooms, where at least

young continent we see the natural outcome of our competitive system in the extremes of wealth and poverty, in the palaces of the millionaires, and in the wretched habitations of many of the poor.

A SUMMING UP OF THE PRINCIPAL FACTS AND TENDENCIES.

We have now reached a place in our discussion where we can conveniently sum up certain

fifteen people live, and yet there are no signs of ill-health. You ask how do the fifteen sleep? Here the problem is very acute, for there is but one bed. The answer may be that they take turns, and others lie on the floor. And then, if people sleep cross-wise on a bed it will hold far more than when they lie lengthwise!

"Here is a more hopeful case. To be sure, there is only one small room, and father and mother and six children, the eldest a girl of eighteen, occupy it. But father is willing to work, the room is clean, the bill of health is good, there is a sewing machine, some of the children go to school, others to the kindergarten, and there are no boarders!

"Our next visit does not raise our spirits. A dirty, drinking lot greet us. The parents are supported by the dozen roomers who share the beds with them and the four children. Dirt and evil smells are always present, and yet parents and children seem well. But how can the children be saved? Never, while permitted to remain where they are.

"We must go to a different home, or our hearts will break. Here a decent German husband and wife, with a bright five-year-old child—one of our kindergarten children—live. Both work. Their one room is clean, they are healthy, and a better future waits for them. They have been three years in Canada.

"A Polish family, with two children, who are learning English, and who are in good health, are living in two rooms, one of which is their own, and the other let out to boarders. At least these people are not likely to add to the problems of the charitable, and the little ones may become good citizens."

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facts and certain general truths that are suggested by the foregoing conditions.

First, we have the fact that wealth is produced by industry, working upon the raw materials of wealth.

And we have the fact that every time the working men produce one hundred dollars of wealth fully two-thirds of that one hundred dollars are manipulated out of their hands, and into the pockets of monopolists and investors and gamblers in stock.*

And we have the working men of the world chafing, impatient, resentful, under a sense of social and economic injustice.

We have the forces of labor continually advancing and gaining momentum, and the forces of capital stubbornly holding their positions, but at times sullenly giving way.

We have great industrial strikes which bring untold misery to tens of thousands of innocent

*The above is a conservative and carefully considered statement. In fact it is somewhat below the mark. Professor Sydney A. Reeve, in his recent book on "The Cost of Competition," by careful study of the census of the United States, calculates that 70 per cent. of the wealth went to the workers and 30 per cent. to the monopolists, investors, etc., in 1850, but that only 27 per cent. went to the worker, and 73 per cent. to the non-producer in 1900.

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helpless beings and which in some cases hamper, and even threaten to paralyze, the business of the entire commonwealth.

We have Socialism advancing with steady and irresistible advance, in spite of the influence upon our thinking, of tradition, and prejudice, and custom, and law.

We have the latent and pent-up spiritual forces of Christianity, which, again and again in the past, have burst forth in some unexpected hour, into a mighty enthusiasm that has reached down to the lowest levels of our human life, and which are just as likely as ever to burst forth in a similar way to-day.

May we not ask if we have not in these facts the underlying conditions of a revolution as epoch-making as any in the past?

DEFINITIONS AND EXPLANATIONS OF SOCIALISM AND ANARCHY.

And now, having made some statements that may appear to be somewhat startling, perhaps a few definitions and explanations may not be out of place. When we state that "Socialism is advancing with irresistible advance," we do

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not mean that anarchy is coming. Anarchy means the abolition of all government and the substitution of voluntary co-operation for constitutional rule. And as a matter of fact the Anarchist movement and the Socialist movement have been in frequent conflict with each other, and in countries in which Socialism is strong Anarchy is weak, and in countries in which Anarchy is strong Socialism is weak; for instance, in Germany and Britain Socialism is strong and anarchy is weak, and in Russia and Spain Anarchy is strong and Socialism is weak. And we do not mean that atheism is coming nor "the abolition of marriage and the home." Socialism relates to economic questions and has no necessary connection with atheism or with loose notions in regard to the marriage tie. If some Socialists are immoral or irreligious so are some government officials, but there is no *necessary* connection between constitutional government and moral corruption or irreligion. And we do not mean a Socialism that is utterly lacking in appreciation of the great traditions that have come down to us from the past, and that is utterly disloyal to all existing insti-

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tutions and to all existing authority. And we do not mean that all private rights in property will be abolished. But we mean the social control of private privilege and private right in the interest of the general commonwealth. For instance, there was a time in the history of the Israelitish people when the administration of justice was in the hand of the individual, and the nearest kinsman became the avenger of blood for the murdered man; but that mode led to abuse; vindictive human passions went beyond the limits that even-handed justice would lay down. But now the administration of justice is under the control of the state, and when we are wronged or injured we appeal to the magistrate or to the policeman, the officers appointed by the community or state. In other words the administration of justice is on a socialistic basis in civilized lands. In our mode of administering justice we have socialism—so far as it goes.

And there was a time when the education of the children and youth was a private matter, and those who could afford it sent their children to a teacher and paid for their tuition, and the

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children of those who could not afford it did without; but now the education of the children and youth is controlled by the state for the benefit of all, and the children of the laboring man have the same opportunity in the public school as the children of the well-to-do. And this is also Socialism—so far as it goes.

And there was a time when the king used to send his messages by postmen, upon the fleetest horses, throughout the land, but now the collection and distribution and conveying of the mail is managed by the government, and the poorest laboring man can send his letter to distant parts of the empire by a two cent postage stamp. And this is Socialism—so far as it goes.

And in Belgium and Germany and Austria-Hungary and Switzerland and Italy and Australia the government owns and operates the railways; and in Germany, for example, the great majority of the people travel for one cent a mile.* And this also is Socialism—so far as it

*As a matter of fact, in countries in which the railway systems are owned and controlled by the government, not nearly so many accidents occur, and the percentages of deaths and injuries through accidents, is ever so much less. The railroads of the United States kill several thousands of persons every year; whereas in the year 1906, three persons lost their lives

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goes. And in passing we may note that Socialism in these departments of industry and of life does not result in the obliteration or bedwarfing of individuality, as some claim would be the case under a Socialistic system, but teachers, postmasters, and administrators of the law still have the fullest scope and opportunity for self-development. And we mean that this trend of things toward collective ownership and toward a co-operative system of industry will continue until the mines and the gas and oil springs, and, so far as practicable, the land, the great natural resources; and the railways, the telegraph and telephone lines, the great public utilities; and the great machinery of production shall be the

on the Government-owned railways of Switzerland: two were trespassers who wilfully violated the law, and the third was in a drunken state. A well-known author says that more people are killed in railway accidents in the United States in a week than are killed in the German Empire in a year. Of course they do everything with military precision in Germany, but we wish to point out that it is perfectly natural that under a government owned system of railways the number of accidents should be fewer. Railways owned and controlled by corporations of wealthy men are managed solely for the profits. "Killing of passengers does not lessen profits in any great degree and so it goes on." In some cases two men are employed by such railway companies to do three men's work, the men work excessively long hours, and they make mistakes which they would never have made if they had not been over-worked, and accidents result from the mistakes. But government-owned railways are managed for the public service and for that alone.

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property of the people collectively and not the property of individuals or of corporations of individuals. The Socialists of the world may not agree on several other things, but the vast majority, if not all of them, would agree on this.

THE GROWTH OF SOCIALISM IN RECENT TIMES.

Now to convince you that Socialism is growing I have only to ask you to look for a moment or two at the facts. In Germany in 1871 the Socialists polled 102,000 votes and elected two members to Parliament. In 1877 they polled 493,000 votes. In 1890 they had 1,427,000 voters and had 35 members in the Parliament or Reichstag. In 1903 they had over 3,000,000 votes and elected 43 members, and in January, 1912, this same party elected 110 members of the total of 397 that compose the German Parliament; and if they had representation according to population they would easily elect 100 more and control the government of the Fatherland. In England the Socialists have made tremendous gains. From a total of 70,000 Socialist votes cast in 1900 the number has risen to over 1,000,000, and it is not at all un-

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likely that in ten years the Socialist Labor Party will control the government of the British Isles. In the United States the Socialists polled 21,175 votes in 1892. The number rose to 127,550 in 1900. In 1908 they polled more than 420,000, and in 1912, more than 900,000 votes, an increase of more than 100 per cent. in the four previous years. But significant as that increase is, it does not begin to represent the full strength of Socialism in the United States. A large amount of ill-defined socialistic sentiment is represented in the 4,119,000 votes that were given to Theodore Roosevelt because he presented a more radical program than Wm. H. Taft. Still further, remember that all of the forces that have fought about this great tide of socialistic sentiment are operating as powerfully to-day as ever. To-day great corporations of multi-millionaires are subsidizing the press, and corrupting legislatures, and obstructing any proposed enactment that might affect their special interests, and they are "cornering" produce that is necessary to the maintenance of life, and they are helping to make the cost of living so high that a mere animal existence has

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become a struggle to multitudes of men. So that there is no inherent improbability in the statement that "Socialism is advancing with irresistible advance."

SOCIALISM IS COMING BECAUSE CHRISTIANITY
HAS BEEN COMING.

But we go further and affirm that Socialism is coming because Christianity has been coming and because the fundamental principles of such a Socialism as we have indicated are inherent in the Christianity of Christ. And as this statement may also appear to be somewhat startling and debatable, we again pause to give illustrations and proof.

Whenever a great religious awakening occurs, as a rule, there follows an organized religious movement, but the organized movement involves truth, and carries with it implications that go farther than the originators of the movement at first designed, or even realized. For instance, the ancient Israelitish people were a religious organization, and the great prophets, Amos, Hosea, the first Isaiah, and Micah, made their appeal to the nation as a whole. In their

preaching the nation was the unit. But the original religious awakening and movement involved the doctrine of the worth and the responsibility of *the individual man*, and at length when the nation was in a state of disintegration, the mind of the great prophet Jeremiah leaped to the doctrine that religion is a personal matter between the individual man and God (see Jeremiah, chapter 31: 31-34.*), and from that time the individual man became the unit instead of the nation; and Renan, the brilliant French rationalist, had great admiration for Jeremiah, and considered that his work was an indispensable preparation for Christianity. In a similar way men like Martin Luther, John Knox and John Wesley appeared

*31. Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah;

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord;

33. But this shall be the covenant that I will make with the House of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.—Jeremiah 31: 31-34.

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upon the scene, and delivered truths that met the immediate needs of their times, and out of their work certain religious organizations arose. But after the divine enthusiasm which ushers in the movement has waned or passed away, the influence of the original movement, and of the fundamental truth for which it stands, still goes on outside of the organized religious body—and goes on all the more diffusively because it is independent of organization—just as in ancient times the Jewish religion had a great influence outside of the Jews themselves; and so now at length we have another illustration of one of our Lord's most wonderful statements of universal truth. He says, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." (Mark 4: 26-27.) Through the instrumentality of men like Jeremiah, Paul, Luther, Wesley, the Son of Man sows truth that falls into the general heart of human kind, but the truth sown involved, in a latent way, the doctrine of a social regeneration and reconstruction, as well as the doctrine of individual

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regeneration and reconstruction; meanwhile the silent influence of Christianity has been going on outside of the religious bodies—in other words, outside of the churches—till now at length before the churches adequately realize it, behold a harvest of millions on millions of men, in different lands, justly claiming such a share of the wealth which their industry has produced that they may be able to live in families and in comfort according to the divine plan, and be able to form a great co-operating brotherhood of men. No such spectacle as this appears except in lands whose people have felt the influence of the religion of Christ in a considerable degree.

Now, that this germinal idea of Socialism was latent in Christianity, and only needed the proper conditions to develop it, is evident from the fact that a form of Socialism appeared at the very beginning of Christian history. In the days of the early Church, when there appeared the most perfect and the most powerful expression of the spirit of Christ, we are told, "All that believed were together and had all things common; and they sold their possessions and

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goods, and parted them to all men, as every man had need." (Acts 2: 44-45, and Acts 4: 32.*)

It is no answer to this to say that the first disciples were so confidently expecting the Lord's early return to the earth, that they ceased to act like practical men, or thought their business relations with the earth were soon to close. They had His word that "this gospel of the kingdom shall first be preached in all the world," to all the nations, before the end should come. (Compare Matt. 24:14, and Mark 13: 10.) From these words they would know that the consummation would be many years away. And it is not necessary for us to inquire what organization existed, or by what method this community of goods was managed; the great question is, what was the spirit that led to it, and what were the essential and fundamental principles on which it was based, because, if Christianity is to become a universal religion, and if righteousness, *i.e.*, right relations between man and man, "shall cover the earth as

*The original words for "sold" and "parted" are in the imperfect tense which in the Greek language implies continuous action. The meaning is that from time to time the wealthier disciples were selling their possessions and were distributing to the poor.

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the waters cover the sea " (Isaiah 11: 9), then it follows, that the spirit and the principles that led to the Socialism of the early Church will some day pervade and dominate the life of the whole human race. And in answer we affirm that the communism of the early Church arose from the Christly spirit of compassion for the poor, and from His teachings in regard to the renunciation of material wealth.

THE TEACHINGS OF CHRIST ON THE RENUNCIATION OF WEALTH.

When we turn to the teachings of the New Testament in regard to wealth we find that again and again Jesus and His apostles warn men that earthly riches have a subtle, seductive and paralyzing influence upon the spiritual life. Jesus says, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal." "No man can serve two masters," and "Ye cannot serve God and mammon," and "How hardly shall they that have riches enter into the kingdom of God," and the seed that fell on the ground on which the thorns grew up

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represents those in whom the spiritual life is choked through "the deceitfulness of riches," etc. (See Matt. 6: 19-24, and 13: 24, and Mark 10: 23.) "And a man's life consisteth not in the abundance of the things which he possesseth." And to the rich young ruler He said, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." (Luke 18: 22.) And to the twelve disciples He said, "Sell that ye have, and give alms; make for yourselves purses that do not grow old." (Luke 12: 33-34, R.V.) And the persons to whom these requirements were addressed are not isolated instances of men whose case requires some drastic treatment because they were rich and therefore presumably too fond of money, or of men who, like the apostles, required special separation because of a special call, but these teachings and requirements are for all. On one great occasion in the closing part of His ministry He called "the multitude" as well as "the disciples" unto Him, and said unto them, "If any man will come after me let him deny himself, and take up his cross, and follow me";

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and the appeal culminates in this sweeping and inexorable statement of law, "Whosoever he be of you that forsaketh (or renounceth, R.V.) not all that he hath, he cannot be my disciple." (See Mark 8: 34, and Luke 14: 25-33.) In that statement He "*calls every man to an inevitable decision and leaves him no way out.*" But, arresting and momentous as this statement is, it is made still more so by a couple of illustrations which He adds. In one of these He says, "Which of you, intending to build a tower, dost not sit down first and count the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish." (Luke 14: 28-29.) As much as to say: "Aha! here is a man that went part of the way toward fulfilling the conditions of discipleship under Christ. He kept himself separate from the associations of the vulgar and the vicious; he conformed to the accepted moral standards of the time; he connected himself with a body of religious people; he even contributed out of his means to religi-

ous and benevolent work, but now at length, when the full revelation of 'the Christ of Providence' is given to men, here he stands, with character, life, and work all incomplete, because at the very outset he never made any adequate reckoning of what is involved in the conditions of discipleship under Christ." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." If these words are not to be taken literally, what do they mean? What is the principle which they involve? We answer, the very least that they mean is, that every man who becomes a disciple of Christ must act upon the principle that his individual interests are subordinate to the interests of Christ's moral and spiritual kingdom among men; and this, again, includes the law that each disciple of Christ must make his individual interests subordinate to the moral and temporal well-being of the commonwealth of which he forms a part. In all questions of public concern he must have a mind open, and a will and heart ready to act according to this law. He must merge self-interest in the larger and higher interests of his fellow-men. The words

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of Christ on the renunciation of wealth include this meaning as truly as a part is included in the whole. Jesus Christ made His individual interests, and His individual life too, subordinate to the interests of the whole human race, and His disciple "must take up his cross and follow Him." This is the principle that led to the communism that appeared in the early Church, and what we have said about the social control of private privilege and of private right, would just mean the incorporation of this principle more fully into civil legislation and into our industrial economy.

CONSPICUOUS EXAMPLES OF SOCIAL INJUSTICE.

How far we are from this at the present is evident enough. In Britain the profits that accrue from the working of the railways, and which go as dividends to the stockholders, amount to more than \$200,000,000 a year; and the profits that accrue from the working of the mines of Wales and England amount to hundreds of millions more; and we ask, in the name of Christianity, why should a comparatively small number of stockholders who do little or

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nothing to produce the wealth, be further enriched with this vast amount, when some of them are already so wealthy and so prodigal with means, that they can let the wife or the daughter have \$5,000 for a fancy dress for the ball, or \$5,000 for a necklace for the pet dog, while fully 2,000,000* men in Britain, many of them miners, are working for a dollar a day, and some of them for even less; and out of these wages some of them rent a house, or "rent an apartment," and try to support a family *in a way*. In the name of Christianity we ask why should not the nation own the railways and the mines, and operate them through the government, and let these hundreds of millions of money be applied in increasing the wages of the men who produce the wealth, and in lessening the price of coal to the consumer, and the cost of railway conveyance to those who travel? If Jesus Christ was not a mere theorist or transcendental dreamer, and if the funda-

*The statement that "2,000,000 of men in Britain are working for \$1.00 a day and some of them for even less," is not an off-handed, but a carefully considered statement; it is the result of an estimate by Professor Bowley, and a well-known writer in the "London Daily Mail," in June, 1912, says he thinks that no one has seriously disputed Professor Bowley's estimate.

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mental principles of His teaching are practicable, as we profess to believe they are, and if each man's personal privileges in regard to wealth are subordinate to the interest of the commonwealth, why should not this principle be enacted into law in this case? Why should not the wealth and luxury of the privileged few be made by law subordinate to the moral and physical welfare of the millions who are now oppressed?

And without going so far from home we can find another example in the business of dealing in real estate. We do not refer to the legitimate business in which a certain man acts as a medium between one man who for quite proper reasons desires to sell a dwelling-house or a piece of land, and another man who desires to buy for his own use; but we refer to a real estate business that is a trafficking in values which, by every principle of common justice, and much more by the fundamental principles of Christianity, belong to the general community by whose presence and activity they were produced. Take the case of a man who buys a farm or a town lot and holds it in idleness in

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the expectation that the value of the farm or the lot will steadily or rapidly increase, and after two or three years he sells out, clearing \$10,000, or \$20,000, or more. Let us examine that transaction in the light of the teachings of Christ. In the first place Jesus Christ honored service. He became a servant Himself. "The Son of Man came not to be ministered unto, but to minister." (See Matthew 20: 26, 27.) And He made eminence under His social and spiritual reign, conditional upon lowly and long-continued service. "If any man desire to be first, the same shall be last of all and servant of all." (Mark 9: 34, 35.) And the apostle Paul said, "If any would not work, neither should he eat." (2 Thess. 3: 10.) But the man who has cleared the \$10,000 or the \$20,000 in this way has rendered no service to the community nor to the state. He has evaded and ignored Christ's law in regard to service altogether. Again, whereas in Christ's teachings on the conditions of discipleship, it is a fundamental idea "that each man's individual interests are subordinate to the interests of the general commonwealth," in the real estate business referred to, the funda-

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mental idea is that each man drain the general commonwealth as much as possible, for his own enrichment, without giving an iota of real value in return. Still further, Jesus Christ declares that He came "to preach the gospel to the poor to heal the broken-hearted," (see Luke 4: 18, 19), and He was "moved with compassion" for the unprivileged multitudes, (see Matt. 9: 36), and He gave it as proof that the spiritual kingdom was come or drawing near when these classes had good tidings preached to them (Mark 11: 1-5). But the real estate business referred to exploits the poor, as a moment of consideration will show. If we ask, "Who pays for this \$10,000 or \$20,000 which the investor clears?" the answer is, "The toiling, struggling masses of humanity, to whom Christ gave His message of hope, they pay for it in labor," but they pay a higher price than that of labor, they pay it in tears and hardship and degradation. Upon the other side of the Atlantic, and in a degree on this side of the Atlantic, every breeze of heaven is laden with the sighing, or the crying, or the cursing, of human beings that languish in the

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sweatshops and tenement houses, where even the free light and air of heaven are begrudged, or are swept into the underworld of the submerged in our great cities, as the result of just such workings of our unchristianized industrial economy. So again we ask, "Why not let the teachings of Christ be applied in such a case as this as well? Why not put such a tax on land values as shall turn the 'unearned increment' into the general treasury, to be used in building better dwelling-places for the working people, and for lower rents, or to be used for the public benefit in some other way?" This would be a thoroughly Christian exercise of the social control of private privilege for the benefit of the general commonwealth.

THE RELATIONS OF THIS GREAT QUEST TO OTHER NEEDED REFORMS.

As we stand at the centre of this great subject and look out into the great realm of human relationships, we are amazed at the moral implications that are suggested, at the social and economic readjustments that must come, and at the bearings of this question on the great

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social and moral reforms for which earnest Christian people are laboring and praying everywhere. This question is related to the great temperance reformation. It is sometimes said that "some people's poverty is the result of their own fault." They have been shiftless and indolent and they have spent their earnings in drink, and "drink is the prolific cause of poverty," and we fully recognize and fully admit all of the truth which there is in that oft-repeated view, but we must not fail to recognize that the converse of that proposition is also true, viz., that poverty is a prolific cause of drink. When the struggle for a mere animal existence becomes too great, and human beings get into the conditions of the family that Stopford Brooke tells about, the higher incentives of life are stifled out, and men and women abandon hope, and give up the struggle, and say, "Let us drink and forget our poverty, and remember our misery no more," (see Proverbs 31 : 6-7.)

And this question is related to the social evil. In the United States there are several millions of men whose wages are so low as to preclude

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all thought of marriage, or the rearing of a family, or the establishment of a home. According to the United States census for the year 1900 the average wages of the industrial laboring man was \$439.09 a year, which means that several millions of men must work for less than \$1.50 a day; and we ask, How can a man rent a house in a town or city for one or two hundred dollars a year, and out of what is left of his wages support and educate a family according to the standards of civilized life, on an income of \$1.50 a day? Marriage is out of the question with thoughtful men of this class; and whatever tends to discourage marriage tends in an equal degree to the increase of immorality. Still further, in our great cities tens of thousands of working young women are receiving wages that are barely sufficient to meet the absolute necessities of life, and in many cases the reason why their wages cannot be increased is the fact that it cannot be done without reducing the dividends of those who have money invested in the establishments in which the young women work—unless the proprietors should raise the price of the goods, which they do not choose to

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do; so that the white slave traffic is an economic one in a considerable degree.

And this great subject is related to the question of international peace. The Socialist Democratic Party points to the great war debts of the nations and to the loads of taxes that are continually mounting up, and they protest against the war sears that in some cases originate with the great capitalists who are financially interested in the building of Dreadnaughts and in the manufacture of the ammunitions of war; and the Socialists further demand "that the civilized nations shall be rivals, not in the building up of great armies and fleets, and in the discovery of the most perfect man-slaying machines, but in works of peace and civilization." The Socialists have "declared war against war," and they are among the most powerful factors that are working for the promotion of peace among the nations of Europe at the present time.*

*Even while this little book has been going through the press (March and April, 1913), further illustrations and confirmations of the foregoing paragraph have been occurring. The celebrated Krupp manufacturers of ammunitions in Germany, have been convicted of exciting the "yellow press" of France to stir up the latent hatred of Germany; and the Socialists of France and Germany have held great mass

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And this subject is also related to the great missionary problems of the Church. We send our missionaries to foreign lands to bring their peoples under the influence of our religion, and our religion claims that religious systems and religious teachers are to be judged by the fruits which they produce; but sceptical, keen-eyed students from China and Japan, intellectually as competent as we are, visit Christian countries in order to study our institutions and methods and conditions for themselves, and they tell us that the condition of the lower classes in our great cities is just as bad as the condition of the poorest in their own lands. They even say that tens of thousands in London, England, are worse off than the corresponding classes in Tokio, Japan; and the testimony of such students when they return to their native land does not tend to help our missionaries in their work, it militates against the triumphs of the missionary cause.

And further, this great subject cannot be relegated to one side as a mere secular question;

meetings in which they have pronounced their abhorrence of war and of the spirit of war, and their friendship for each other.

it is intimately related to the spiritual condition of the Church. In the earlier portion of this address we stated that in the great crises of history Divine Providence raises up men who "rediscover and resurrect some great truth of divine revelation that has hitherto been practically buried or hidden from the common view." Now suppose that in the present crisis there should appear upon the scene some divinely commissioned man, some one having in him the spirit that was in Isaiah or Jeremiah in ancient times, or that was in John Knox, or John Wesley, or William Lloyd Garrison, in modern times. Suppose that he should bring to the front Christ's teachings on the renunciation of wealth; suppose that he should make them as prominent as Martin Luther made the doctrine of justification by faith, or as John Wesley made the doctrine of assurance of salvation? Suppose that he should call upon the people of this country to repent, for the spiritual kingdom is coming in the new times. Suppose that, as proof of our repentance, he should require that we pay back to the cause of benevolence and humanity all wealth acquired by

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methods that are out of harmony with the spirit and the principles of the Gospel of Christ. What then? Would all of the people in the churches receive such a message, and be obedient to such a call? No doubt some of them would, and to them would come a great increase of spiritual life; but would "the new wine" of the Kingdom "burst the old vessels" of organization as it has done again and again in Christian history? We leave the question unanswered, but one thing we know, namely this, that in the present crisis of our history, with the supply of candidates for the ministry altogether inadequate to the needs, with our class-meetings and other meetings for spiritual fellowship dwindled to a remnant of what they were once, with our missionary operations hampered on account of insufficient funds, nothing but a great spiritual uplifting will make the Church equal to her great responsibilities; and this further we know, that when Christ comes again—in other words, when the next great spiritual visitation occurs—He will not stop short with any compromise or halfway meas-

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ures, He will lay the axe to the root of the tree (see Matt. 3: 10).

We offer two practical suggestions as the outcome of this discussion. As Jesus fully recognized the internal as well as the external causes of human ills, the innate depravity and perverseness, as well as the unfavorable outward conditions, and as He sets forth the view that man must be purified and developed from within, as well as the view of a moral and spiritual kingdom in collective society in which His disciples were to serve, we suggest first, that we must not forget the old and ever available remedy, which the late General William Booth would call the sovereign remedy, "the regeneration of the individual by the power of God." There must be no abatement of the emphasis on this doctrine of regeneration by the Spirit, on the conditions of repentance and confession of sin, complete surrender to the divine will, and faith in Christ, the all-sufficient Saviour of men. There can be no substitute for this. There is no way of escaping the absolute necessity for this spiritual regeneration. *We must Christianize the individual.*

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But secondly, *we must Christianize the conditions* in the midst of which the individual is to live; and the Church admits and acts upon the principle involved in this, in its efforts to bring about the prohibition of the liquor traffic. The closing of a bar-room never regenerates a single individual, and further, if we could convert all drinkers and all liquor sellers, and bring them under the power of the grace of God, the bar-room would close of itself through lack of custom; but we do not expect our doctrine of regeneration by the Spirit to work out to such results in every case, so we endeavor to close the bar-room according to law, and the closing of the bar-room brings weak and tempted human nature into a more Christianized condition of life. For a similar reason we must Christianize the economic conditions of the working-men of the world.

THE COMING OF CHRIST DIVIDES SOCIETY.

From this time forth we may expect a clash of opinions, and a ranging of society into two great fundamental divisions on the great crisis that is upon us. In the general heart of man-

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kind—that great, strange and, humanly speaking, unfathomed laboratory, in which human opinions are generated and moulded into shape—every kind of influence is working and will be working, sometimes in the light, but often in the dark, in human beings that know themselves, and in the larger number that do not know themselves, to give coloring and form to the views that are appearing and will appear. All of the selfishness and pride, the bigotry and the irreverence, that is in human nature; all of its latent capacity for self-deception, for hatred of truth and right, all of its possibilities of insincerity and prevarication and perversity are aroused, whenever a great moral issue reaches a certain culmination. Many look on every approaching reformation purely from the standpoint of their own self-interest or ambition. Many oppose it through that instinctive conservatism which dreads the evils of a wild and reckless radicalism; many are opposed because of unthinking adherence or worship of traditions or institutions that have served their day, and served it well, but are now outgrown; and others stand aloof because

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they are well enough off now, and they have an instinctive dislike or distrust or fear of any kind of change. On the other hand, all of the forces of humanitarianism and benevolence, of hatred of oppression and injustice, and of compassion for the oppressed and betrayed, all of the higher influences of a sane and sanctified idealism, all of the possibilities of an heroic enthusiasm for humanity, all of the inspired hopes of an exalted and divinely ordained future for the human race, are ranged upon the side of right. And thus again the Scripture is fulfilled, that Christ comes that "the thoughts of many hearts may be revealed" (see Luke 2: 34, 35). We may not understand the intricacies of this great question, but this one thing we fully know, namely, that if we have "love," which the Author of Christianity exemplified and glorified; "love," which is the fulfilling of the two great commandments of the law (see Mark 12: 28-32); love to God as the Infinite Father and to our neighbor as one of the brotherhood of men; self-surrendering, patient, self-sacrificing love, which is the essence of the positive virtues as well as of benevo-

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lent work; "love" that carried the rapt apostle into the paeon of triumph given in 1 Corinthians, chapter thirteen, we shall not be long in choosing, and we shall be instinctively drawn to the side of right. And while appearances may be adverse at times, we shall not sink into despair or fear about the ultimate issue, for the love that endures long enough receives its visions of a Providence that is working here and now as well as in the past; and love will have assurance that the Hand that has guided our humanity through the crises of our history in the past will guide it still till it reaches "the harbor of millennial day." And so with the great poet we may say:*

"Love is and was my King and Lord,
And will be, tho' as yet I keep
Within His court on earth, and sleep
Encompassed by His faithful guard,

"And hear at times a sentinel
Who moves about from place to place,
And whispers to the vast of space,
Among the worlds, that all is well.

*Tennyson's "In Memoriam," sections CXXIV. and CXXV.

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"And all is well, tho' faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm,

"Proclaiming social truth shall spread,
And justice, e'en tho' thrice again
The red fool-fury of the Seine
Should pile her barricades with dead."

THE SOLUTION OF OUR PROBLEMS IS IN THE TEACHINGS OF CHRIST.

And now, in conclusion, we turn back to the point at which we began; we turn to the great Central Figure whose incarnate life adorns and glorifies our humanity, and illustrates not only its possibilities of love and of power, but its possibilities of vision and of thought, the One whom we call human and divine, Son of man and Son of God. Reared and trained in the simple life of the little Province of Galilee, His youthful mind ponders over the history and over the teachings of the Wise Men and the Psalmists and the Prophets of His race. Reverent but penetrating, He sees in them the imperfect and human, and the perfect and divine, the traditional and transient, and the essential

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and eternal. He discerns with perfect clearness the subordinate things and the ultimate realities of life, and separates the one from the other, until at length, through divine illumination He emerges out of a private life and out of a sphere of common toil, a transcendent Personality, with an overpowering influence, and about His face a halo that was never born of earth; His words have the characteristics of universality and eternity. They were true in Palestine, they are true here, they are true everywhere; they were true nineteen hundred years ago, they are true to-day, they are true forever. His most casual remarks, called forth by some local circumstance or incident, are sometimes statements of universal law.

Other men whom we call great, through something of prophetic insight and power, advance beyond their fellows in understanding the conditions and the needs, and lead the way in the work of solving the problems, of their times; but they belong largely, and are effective chiefly, in their own period of history. While there is in their work and in their teaching an element that is permanent, a certain amount which they

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do and teach has the cast and the coloring of the local, and in the advancing stages of human progress is destined to become obsolete and to pass away. But Jesus belongs exclusively to no particular country and to no particular age. His mind took in all conditions and all times. His words contain the solution of the problems of all times. Heaven and earth shall pass away, but His words never pass away. Other men temporize, or accommodate themselves to the time spirit in a degree. They halt when their contemporaries will not follow farther. They themselves are under the spell of the traditions of their own times in a degree. But although Jesus mingled socially and sympathetically with His fellow-men, He is completely independent of their influence. When they halt He still advances, and throws His sublime statements out against the unbelief of the world, knowing that if men would not receive nor believe them in His own day, the time would come when other men would receive them and believe. And accordingly, since His times other men of different periods and in different lands, when burdened with a sense of respon-

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sibility and mystery, turn to Him and learn of Him, and in His words at length they come to see meanings and applications which preceding generations had not seen, and such men become great in so far as they are humble and teachable, and in so far as they learn of Him. He has direct communion with the Infinite Source, and they derive from Him. He states His direct view of the workings and the methods of an ever-present Providence. He tells what "He sees the Father doing" (John 5: 19), and they repeat and re-echo the views which He gives them. He sees in completeness what the greatest of them—what even such men as Paul, Bernard, Luther, and Wesley—see in part. He says, "All things that the Father hath are mine," therefore the Spirit of truth, the revealing Spirit, "shall take of mine and shall declare it unto you" (see John 16: 14-15, R.V.), and when these men receive the new revelation of His meanings and His plans they worship and rejoice, and, like the disciples with the loaves and fishes which He broke, they distribute the newly-discovered provisions to the multitudes

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until, in a spiritual sense, the miracle is repeated that occurred,

"When on the grassy bed,
Where thousands once He fed,
The World's Incarnate Maker we discern."

And because His storehouse of truth and grace is still undiminished, we, of this great twentieth century, looking for a solution of the complex problems of our modern life, turn again to the teachings of the Universal Man, the Divine Man!

Jesus, the reconciling Redeemer and infallible Spiritual Guide of Men! Jesus, the supreme Master of the ages of time! Who in the days of Thy humiliation didst teach Thy little band of faithful ones in the land of Galilee, Thy thoughts have been the awakenings and the inspirations of the generations of men, and Thy Kingdom on earth shall still advance and triumph until out of Thine experiences of Gethsemane and of Calvary there shall come to our reconstructed and regenerated humanity a fulfilment of the vision of the seer in Patmos isle as he looked beyond the conflicts and desolations

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of his own benighted age and in the distant future saw the ultimate and universal sway of righteousness and love, and exclaimed, "I saw a new heaven and a new earth" "wherein dwelleth righteousness," "and there shall be no more tears, nor sighing, nor crying, nor sorrow, nor pain, for the former things are passed away" (2 Peter 3: 13, and Revelation 21: 1-4).

