

CHAPTER XII.

THE GOLDEN RULE.

EDWIN MARKHAM, author of "The Man with the Hoe," heard his poem exquisitely read in a San Francisco church. The clergyman had persuaded Mr. Markham to be present and speak, the following being his remarks:

It is always difficult for me to speak to my fellows. It is difficult to say the right word. I am not any man's teacher; I am only a pupil; but there are times when a man is drawn by a power greater than himself. I have been asked to say a few words about "The Man with the Hoe," and my solution of that problem. The men who built the pyramids struggled with that problem. The men who are building San Francisco are struggling with it to-day. I have but one solution—that is the application of the Golden Rule. We have committed the Golden Rule to heart; now let us *commit it to life*. I believe the industrial question is a religious question. I believe everything that has to do with the welfare of men, in politics, in industry, is religious at the bottom; everything shows our relation to one another and our relation to the Father of Life. I believe Jesus of Nazareth is the Father, the Saviour of the human race. In His principles of justice, in His principles of brotherhood, we find the solution of these questions. Fraternity to me is the dearest of all words, and in that word is the hope of the human race.

In the above words we find the remedy for our social diseases. We have had the prescription for centuries, but we have only recently begun to think that we ought to get it filled and take the medicine. For thousands of years men have said: "Self-preservation is the first law of nature," forgetting that it is a

still more important law of nature that you make yourself worth preserving.

We have been thoroughly committed to the idea that self-interest is the only real interest, very much of the teaching of the church itself having been to the effect that a man can do nothing more important than save himself, or his soul, as it is commonly put. We have nursed the idea with our mother's milk that to save ourselves — to succeed, as we call it — is an object worthy our best ambition and effort.

From a Christian and scientific standpoint, this assumption is false, mischievous and misleading.

In thousands of our homes, schools, colleges and churches, throughout all Christendom, to succeed means simply to get rich. Our children, our youth, are having their attention constantly directed toward men whose only claim to attention is the fact of their great acquisitiveness, and, in most cases, a wholesome disregard of the rights of weaker fellow-men and an utter ignorance of the application of the Golden Rule. The result of such teaching is a class of men entirely given over, from infancy to old age, to the pursuit of getting money. What for? In order that they may get more money and so on, ad infinitum, ad nauseam — a mania as unreasonable and irrational as that for opium, cocaine or alcohol.

THE RAGE FOR MAKING MONEY.

One hundred and thirty-five years ago Oliver Goldsmith wrote:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.

During the last two years I have asked more than fifty rich men — men worth from one hundred thousand dollars to fifteen millions of dollars — this question, "What do you want to make money for?" Not in one single instance did it elicit an answer that would do credit to the intelligence of a ten-year-old boy.

One man replied: "Because I love my family." There were three in his family, and he was already worth half a million.

I suggested that one hundred thousand apiece was doing fairly well by them. Raising his hand and striking the table, he said, with a great oath: "If I could leave them one hundred million apiece I would do it."

Another man, said to be worth fifteen millions, replied: "What does anybody want to make money for? I never heard of such a question before!"

It is a spectacle to make men and angels weep. Able-bodied men, intellectual men, men capable of serving and loving their fellow-men, engaged in a fierce warfare — wherefor they know not. This is not the Golden Rule, but the rule of gold. To dethrone this monarch is the duty of every one who loves his country and his fellow-men.

Henry D. Lloyd says:

The precept "Love thy neighbor as thyself," is not the phrase of a ritual of sentiment for the unapplied emotions of pious hours; it is the exact formula of the force to-day operating the greatest institutions man has established. It is as secular as sacred. Only by each neighbor giving the others every right of free thought, free movement, free representation which he demands for himself, * * * only thus is man establishing the community, the republic, which, with all its failings, is the highest because the realest application of the spirit of human brotherhood.

Wonderful are the dividends of this investment! You are but one, and can give only yourself to America. You give free speech, and sixty-five millions of your countrymen will guard the freedom of your lips. Your single offer of your right arm puts the sheltering arms of sixty-five millions about you.

Does business pay such profits? Wealth will remain a secret unguessed by business until it has reincorporated itself under the law which reckons as the property of each one, the total of all the possessions of all his neighbors.

The belief that this precept — to love your neighbor as yourself — is beyond the reach of common people, and is the prerogative of religious devotees, is, to my mind, a wicked and devilish heresy.

I do not believe the Founder of Christianity ever gave a single rule of life that He did not expect His followers to obey. I believe He meant that the mistress of a household should love the servant in the kitchen, not as a servant, but as a human being capable of loving, of feeling, of sympathizing. I believe that He expected his followers to be servants. I cannot understand why it should be thought strange in this nineteenth century of Christian history that a man should work for the good of others as well as for his own.

What plea, other than that of downright insanity, can excuse a man for devoting the energies of a lifetime merely to piling up wealth? Why should not a spirit of love and helpfulness inspire us to far nobler effort than the brutally selfish idea of toiling and scheming — even to the sacrifice of life itself — for the sake of having a larger pile of money than our neighbor across the street?

PUTTING THE GOLDEN RULE INTO PRACTICE.

About five years ago, a short article from the pen of Prof. Herron, on "The Philosophy of the Lord's Prayer," made a lasting impression on my mind. It begins something like this:

Our Father, means that all men are brothers — the tramp is the brother of the railway president; the wild-hearted woman is the sister of the clergyman, and her shame is his, because she is his sister.

Such a comprehensive setting forth of man's relation to man, and of my relation to my fellow-man had never been presented to my mind, though I had been taught this prayer at my mother's knee and had been, for years, a regular attendant at church.

Reflecting upon these serious words and dwelling upon the utter hopelessness of our social situation, troubled beyond ex-

pression by the wrong of my fellow-men who toil with their hands, and the greater wrong of those denied the right to work, I resolved to make an effort to apply the Golden Rule as a rule of conduct. I determined to do something, yet I knew not what. But the important point had been reached — I was ready to begin, and the opportunity came, as it is sure to come to every one filled with a purpose to do instead of to wait. We had just started a manufacturing enterprise in Toledo — not on a large scale. For the first six months we employed fifteen or twenty men — not women nor children — able-bodied and full-grown men. We fixed wages, not on the basis of what others paid, or what hungry men would consent to work for, but on the basis of what was needed to enable men to live decently and to fit them and their families for citizenship in a free republic. We had social gatherings of various sorts for employers and employees and tried to disseminate a spirit of brotherliness. There was a disposition to shyness, for employers as a rule do not deal so with employees.

One day, in a spirit of desperation, I had the Golden Rule painted and nailed up on the wall of the factory as the only rule that should govern that factory. It is there to-day. We have not perfectly fulfilled the divine command, but it is our aim. We said to the men: "This rule is a double-acting rule; it works both ways; it means that you are to do your work as you would want us to do it, if you were in the office and we were in the shop."

You will ask how we can compete with those who pay smaller wages. We cannot fairly compete. What is left of the competitive system is wrong from top to bottom; a system that pits men against one another, as wild animals, is outrageous; it goes without saying that it is unchristian and unscientific.

We are able to carry on our business only because we have an

advantage in a little patent that keeps the competitive wolf from our door. But even if we did not have this patent we should not be justified in employing child labor, or in paying starvation wages to men and women, degrading them below the level of citizenship in a republic. "But you must do it," you reply, "you must meet prices."

No, you must not. There is always one avenue left open to a self-respecting man — he can fail; and it seems to me we have reached the period in our history when men are wanted who are willing to fail for principle.

Competition is a failure — demonstrated by the fact that in the important industries of to-day we have no competition; it has been superseded by the trust, and the trust foreshadows the coming of our deliverance, which is finally to be found in the corporated brotherhood.

It is time that the church and the world learned that the utterances of Jesus are not platitudes, not sentimentalism, but statements of profound scientific principles, and that all we have to do to prove their efficiency, is to put them into practice.

The application of the Golden Rule to real life will shorten the hours of labor, divide up the work of the world, employ all of the workless and give those who are now employed for long, wearisome, heart-breaking hours, leisure for recreation, rest, study and improvement.

SAD NEED OF THE GOLDEN RULE IN THE ADMINISTRATION OF JUSTICE.

A look at the machinery of justice in our land to-day will lead one to think that the Golden Rule has never been heard of.

A jury, failing to agree in a certain city in this state, not long ago, tossed up a copper to determine whether the verdict should be acquittal or manslaughter. The prisoner was sentenced to

twenty years in the penitentiary upon the turn of the coin; and, so intricate is the law, that, the fact becoming known, it took two years to set him at liberty.

In our police courts are daily enacted the tragedies of human life. In Toledo and in most cities of the land, we actually imprison men for being poor. We first deny them the right to work, and then if they fall into our police courts, we send them to prison for being poor.

Recently two young men were brought up in a certain police court for the crime of disturbance. One, the son of a rich father, paid his fine and walked away; the other, whose father had been unable to find employment for six months, went to the workhouse to work out his fine. Out upon such a system! If a man ought to be imprisoned at all, it is because his liberty is a menace to society. No amount of money or influence should give him that liberty. The prison population of Ohio has doubled within the last eleven years. Viewed in the light of the Golden Rule, the operation of our system is calculated to destroy, rather than to save, men.

It is time we should agree to try the programme of Jesus in real life.

How can we be contented with present conditions? Why should we be? We should not. If we are patriots, if we love our country, then we love our neighbors, and cannot silently consent to the unrighteousness of the social situation.

Man is not Man as yet,
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness; here and there a towering mind
O'erlooks its prostrate fellows; when the host
Is out at once, to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers, then — not till then —
I say, begins man's general infancy.

WORSHIP OF THE GOD SUCCESS.

The favorite Americanism that "Nothing succeeds like success" should be paraphrased into the paradoxical statement that the most complete success is failure, and the most complete failure is perfect success.

We have been worshipping a false god; we have compassed the earth in searching for "groves and high places" where we may prostrate ourselves before the altar of this Moloch. It is the one word to-day that, more than any other, has commanded the universal worship of the nations. To achieve the mythical thing called success has been deemed a goal worthy of the highest and noblest ambition, and yet we must confess that it is a thing so mythical that hardly any two can be found who will agree upon a definition of it. All will agree that one who accumulates large sums of money is a "success," but all alike fail to agree upon how much money, how many dollars, how big a pile one must acquire before he can have placed upon his forehead this much-coveted crown. I am inclined to the opinion that there is no greater delusion in the world to-day than that of success; that there is no one cause responsible for so many disappointments, heartaches and heart-burnings as this dreadful delusion. From our very childhood we have been taught that success is a thing easily within our grasp if we have the necessary ambition, pluck, energy, nerve, push, etc. On the right hand and on the left there are pointed out to us striking examples of success in the persons of men and women who were poor boys and poor girls, who, by reason of their indomitable energy, pluck and luck — generally the latter — have achieved fortune and fame.

My mother used to teach me that it was a part of God's plan that a few should be rich and the many poor, that a few should be masters and the rest servants, and at a very early age I began to see it was more advantageous to be a master. So before the age of twenty I became an employer, and began to make slaves of

a few of my fellow-men. I was enabled to eat my bread, not in the sweat of my face, but in the sweat of other men's faces, as every "successful" man must do in the present system.

With this heresy early implanted within our breasts, we start out into what is properly called life's battle. We are determined that, come what may, we are going to succeed, and so we enter into the game, the life-and-death struggle, that most of us very soon find out is after all a game of chance; for, were we not "blind leaders of the blind," a moment's reflection would bring us to see that so far as achieving what is called success is concerned we may with equal reason direct a young man or woman to the roulette wheel, to the faro bank, or to such a gambling scheme as was the Louisiana lottery in its palmy days, as to hold out before either the hope of winning success in the fratricidal struggle for supremacy that is now going on throughout our Christian civilization.

Much has been said and written about the advantage that an education gives one in winning success. Not long ago I heard a prominent lawyer address a graduating class; in the course of his talk he said that "the advantage of a college education may be seen when we reflect that 53 per cent. of all the political offices in the country, from the President on down through the cabinet officers, heads of departments, Senators, Congressmen, down to Governors of states, are held by college graduates," and, taking this as his text, he urged upon the young men the importance of securing a college education at any cost. Now, let us see what there is of real encouragement in this lawyer's statement for the average young man of to-day. More than half of the "good jobs" in political life are held by college graduates; quite a pleasing prospect to the young man with his diploma in his hand, indeed, but when we take into account that a college education to-day is almost exclusively the prerogative of the well-to-do and especially the rich, and that but 2 per cent. of all the men in the

country ever saw the inside of a college, the prospect is indeed a discouraging one for the masses of the people. All right for the select classes, I admit, but when the welfare of all the people is considered, the prospect of success, so-called, in this field is truly most discouraging.

But I am talking about the failure of success, and I call pointed attention to these statistics in order to show that even the so-called success or supremacy of a few men in political life must be purchased at the cost of the failure of the many of their brethren. We seem to have an unfortunate and deplorable misunderstanding of the purpose of life. God never placed a human being in this world without having a purpose in doing it. That purpose never was that he should find the thing called success through compassing the failure of his fellow-men. We are all His children, entitled to share alike in His bounty and care, and only as conditions are such that they will allow us all to share alike in His bounty and the prosperity arising from it,—only with such conditions, I say, can God by any possibility look with pleasure upon the children of this earth. But the popular measure of success to-day, as I have already said, is money, and I think all of us alike, in church and out, Christian, pagan, heathen, Jew, pretty generally accept the possession of money as evidence of success, with no questions asked as to how it has been acquired.

WHAT JESUS THOUGHT OF SUCCESS.

Is it not a little strange that Christians should so easily fall into this delusion, in the face of the plain statement of Jesus in regard to this poison? “A man’s life consisteth not in the abundance of the things which he possesseth.” “A man’s life is more than food and raiment.” “No man can serve God and Mammon,” which means money of course. “What shall a man give in exchange for his life?” The world is filled with men to-day who are willing to give their life in exchange for money. “How

hardly shall they that have riches (success) enter into the kingdom of heaven." "It is easier for a camel to go through the eye of a needle than for a rich (successful) man to enter into the kingdom of heaven." Finally, "What shall it profit a man if he gain the whole world and lose his life or himself be a castaway?"

Here we have the most unqualified declaration of the failure of success from the lips of our Lord himself, from the lips of the loving, tender-hearted Jesus, who was moved with compassion when He saw the multitude that were like "sheep without a shepherd;" whose tender, loving heart was touched with sympathy for the leprous, for the blind, the infirm, the lowly, the poor, the depressed, who were His daily companions. How thoroughly do the standards of Jesus cast down the idols of to-day! The successful man, the rich man, whom we ignorantly worship, the leading citizen, the best people and the higher classes — all of this phraseology is pure blasphemy when considered in the light of the teachings of Jesus, whose broad sympathies reached out for all of the people. What condemnation do His words visit upon our measure of success to-day as we contemplate the horrors of modern industry, as we contemplate our men and women riding in costly equipages, bedecked with diamonds and jewels and royal apparel, purchased at the price of the destruction of the lives of little children and underpaid men and women in sweat-shops, factories and stores, and this wealth we are exhorted to "use for God's glory." We make much ado about the generosity of the rich man who gives a dole to feed the poor, when by the operation of the clever machine called business, he wrings from the same classes dollars in return for his doles.

SERVICE FOR SERVICE THE JUST RECOMPENSE.

The Golden Rule in its last analysis requires one to do as he would be done by, i. e., render service for service. This is impossible in the present social order, and consequently a strictly Chris-

tian life, according to the life and teachings of Jesus, is incompatible with what is known as "success" in business. No man can succeed in business to-day and be Christian. He may be a very good man, a very pious and religious man, but Christian, according to the life and teachings of Jesus, no. Can you imagine that Jesus would be content to have, while others have not; to abound while others want; to sit in an office and make money; draw dividends, clip coupons, etc., while all around people were standing in want and every imaginable condition of distress, who were denied the right to work in order to extricate themselves from their dilemma? I think not.

According to my understanding, there is no room for profit-making in the ethics of Christianity. I cannot imagine Jesus as a "successful business man" or financier any more than I can imagine him a successful general, leading an army into battle, and letting the warm life-blood of his brethren crimson the ground.

No man would willingly cheat himself, and the teaching of Christ is that every man should love his neighbor as himself. We are to act as if every man and woman was a partner of ours,—as if a wrong done to any one was a wrong done to the national firm.

Oh, that the standards of the simple Nazarene might be our standards! Oh, that we were ready and willing to apply the scientific gospel of overcoming evil with good to real life, rather than merely to exhaust ourselves in worship of the rich man, in merely attending the "means of grace," and simply saying nice things about God. The most pathetic utterance recorded as coming from our Lord, save His last expiring cry upon the Cross, it seems to me is this one: "Why call ye me Lord, Lord, and do not the things that I say?" The gospel plan, the plan of Jesus, contemplated nothing less than the success of society, the success of all, for in any proper sense there is no other success. That city,

that state, or that country, can only be said to be really rich in which all have something, in which all have some measure of real success. In the ideal society, the little gathering of early Christians, of which we have a record in the fourth chapter of Acts, we are told that they "had all things in common, neither was there any among them that lacked, for as many as were possessors of lands and houses sold them and brought the price of the things that were sold and laid them down at the apostle's feet, and distribution was made to every man according as he had need."

Evidently the money-making craze was not a part of the training of the early Christians. According to the measure of to-day, this little company would hardly be able to produce a successful man, but if we were governed by the simple rules of justice that inspired the lives of these saints, we should have no problem of the starving miners in Ohio to-day. Our successful coal operators may point to the failure of the starving miners as the legitimate corollary of their success.

PITTED AGAINST ONE ANOTHER LIKE WILD ANIMALS.

I am not arraigning individuals; I am arraigning a system that is as unchristian as it is unscientific, in which men are pitted against one another as wild animals in the fierce warfare for supremacy, and in which we point to the strongest man and most unscrupulous man as our model of success. It is vain that a man with a streak of tenderness in his bosom shall try to apologize for this iniquitous system by gifts to churches and universities or by dealing liberally with his employees. All such efforts, while inspired by worthy motives, no doubt, are at best but mere apologies for a system that is inherently wrong, and that is as certainly doomed to failure as is a system for playing faro or roulette. The fact that we have thousands of people in the great State of

Ohio annually brought to the verge of starvation ought to bring the blush of shame to the cheek of every honest man, and yet this is a periodical curse that has happened before, and it will happen again; it will be so next year and the next and perhaps oftener than annually, while this fratricidal strife continues.

Men must come to realize that this program of Jesus is the only program, that salvation can be found only in the recognition of the imperishable fact of Universal Brotherhood; and no matter what thin gauze of corporation or trust or monopoly may hide it from our eyes, the sacrifice of life that is going on to make our profits, all of the ill-gotten gains that are wrung from the toil and tears of underpaid men and women, and the avalanche of failures in the business world that continually confronts us (according to some statistics 95 per cent. of all who ever engage in business) are a most comprehensive and sweeping indictment of our whole cut-throat system.

Referring again to the periodical trouble of the coal miners. One of the most distinguished, as well as most thoughtful and most loving of the Christian teachers of this state, wrote me recently in regard to this subject: "The condition of the coal miners is truly deplorable, and I can see no possible solution of the question except that the state shall take possession of all of the mines and operate them for the benefit of all of the people." Here the successful man has made failure most complete and dismal. The coal miners of the country are now, and have been for some years, living in a state of degradation that can only properly be called serfdom; their freedom is a mockery and their liberty is liberty only in name.

It is not the fault of the captains of industry that their success is purchased at the price of the failure of so many, but it is rather due to a system in which there is no possibility of any other result than failure colossal for every instance of success infinitesimal.

WHAT THE SUCCESS OF A FEW MEANS.

“It is because of monopolies which we permit and create and the advantage which we give to one man over another that some are tramps and some are millionaires,” said Henry George. These words serve as perfectly as any I have ever heard to reveal the the iniquity of our whole selfish system. As I have said before, I do not arraign particular individuals or classes. We are “all in the swim,” all relatively guilty, for the system is made up and lives by the consent of society, and we are the units that make up this aggregate whole that we call society.

It is only when we look at a subject in the aggregate that we are able to see what a colossal failure the success of a few of us has really wrought. Dr. Spahr’s tables tell us that one-half of the families of the nation own practically nothing, and I think if you look about you, think of your situation and that of your neighbors with whom you are intimate, you can easily understand this is not an over-statement. One-eighth of the families own seven-eighths of the wealth, and 1 per cent. of them own 59 per cent. of the wealth.

With this outlook before you, young men; with discrimination everywhere in favor of the privileged classes; with the necessity upon you who are poor of doing what the farmer and wage-earner to-day must do, that is, sell your product in a competitive market and buy to a very large extent in a monopolized market; with such tremendous competition for a “job” that more than a thousand applications are on file in a wholesale house in this city employing only about fifty men, and where only about a half-dozen changes occur during the year; with the battle for place and the right to live becoming fiercer and fiercer, sharper and sharper, year by year, by reason of the development of machinery, and of the means of transportation and the perfection of the instruments of production; with all of the benefit of the marvelous improvements of the century captured and en-

joyed by the employing classes — with these conditions before you, the prospect of finding the kind of success that may be more properly called failure is certainly not alluring, is certainly not such as to draw to the game any who have clear ideas of the purpose of life, any who understand that we are not put here for the purpose of exploiting one another, or exhausting ourselves in ceaseless energy to try to make profit at the expense of the comforts of our fellow-men.

TWO FUTILE AGENCIES FOR REFORM.

“It is selfishness up and selfishness down,” said Miss Addams to me recently, and to my mind, selfishness is the sin and despair of our age to-day. “Man must be born again,” it was said. We have lulled ourselves in fancied security to believe that this had reference to an indefinable, spiritual, mysterious transformation that, so far as my own personal experience went until the awakening of the social conscience within me, was wholly a nondescript, meaningless thing. I now believe that to be born again means to be teetotally made over, with other purposes, other hopes, other aspirations and ambition; ambition to serve others only instead of self; for the teaching of Jesus shows, if it shows anything, that only in the service of others can our own intelligently selfish good be found. “If any man would be chiefest among you, let him be the servant of all,” or as one who serves. There are the conditions, there the prescription. Do you want to succeed? Do you want to know success that shall not be failure? Then take this prescription, apply it to your life, bid farewell forever to the money-making craze as a thing that has any part, lot, or place in true success; bid farewell forever to the delusion and snare that with money you could do great good.

Reflections like these have led me to see that we have been relying upon two agencies to do good that are both futile, and neither of which Jesus ever employed at all. These agencies are

first money, and second physical force in one way or another. Did you ever think that Jesus never used either of these? As for money, He never used it "to do good," for He tells us that He "had not where to lay his head." Equally did he shun the use of force. Now, please do not quote that one instance, the "whip of small cords." I think that poor, lone instance has been badly overworked, when we reflect on the great weight of testimony against it. Jesus recognized no power of force as a constructive agency other than that of love, and His whole life was a protest against the exercise of physical force upon our weaker brethren. If there ever was an occasion in the world's history when the use of physical force was justified, it was when Peter drew his sword and cut off the ear of the servant of the high priest; for surely sword never was drawn in a more worthy cause than in the defense of a loved friend, and yet the loving Jesus said "Put back thy sword in its sheath, for they that take the sword shall perish by the sword." If we are to credit His written word He might have resorted to superior force to overcome His enemies, for He told His disciples that He could summon "more than twelve legions of angels" to His relief. But He quietly submitted to arrest, conviction and execution, all the time knowing that He was guilty of no crime.

Yet here we are, 1,900 years after, still denying the power of love, and killing people "for the sake of humanity." I am with Franklin, Garrison, Tolstoi and Christ on the question of war. I don't believe there ever was a good war or a bad peace.

AMERICA THE WORKMAN'S "PARADISE LOST."

"America is the workman's 'Paradise Lost,'" said Herbert N. Casson, and think of the pathos of his description: "Our carpenters build magnificent mansions with pillared hall and mosaic floor, and as soon as their work is done, they pick up their tools and leave and never come there any more. They build carriages

and electric railway cars, and walk thousands of miles daily in our streets with their dinner buckets in their hands. Our miners dig gold and die poor; they delve in treacherous coal mines and lack fuel in December." And to my personal knowledge, some of our oil-well drillers, who, with their hands, have uncovered millions of barrels of oil, were in such destitution last winter, through the depression in that industry, that they were unable to buy a lampful of the oil their hands had produced, and so they sat in darkness. This misery, this despair, this wretchedness and disappointment of the many is the source from which the success of failure is so often obtained. It is idle and useless for us to rail against millionaires, monopolists and capitalists while we ourselves have within us the ambition or desire to take their places.

THE TANGLE WHEREIN WE ARE ALL CAUGHT.

It is equally idle for us to rail against special evils, as the saloon, the gambling den, the brothel, and charge these institutions with our misery and wretchedness. Thousands of men and women can be found in every city who look like squeezed oranges, who are leading miserable, wretched, pinched, half-starved lives, who never had any direct connection with any of these institutions.

But the state and the successful and highly respectable merchant have connection with them, and thrive by that connection. In my city we draw upon the saloon for every dollar that we have in the public fund for the relief of the poor. Other city governments fatten their revenues from them. Our leading bankers do not hesitate to take the deposit of the saloon-keepers, our manufacturers supply them with bars and ice-boxes and all the paraphernalia that go to equip their places, for the sake of the poison of profit, which is something for nothing; our jewellers will gladly supply them with costly jewels, the money merely passing from the hand of the drinker through the hand of the saloon-keeper to the merchant. And so in a thousand

ways we are in a hopeless tangle with wrong, revealing clearly the utter hopelessness of a reform that proposes to reform only a part. As Isaiah says, "the whole man is sick from the crown of the head to the sole of the feet," and our attempt to cure the evil by the application of physical force to one part, is like applying salve to one of the scabs of a man's body who is dying with the disease of smallpox. These popular evils are merely the scab; the disease is found in our Christless social system, our denial of brotherhood with these men and women; for once we have admitted that relation, we shall apply the same remedy to them to heal their disease that we should apply to our own flesh and blood; not physical force, not vituperation and abuse, but the healing power of the helpful hand and loving heart, of the open door to some other avenue for a livelihood.

The foregoing would be a discouraging picture, indeed, were I not able to present to you the other side, the side in which there is room for all, in which there is hope for all, and reward for all. I point you to the one possible phase in life in which you may hope to win a real success, that is, the life of self-renunciation, a life in which you shall give yourselves up with a surrender as complete as was that of Jesus for the good of all other lives.

ALL LIFE IS ONE.

Let us remember that all life is one, and let us dismiss from our minds forever the horrible blasphemy of the class idea. There is no man or woman, there is no human being on this earth to-day that has not in him something that is good. Emerson says:

Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. There is no skepticism, no atheism but that. Could it be received into common belief, suicide would unpeuple the planet. It has had a name to live in some dogmatic theology, but each man's innocence and his real liking for his neighbor has kept it a dead letter.

Let us go forth with larger hopes because we have nobler purposes; let us set ourselves to the task of making practical these things that we have looked upon as ideal; let us give up the notion that the world is irredeemably bad, that we are to regard the Bible merely as a lamp to our feet and a light to our path out of the world into a heaven in some future world; let us, on the contrary, find in it a clear and definite exposition of principles by the application of which this world may be transformed into heaven. It is impossible to look out upon life from the standpoint of one who believes in its sacredness and glory, and teach the dishonorable doctrine that this world is under the dominion of the Evil One. However difficult to break away from old associates and proclaim the falsity of what once seemed true, there is no choice left to those who realize what a barrier in the way of true progress this perverted sentiment has been and must ever be. It has been made the bulwark of social injustice of every kind, and from social injustice proceed conditions which produce and perpetuate vice and crime. "Let us stand fast in the liberty where-with Christ has made us free." Let us ourselves become Christs, willing servants and ready to take up the cross of self-sacrifice and bear our part in the salvation of a world that he died to redeem.

Let us remember that, measured according to the measure of to-day, the life of Christ was the conspicuous failure of all history. Let us look about and behold "the fields white for the harvest." Let us consecrate our lives, not to the idea of getting profit out of our fellow-men, but to the idea of service for the good of all of our fellows, knowing that in no other direction may we ever hope to realize the success that knows no failure, and that in every avenue to which we may turn our attention we are certain that we shall find but one result, and that will be the realization that the success we had hoped for is indeed after all but the success that is better named failure.

Said Theodore Parker:

Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind,
And lead still further on such as Thy Kingdom seek.

CHRISTIANS AND ATHEISTS ALIKE IN BUSINESS METHODS.

It is a terrible but constantly noticed fact that no difference can be seen between the business methods of those who are in the church and those who are out of it. Religion has been separated from real life in the minds of the people, and does not really have much effect upon their lives.

With the early Christians religion was a new method of business as well as a purer type of worship. Every convert placed all his property upon the altar of the common good, so that it was said of them that "no man said that aught he possessed was his own, but distribution was made unto every one according as he had need." Certainly nothing short of communism is Christian if the fourth chapter of Acts is to be believed.

Every great revival in the Christian church has been in some way connected with the material welfare of the working people. Savonarola denounced those who enslaved the Italian peasantry, and banqueted while the people starved. Luther declared against those who made religion a thing to be purchased,—an additional luxury for the rich. He thundered against the sale of indulgences, by which ecclesiastical sanction was given to the crimes of the wealthy. John Wesley was a social reformer as well as an evangelist. He bade his converts help one another in business, and what was better still, he endeavored to provide employment for his adherents. He started several industries for those who were out of work. He did not believe that starvation is a regenerating force in the world, nor did he teach, as some of his modern

followers seem to think, that religion was wholly a matter of spiritual ecstasies and inward assurance of one's own personal salvation.

He believed in the right to work, and as far as he understood industrial questions he was on the side of the poorly paid wage-earners of England, among whom his whole life was spent. He advocated the doubtful maxim — "Get all you can; save all you can; give all you can;" but at the same time he entirely disregarded the first two-thirds of his rule, and after a long life of almost unequalled activity, he died almost penniless.

Even the Salvation Army, which began its career by completely ignoring the material necessities of the poor, is now building lodging-houses for the homeless, and establishing farm colonies for its unemployed members. General Booth has been for several years devoting more time to the social side of his work, and less to the spiritual and individual side of it.

Wherever men have an earnest desire to do good to their fellows, and leave the world better than they found it, they are sure to realize very quickly the spiritual and intellectual evils which poverty brings into the world. The mind-life and the body-life cannot be separated. There is no holiness except wholeness. To be a Dr. Jekyll on Sunday and a Mr. Hyde on Monday is not to be a Christian. A religion that will do for a prayer-meeting and not for a factory or a store is like the scissors that are made to sell and not to cut.

To quote from "Between Caesar and Jesus," Prof. Herron's inspired book,—

If the teachings of Jesus are dangerous and destructive, if He spake impracticable things which He did not understand, if His words are the cries of an overwrought enthusiast, then let us quit worshipping Him, and put an end to this colossal thing we call Christianity. If Jesus is the Son of God and the Redeemer of man, if He is the true teacher of practicable teachings, then while it is yet day, before dreadful judgment comes on, let us begin to preach what He taught, and to divinely enforce the justice of His love.

We have been treating Christianity as if it were a mere metaphysical theory, as if it were something to be believed, instead of something to be lived. The one great difference between Christ's teachings and the various religions of the world is that he emphasizes the relations between man and man, and the others emphasize the relations between man and God.

If His precepts are not practical, they are nothing. If they are not for our guidance in this everyday life on earth, then they are a delusion and a snare, and we had better exchange our New Testaments for "Getting on in the World."

THE CHURCH TOO OFTEN IN THE REAR.

It is a sad and strange truth that the church generally brings up the rear in the march toward freedom and brotherhood. Prior to 1776 the ministers preached from such texts as "Honor the King" and "The powers that be are ordained of God." Before the Proclamation of Emancipation they thundered from their pulpits against abolitionists, and said, "Servants, obey your masters, for this is right in the Lord." And to-day, with a few rare exceptions, they misunderstand the movement for industrial democracy, rebuke reformers with the words which Christ addressed to Judas, "the poor ye have always with you," and pronounce a benediction over the inhuman and immoral strife which we dignify with the name of business. The only union which did not indorse the independent political movement in Toledo, which upheld the political machine and the corporations, was the minister's union. This is not a remarkable thing. When Lincoln ran for President, there were seventeen ministers in Springfield, Ill., and only three of them were for Honest Abe. And yet the ministers wonder why workingmen don't go to church.

"The greatest enemy of Christ and humanity," said Rev. Gustavus Tuckerman, "is not the saloon, but pharisaism," and the same sentiment was voiced by Bishop Potter in a recent letter to the New York "Outlook," in which he said: "It is the same old story — as old as Christianity — the scribes, pharisees and hypocrites on one side, and over against them the truth."

THE PRAYER OF SELF.

They have piled theological books around them so that they have shut out all view of the world and its miseries. They go up on the mountain apart to pray, but they rarely go among the multitude below to teach and heal. Their unthinking and selfish worship is well rebuked in the following poem on "The Prayer of Self," by Priscilla Leonard:

One knelt within a world of care
 And sin, and lifted up his prayer:
 "I ask Thee, Lord, for health and power
 To meet the duties of each hour;
 For peace from care, for daily food,
 For life prolonged and filled with good;
 I praise Thee for Thy gifts received,
 For sins forgiven, for pains relieved,
 For near and dear ones spared and blessed,
 For prospered toil and promised rest.
 This prayer I make in His great name
 Who for my soul's salvation came."

But as he prayed, lo! at his side
 Stood the thorn-crowned Christ, and sighed.
 "O blind disciple,—came I then
 To bless the selfishness of men?
 Thou askest health, amidst the cry
 Of human strain and agony;
 Thou askest peace while all around
 Trouble bows thousands to the ground;
 Thou askest life for thine and thee,
 While others die; thou thankest me
 For gifts, for pardon, for success,
 For thine own narrow happiness.

"Nay; rather bow they head and pray
 That while thy brother starveth to-day
 Thou mayst not eat thy bread at ease;
 Pray that no health, or wealth, or peace

May lull thy soul while the world lies
Suffering, and claims thy sacrifice;
Praise not while others weep, that thou
Hast never groaned with anguished brow;
Praise not thy sins have pardon found,
While others sink, in darkness drowned;
Canst thou give thanks, while others nigh,
Outcast and lost, curse God and die?

“ Not in my name thy prayer was made,
Not for my sake the praises paid.
My gift is sacrifice; my blood
Was shed for human brotherhood.
And till thy brother's woe is thine
Thy heart-beat knows no throb of mine.
Come, leave thy selfish hopes, and see
Thy birthright of humanity!
Shun sorrow not; be brave to bear
The world's dark weight of sin and care;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live.”

Evade, avoid, apologize and explain as we may, the fact remains that we have made over our religion to suit our business, instead of our business to suit our religion. Our ideals have all been low. We have assumed that “peace on earth and good will among men” was a dream, and not a moral command. We have exhausted ourselves in the impossible service of God and Mammon, ignoring the plain statement that it could not be done. We have taken Adam Smith's “Wealth of Nations” as our Bible, and relegated the teachings of Christ to the realm of sentiment. Instead of classing our New Testament with works of political economy and practical ethics, we have placed it among the poets. Religion in many a church has dwindled down to a Doxology and a collection-plate. The poor, among whom Christ spent his life, sit hungry and homeless on the church steps, while the church door is locked and the cushioned seats are vacant.

WHY PEOPLE DO NOT GO TO CHURCH.

The question, "Why do not people go to church?" is one that has been much discussed in the last few years. Many thoughtful men and women have given it their best attention without a satisfactory solution. I do not claim an original discovery in the answer that I offer, but I have an opinion, and here it is:

We read of Jesus that "the common people heard Him gladly." I believe they are just as glad to hear the message of love and sympathy that He preaches to-day as they were when He was on earth, and the evidence of it is the fact that those who "come to preach the gospel to the poor and to heal the broken hearted" do not lack for hearers.

The message of Jesus was almost wholly social, having to do with the conditions of life that He found people in. With the thing technically called "religion" in His day or ours Jesus had little to do, and He evidently did not interest himself in it.

He said very little about anything that would be construed as a reference to some place beyond the skies; He had much to say about living here on this earth, and "the common people heard him gladly" because He pointed them to true ideals of life that would make this earth a heaven, and He taught the beautiful law of love so simply and yet so forcibly that they could easily see the possibility of a realization of the delightful life of brotherhood was easily within their reach.

Moreover He insisted upon the practice of the precepts that He taught. "Why call ye me Lord, Lord, and do not the things that I say?" was one of the searching questions that He put to those who found it easy to "worship" but failed to carry out the fundamental principles of His gospel, such as "Love your enemies, do good to them that hate you," and "as ye would that men should do unto you do you even so unto them."

The man who preaches that the carrying out of these principles is an absolute essential to a Christian life to-day will not be with-

out hearers — but he is pretty sure to be without a place in a first-class pulpit.

Because much of the preaching of to-day has little or nothing to do with real life, because it does not help a man working for a dollar a day to understand the mysterious philosophy that makes it right for his brother employer to make a profit of from two to ten times that amount from his labor — because religion has been separated from real life as something having to do with the next world, while men are chiefly concerned about this world — these are the reasons mainly why people don't go to church. I believe there are more men among the clergy that are seriously studying this question to-day than ever before, and I think it is a hopeful sign that we are to have a purer gospel;— a season of Christianity applied to everyday life is ahead of us and in the near future to be realized in these United States.

It more and more appears that the church is not “Christian,” that by separating life into fragments of sacred and secular, she has misled the people, and there is very little of the Christianity of the carpenter of Nazareth, as I understand it, in our churches to-day. But it is useless to spend time railing against the church. It is best simply to go ahead and apply, as well as possible, the Christianity of Jesus in the everyday affairs of life, allowing the church to hang back and exhaust itself in so-called worship and adoration. Thousands of men and women, both inside and outside of the church, are wondering why there are —

So many gods, so many creeds,
 So many paths that wind and wind,
 While just the art of being kind
 Is all this sad world needs.

The conviction has come to my mind that to be Christian means to be, and “to be” means to do. I assure you that I have no other purpose than to be Christian on the basis of loving my neighbor as myself, whether my neighbor is a church member or

a non-church member, a saloon-keeper or a store-keeper; a gambler or an oppressor of labor; always remembering that he is my neighbor, God's child and my brother — an erring brother, perhaps, but my brother, just the same.

THE IMMORALITY OF BUSINESS.

It seems to me the chief difficulty in the way of social reform lies in the fact — FACT, I repeat — of the immorality of business, in which we are all, more or less, involved. I have come to regard any way of getting something for nothing, whether called profit, interest, rent or any other name, as an immoral way of getting a livelihood. I do not believe that I have a right to live at the expense of some other man's toil, nor that any one else has; this, however, is so radically at variance with popular ideas that there are very few people in the churches to-day ready to accept it. I believe thoroughly with St. Paul that "If any will not work, neither shall he eat." Understand, that implies willingness to work, of course; one who is not able is not expected to, but the willingness is the equivalent of work. I do not understand that St. Paul exempted any from this classification; not even the "best people," or those who have inheritances or who are the beneficiaries of any of the multitude of schemes in the way of business, for getting a living without work, or at the expense of other people's toil; I do not believe one can entertain a just conception of brotherhood and deny the truth of these propositions.

The brutal assertion that every man must look out for himself has place no longer in my declaration of creed. No more unchristian statement ever was uttered, and yet it is uttered daily by church members, or if they do not give utterance in words they do it by their acts and lives. Practical demonstration shows that the very contrary is the truth, that the man who looks out for others,— who forgets self, if possible, is sure to have others look out for him. The great majority of people are keen to appreciate and quick to respond with a deep degree of affection

to the touch of love. Instead of the world being cold and heartless, as we hear it continually charged, by the application of the Golden Rule, which is only the law of love after all, one may have the wealth of the world's affection lavished upon one.

By strange distortion of the simple teachings of the gospel of Jesus Christ we have construed His religion, which He said consisted entirely in ministering to others,— in “ loving our neighbor as ourselves,” into a system of ceremonies under the name of “ worship,” whereby we have led ourselves into the belief that in some way we can square accounts with God, even while we are denying our brother the right to work, or causing him to toil ten, twelve or eighteen hours a day.

We have come to think we can square accounts with God while tolerating all this wrong, by simply going to church, singing “ All Hail the Power of Jesus' Name,”— when it has no power to make us sacrifice or surrender anything,— and say complimentary things of Jesus in the name of worship.

This sort of heresy is destroying the church. The church is deceiving itself, the people are not being deceived by it. As Rev. Josiah Strong says: “ Instead of seeking to save men the church is seeking men to save itself.”

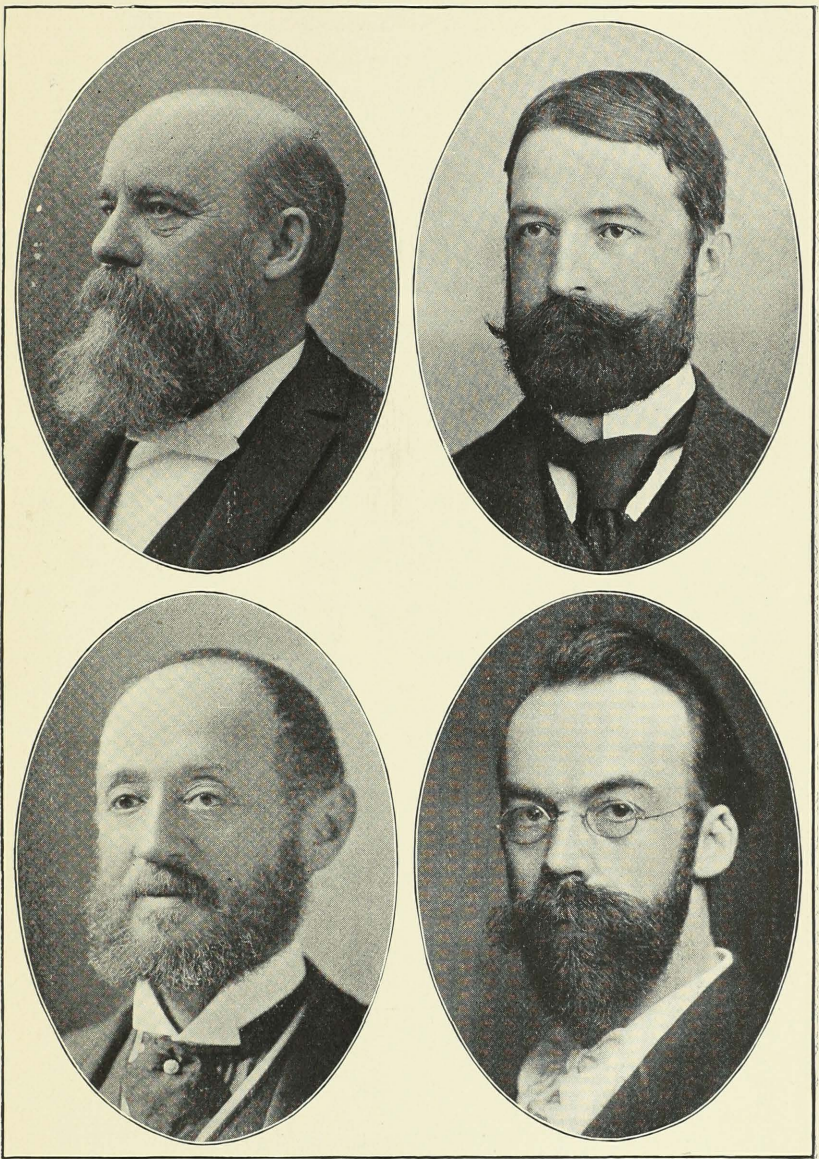
OUR REAL NEEDS MUCH THE SAME.

There is no satisfactory reason why some men should have so much more money than others. Our real needs are all very much the same. We all have free access to the air and the sunlight. There is a limit to what we can eat and wear and use.

If millionaires had stomachs and bodies in proportion to their wealth, then there might be some excuse for their millions. If they were like the giants in the fairy tales, who could eat a bullock or two at a meal and drink their wine by the barrel, then extraordinary wealth would be very necessary to preserve them from privation.

Of course there are differences of ability and character and energy, but these differences are not so great as to justify the possession by one man of two hundred and fifty millions, while another has not a nickel to pay for a loaf of bread. If millionaires were three miles high, if they were a class of higher beings upon whom we depended for our cleverest inventions, our most arduous undertakings, our noblest literature, if they were our guides, philosophers and friends, then the tremendous disparities in matters of wealth might be overlooked. But the fact is that they differ from other men only in the line of ability to capture and keep. Their physical and intellectual wants are the same as those of the peanut vendor on the street. The application of the Golden Rule to business would not injure any of their real interests.

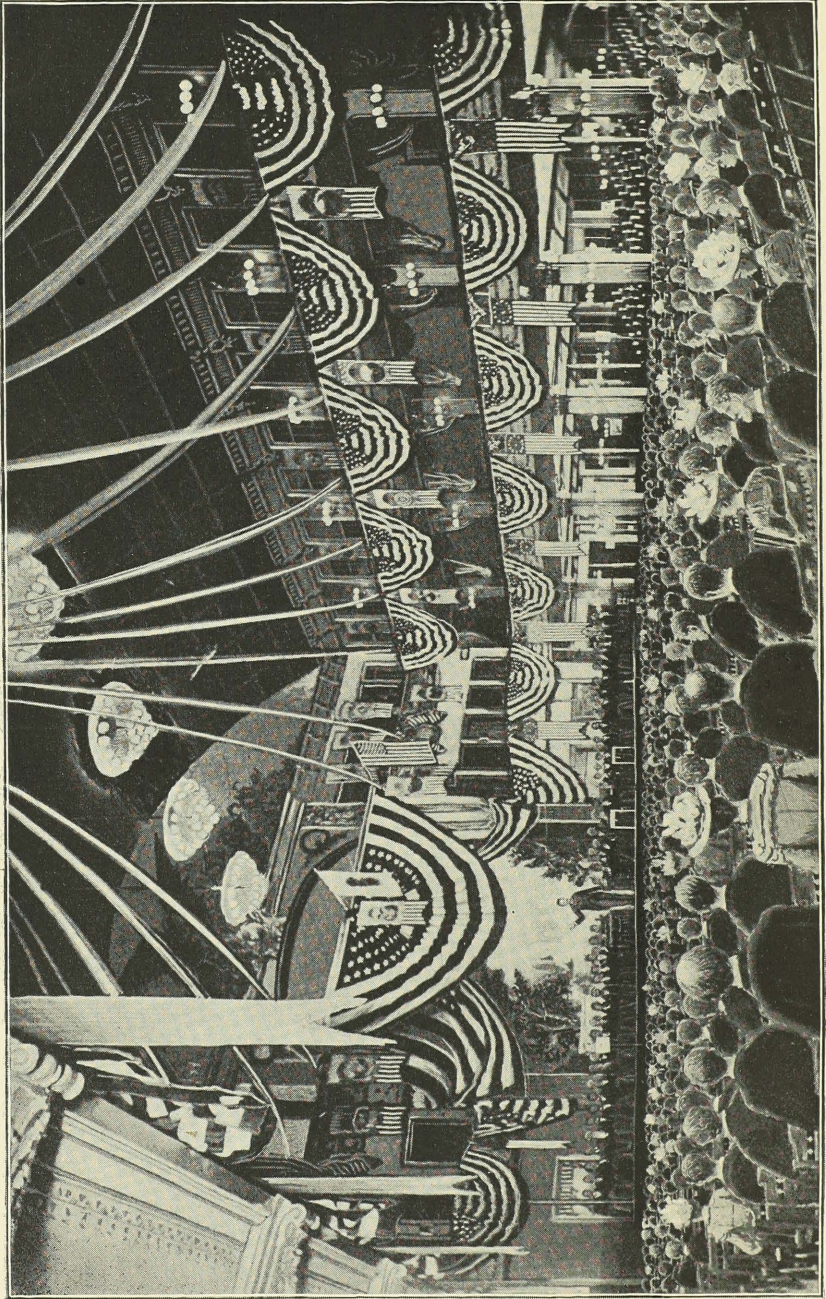
“Men,” says Prof. Herron, “you are brothers; in your heart of hearts you know it. The chasm which the social crisis has opened between classes, right here in our American life, had no right to be. In your better moments, you know that the feeling of manly comrade love you have for your fellows brings you more of joy, more of all that makes life worth while, than all the possessions of the earth. This affection and brotherhood of sympathy are your inheritance from the ages of sacrifice, bloodshed and heartache; they are your birthright. You cannot, men, you will not, let strife over mere things, over pieces of iron and paper and gold, array you against each other, and steal your birthright away. You are not enemies; you are not classes; you are not the guardians of interests; you are friends, comrades and lovers one of another. Your fears about your rights are unmanly and unworthy; your interests are superstitions; your gains are delusions; your classes make you ashamed, for you know that they are not noble. Do not suffer *things and prejudices* to rob you of your fellowship, for that is your life. Rise to the noblest that is in you and dare to trust it. Act as men too strong to be made the tools of interests and things,—men too brave to become the slaves of fear and prejudice, and in the conquest of your fears, you will conquer yourself; and the God in you will conquer the world for love and liberty.”



Dr. Washington Gladden.
Nathan Straus.

Ernest H. Crosby.
Dr. George D Herron

A GROUP OF PROMINENT REFORMERS.



MR. JONES ADDRESSING A VAST AUDIENCE AT GRAND CENTRAL PALACE, NEW YORK, UPON THE SUBJECT OF "THE NEW RIGHT."

LOVE THE ONLY POWER.

The best way to obtain your own rights is to be diligent in securing the rights of others. Whatever you gain by the overthrow of a fellow-man is a moral loss. Wrangling law-suits, enlarging of jails, increase of the police force,— all these methods of force and coercion cannot establish justice or abolish crime.

I have never yet had a law-suit, never yet have sued a man or been sued. Law-mongering breeds only hate and malice. It is no cure for evil. No punishment is adequate which does not prevent the crime from being repeated. Love, after all, is the only power there is in the world for the accomplishment of good. We may make a show of doing good with physical force and legal restraint, but it is only a show. Paint a tiger pink, but he remains a tiger still. The only way to influence men permanently is to change their dispositions. Clubs and chains and prison cells have been tried for thousands of years, and they have only increased the evils they professed to prevent. It is time we tried a wiser and humaner plan. Government should seek to educate rather than compel.

Love is the true inner evolutionary force of the world. It alone can melt prejudice and expand the heart. All social reforms boil down to this. All parties, creeds and civilizations exist only for this,— to hasten the reign of love in every department of life. Little good can come from these ready-made reforms that are being suggested on every hand, and which rely upon organization or legislative coercion for their success, unless the citizenship back of them is inspired with the spirit of love. Have we not discovered that tyranny can be as real in a republic as in a monarchy?

Love is the only regenerative force. To teach love to individuals by personal kindness and helpfulness is to do well; and to mould love into law and thus uplift and enlighten a whole city or state is to do better. Organizations, political parties and churches are of value only so far as they teach and embody the

spirit of brotherhood; and even government itself has no other justification for its existence than the upbuilding of a fraternal civilization.

More laws and more policemen will not convert people to lives of brotherly kindness. More than anything else we need men and women "of the truth," who are willing to do as they would be done by, actually willing to go out and be poor as Jesus and St. Francis did, and show by their lives their faith in human nature and their love for their fellow-men.

THE PEOPLE SICK OF CANTING WORDS.

We must have brothers before the people can understand what brotherhood means. The people are sick of words. Liberty, justice, truth, love,—these words are used so often by unworthy men for unworthy purposes that men's eyes do not brighten at the sound of them. These words must become flesh, and dwell among the people before they can be understood. A true life is the best definition of truth, and a loving act does more to define love than all the explanations of all the dictionaries.

The work of the geographical explorer is almost finished. There are no new oceans or continents to be discovered. But the work of the moral explorer is as yet scarcely begun. Columbus, Magellan and Balboa will have their counterparts in the future in the men and women who will dare to venture their lives for a principle, and thus by their courage and self-sacrifice pioneer the way to a regenerated world. But let it always be remembered that the Golden Rule is a precept which no solitary hermit can obey. It is thoroughly social. There must be not only yourself, but "others." The old monkish notion that solitary confinement was essential to holiness was a serious mistake. Morality is a social as well as an individual virtue, so that while as individuals we can do much to teach and practice a higher

truth, we cannot do so perfectly without the co-operation of others.

As Henry D. Lloyd says:

“Regenerate the individual” is a half-truth; the reorganization of the society which he makes, and which makes him, is the other half. Man alone cannot be a Christian. Institutions are applied beliefs. The love of liberty became liberty in America by clothing itself in the complicated group of structures known as the government of the United States. Love is a half-truth, and kissing is a good deal less than half of that. We need not kiss all our fellow-men, but we must do for them all we ask them to do for us — nothing less than the fullest performance of every power. To love our neighbor is to submit to the discipline and arrangement which make his life reach its best, and so do we best love ourselves.

History has taught us nothing if not that men can continue to associate only by the laws of association. The Golden Rule is the first and last of these, but the first and last of the Golden Rule is that it can be operated only through laws, habits, forms and institutions. The Constitution and laws of the United States are, however imperfectly, the translation into the language of politics of doing as you would be done by — the essence of equal rights and government by consent. To ask individuals to-day to lead by their single sacrifices the life of the brother in the world of business is as if the American colonist had been asked to lead by his individual enterprise the life of the citizen of a republic. That was made possible to him only by union with others. The business world is full of men who yearn to abandon its methods and live the love they feel, but to attempt to do so by themselves would be martyrdom.

As to how far an individual can go ahead of the generation in which he lives, is a question which every one must answer for himself.

It is my opinion that the life of Jesus furnishes the answer as to how rich it is right to be, and I do not believe there is any peaceful solution for the thoughtful person this side of such an admission. Every one is entitled to what he justly earns, and he is not entitled to the earnings of any other one. No man ever earned a million of dollars. I very much doubt if any one ever earned and saved a hundred thousand dollars. Though many honest men have gotten that sum, it has come to them through a dishonest

system that has made respectable various forms of robbery under the guise of profit, and in this system I think every man is a law unto himself unless he is willing to accept the law of Christ. If he is willing to accept that as his guide, I am sure he cannot have while others have not, he cannot abound while others want.

SHOW YOUR LOVE FOR GOD BY SERVING YOUR FELLOW-MAN.

According to the teachings of Jesus the way to prove we love God is to serve our fellow-men. How can a man be a thorough Christian while he is content and proud to have this world's goods and see his brothers in the most dire and abject need? Who can explain the consistency of those rich church members who are daily making money at the expense of the beaten lives of other men and women?

"Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," said Christ. The poor represent not only humanity, but God. Civilization as well as religion is measured by the amount of sympathy we have for the helpless and unfortunate.

Surely this state of things which we have pictured cannot be permanent. This society which permits such deadly parallels as we see, "the gorged few, and the hungry many," cannot last. A nation which has produced such marvels of material progress in less than a century must certainly have the ability to find a better plan for dealing with these problems than we now know.

I believe that the new century upon which we shall soon enter will see a wonderful spiritual development and uplifting, far outdoing the material of the one about completed, not only in this country, but the world over. Already there is much righteous discontent, which makes itself felt by speeches, newspapers and books. There is nothing so persuasive as a story, and many modern novels are full of the social questions of the day, and are sold in large numbers.

There is to-day a wonderful awakening of the social conscience far and wide. Miss Addams describes the "social conscience" as that feeling which will not permit a man to sit down to a meal at a bountiful table and enjoy it, with hungry, starved eyes looking in upon him through the windows, broadened and enlarged till it takes in the sufferers about us everywhere, who are out of sight, but should not be out of mind. I believe that never before have people cared so much about other people.

What is possible for a few to-day may, after generations of development, become possible for all. When we begin to study and to cultivate human nature as wisely as we have studied and cultivated flower nature and horse nature, we shall have men and women worthy of the beautiful world in which we live.

Once banish the maddening fear of poverty, and the perpetual suspicion which mars almost all human intercourse in matters of business, and Emerson's hope will be realized. The conditions which surround the lives of most of us would make an angel from heaven selfish. When generosity means bankruptcy, and bankruptcy means hunger and cold, what wonder that generosity is a rare virtue!

See how a mother sinks her own comfort in the comfort of her child. Think of the daily martyrdoms of motherhood, of the love that pours itself out in service and asks for nothing in return but love. Every human being is a living proof that love is in the world, that the strong care for the weak, and the wise for the ignorant, else no one of us would have survived the helpless, moneyless days of infancy and childhood. These ideas may be "peculiar" and even "dangerous" to some people; but they have the merit of great age, and having been in the possession of the race for nearly two thousand years, it does not seem that society is running any very great risk if it tries the Golden Rule, as the other schemes that have been tried up to date are colossal failures.

We have given selfishness a thorough trial, and it won't work. The general break-down of our industrial system proves it. The more we rush and grab, the poorer we get. It is a natural law and not a fancy that "it is more blessed to give than to receive." Every self-centered millionaire, dwelling in loveless and isolated luxury, has discovered that happiness does not come by the acquisition of much property.

THE ERA OF PEACE ON EARTH AND GOOD WILL TO MEN.

Nearly 1,900 years ago the angelic voices rang out on the midnight air of Judea's plain, proclaiming the dawn of a new era, for which the world still waits, the era of "peace on earth and good will to men." Are we idly waiting for this good time, or are we helping to make it a reality? Nothing is plainer to me than that the mission of Jesus was to establish a new social order on earth, which He called "The kingdom of heaven," and "The kingdom of God." Jesus never once used the term, "Kingdom of heaven" or "Kingdom of God" as meaning a place, but always a condition of mind, a social order in which men (Christians) would love all men as brothers, and live and act toward them like brothers. He taught that men should be governed by the law of love, instead of hate — for hate, then, to a much greater extent than now, sought to rule and govern the world. In order to help the world to understand this new social order, He gave us a number of very plain and simple rules which you will find written in the gospels of Matthew, Mark, Luke and John. I particularly invite you to read the fifth, sixth and seventh chapters of Matthew, for here you will find practically all of the rules that Jesus gave for the ordering of our lives in our relations with our fellow-men. This portion of the teaching of Jesus is known as the "Sermon on the Mount," and I think that when you read it, as you read the sayings of any other teacher, you will admit that it is the most revolutionary document that has ever come

to your notice. Before the birth of Christ, the law that ruled the world was truly a law of "blood and iron."

Eye for eye, and
Tooth for tooth;
Hate for hate,
And ruth for ruth.

The history of the time that has come down to us is black with the record of hatred, bitterness, revenge and murder of the foulest description — hatred and vengeance that in its desire to "get even" spared not the lives of innocent little children. If, through their veins coursed the blood of an enemy, their doom was sealed as surely as that of the offender himself.

But all this was to be changed — that's why the dawn of the new era was heralded by the angelic song of peace on earth!

The Christ, the loving, forgiving, gentle, compassionate Christ, if He were to visit this earth would find many, many things in our so-called civilization that I think would cause Him to weep even as He wept over Jerusalem. As He looks on our millions of disinherited poor I fancy I hear Him repeating the reproach that He pronounced on the civilization of His time when he said, "The poor ye have always with you." Evidently they did not know enough to be ashamed of their paupers, and we are very much in the same state of mind, for we point with pride to the fact that we "take care of our poor." We have not yet learned to be ashamed of a civilization that makes some of our brothers paupers. But we have sound proof that the world is awakening, and before many years we shall awake to see a time when poverty shall be banished from the earth.

Shame on us that we have tolerated it so long. The Rev. Heber Newton, of the Madison Avenue Episcopal Church, New York, in a recent sermon said that "the kingdom of God was a new order of society, which men themselves should bring about, from which should be abolished poverty and misery." The time

would come, he said, when men would consider it a crime and an outrage that any person should starve to death in the midst of plenty. He for one looked to see poverty abolished in our own generation. So do I. I am looking for a time when every man shall have the fruit of the labor of his own hands, and no man shall, either by the methods of the gambler or the methods of respectable business, have the fruit of the toil of some other man's hands. Then poverty will be a thing of the past because the real cause of poverty — the man that lives at the expense of other people's toil — will have disappeared. Brotherhood is, and the manifest destiny of mankind is to live it, and in order that men can do so the present social order — that is, the present way of carrying on business known as competition, which is only another name for war, will have to disappear. And it will, and in its stead we shall have a system of co-operation that will govern all industry and business — a system in which it will be possible for all men to love one another and act and live like brothers. That's the kind of Christianity we all want.

Let us have a system in which every man shall have just what he earns, and nothing more, a fair-play, Golden-Rule system, and twenty-five years of that sort of a system will relegate all of our prisons, jails and almshouses to the domain of the past. Social systems, like individuals, may be known by their fruits. Men do not gather grapes from thorns, nor figs from thistles. Our thousands of paupers, tramps and criminals are not the result of chance or accident; they are the legitimate fruit of our wretched social system. As long as the system continues, we may expect the fruit.

Mrs. Stetson has given us a beautiful picture of the new kind of Christianity that we are working for, in these lines:

Do you think that the love which has died for the world
Has not lived for the world also?

Filling man with the fire
Of a boundless desire
To love all with a love that shall grow?
It was not for nothing the White Christ was born
Two thousand years ago.

The love that fed poverty, making it thrive,
Is learning a lovelier way.
We have seen that the poor
Need be with us no more,
And that sin may be driven away;
The love that has carried the martyrs to death
Is entering life to-day.

The spirit of Christ is awake and alive,
In the work of the world it is shown,
Crying loud, crying clear,
That the Kingdom is here,
And that all men are heirs to the throne —
There was never a time since the making of man
When love was so near its own!