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THE PREACHER AND BIOLOGY.¹

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II. THE DOER.

However great truth-seeking may be, however glorious truth-finding, this glory cannot surpass when the final assizes are closed, the quite simple matter of truth-doing.

"The sole aim of Christianity is to make good men. . . . The aim of Christianity is ethical, and it has no other aim whatsoever. Good men constituting a good society, living in league with all goodness human and divine—this is the Kingdom of Heaven, mentioned oftener in the four gospels than any other subject, and forming the central idea in the teaching of Jesus."²

These words of President Faunce are startlingly clear. I have said the same thing, perhaps, but when I read it from another, it flings itself upon me like a challenge. I can walk out on the brink of the precipice and look calmly down the awful perpendicular, but for another my head grows dizzy. For myself I feel no sense of danger, I know my poise. And this is the way with most of us. We are not afraid for ourselves. But why should this seem like a challenge or a daring approach to a nameless fear? Can it be that we have invested our religion in abstruse metaphysic, mystic ritual, the phylacteries of the temple service, till the great central life and veracity of it surprise us when we meet it face to face? Can it be that the aim has been obscured, or lost, in the multitude of means to attain it? Can it be that sometimes the main matters sit in the rear of our churches, and the Kingdom of Heaven on earth becomes a remote consideration? Have we lost our social sense and mission in the personal pursuit and acquisition of a selfish Heaven? Have we forgot, or have we lost the power to pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven?" How is it that too often selfishness rules in our standards of piety and in our appeals, and we pass by on the

¹The Gay Lectures for 1909-10.

²President Faunce, "Educational Ideals in the Ministry".

other side, leaving to alien hands the ideals of Jesus and the ministry of healing? These questions convict us and turn our thoughts somewhat into social channels.

In this lecture, we have the Doer, the second of Emerson's children, otherwise described as the love of good. Does biology destroy, or tend to destroy, the love of good, the making of good men, the practical ministries of life—feeding the hungry, visiting the sick, clothing the naked, setting the prisoners free, preaching the gospel to the poor, living in league with all goodness, bringing in the Kingdom of a new social order, making "right reason and the will of God prevail"—in a word, fulfilling the particular mission and doing the particular work Christianity has set us to do?

This Doer, this love of good, has latent in it, according to Emerson, the love of truth and the love of beauty. The supreme religious sense is the sense of behavior, is ethical; and ethics is indissolubly joined to truth and to worship. I do not mean to say that doing good is all of religion. I am just saying that it is not; that religion cannot be supremely ethical without the intellectual and emotional, without truth and poetry and vision. Thought, we cannot escape it, marks itself upon the life. If to one the world was created and set adrift, somewhat alien and despised, the antipodal of its Creator, rival and hostile, a sort of perversity and mistake; to another the charm and manifestation of the indwelling, divine Personality, beneficent and beautiful—if to one Christianity, an abstract thing, was finished long ago and is now delivered ready made by the priest to the elect, external and compulsory; to another a coalescent process, the possessor participating in the pain and the purpose, in the joy and insight and uplook and all, inwrought and vital—if to one duty be a tyrant's task imposed upon the helpless from without; to another a joyous spontaneity gladdening our daily labors by the paths of peace, then these two men of widely different intellectual attitudes toward the finality of things cannot be ethically the same. Many things, indeed, many important things, are either subconscious or unconscious, but every noble deed, and true, is conceived in conscious

volitional intelligence and quickened in the womb of feeling. Life is one. It is involved in the veracity of human reason, the reliability of the senses, the trustworthiness of the emotional tides whose moral force breaks high upon the shores of human conduct and, with mighty sweeps of storm, commands the sea of human activities and human destiny.

The cries in our streets are tragic; there is to-day a great unrest; the deep disillusionments threaten our political and industrial order; the ferment is brewing in our social vats; the violent, as of old, threaten to take the Kingdom by force; the tides run wild; the storms break fearfully on the high seas; the great deep is broken up; the clouds are black, and turbulence and deep darkness cover the sky. Men are being lost in the wild waste of waters. And yet I do not speak with the voice of a pessimist. This is a period of more or less rapid transition. There is lack of adjustment, but there is lack of adjustment in all periods of progress. The public grafter is taking the place of the private thief because wealth is being massed and becoming corporate. The city government occasionally becomes immensely corrupt and crime, beastly crime, sits in the seats of power and laughs at our calamity. But for all this the issue is drawn, the issue of social and civic righteousness, the central word of Hebrew prophet; and my faith is, that after toiling all night long against contrary winds, about daybreak we shall see Jesus walking in the shadows on the sea; and as the light falls across the moor we shall find Him close to us. Jesus walks in the midst of the centuries bearing the Shekinah of progress in heroic hands; and hope renews the face of the morning.

I am not afraid of progress. That which eliminates nothing but the false and seeks nothing but the true, though it see but dimly through half-awakening eyes in the twilight of its uncertainties, shall bring us into larger ports with fuller sails borne by happier breezes—shall bring us to larger tasks and more fruitful fields. Christianity will not get ahead of Jesus, but it will get ahead, a long way ahead, of its own past as it approaches Jesus.

The time has come when we, at the command of the Master, shall launch out into the deep and let our nets down. With a wider knowledge we may loose anchor from our marginal moorings and set sail for the open sea. Our faith, our life, our religion are not static, but dynamic; our God a living God; our work progressive. Upon the silver crest of the rising tide, for the tide is rising, must stand the preacher in the forefront. He has the mightiest work to do, the most inspiring, the dearest, the most heroic in the wildest tides, the deepest sacrifices and the highest achievements, I know. The strength and the manhood and the heroism that asks no reward but a chance to lay down one's life are his. It is the strongest appeal ever made to noble natures, the chance to lay down one's life. It is the highest pay and the sweetest sacrifice with endless love in a priceless cause—the cause of humanity. Doing things for men. Sacrifices so noble as to draw all men to them. I sometimes crave your chance. I sometimes long to join the ranks of men with prophet-hearts, the ranks of the ministry—true, sincere, heroic, in the breach of the world. What a chance to be like the Master, to live His life all over again, and what a time for such a task! The appeal of an easy life and soft raiment a noble nature spurns. It is the hard task and the battle-cry that summon men—men really, not shadows of men—to the ministry. Only the ignoble and the camp-follower and the salary-hunter asks for an easy place. To endure hardness and to serve men, this is the law of the Kingdom and this is the law of life. There are none but strait gates to life-crowns.

But not so far am I removed from you. Dr. Dawson says that "biology and the Christian religion are one in their innermost aims". "Both naturally find their more obvious relationships in moral and social concerns of civilization—such as the struggle against disease, poverty, and vice. . . . crime, insanity, and other forms of mental and moral degeneracy, and all other problems involving the perpetuity and amelioration of human life."³

But some one says that so far from having a common aim,

³*Homiletic Review*, November, 1909.

biology discredits the very authority of religion itself, and so disrupts its power at its central source. If authority mean power vested in some superior person or counsel or church to enforce its commands by excommunication, by torture, or the stake, or other forms of violence, then that kind of authority is just what we escaped when we won the right of private judgment in matters of religion and the freedom of conscience. No man nor set of men, can annul the primacy of private judgment and personal responsibility directly to his Maker. No man stands between. There is no place for pope or Inquisition or test or credal orthodoxy tipped with fire and writ in blood. If a religion without authority mean a religion without veracity, then it is no religion at all worthy of a moment's notice. Even President Eliot did not mean that. If authority mean moral obligation arising out of relations of truth and *rightness*, then such authority is forever binding and yet entirely consistent with freedom. Everywhere this authority of truth takes hold upon us. The latent soliciting spirit of things makes its appeal to those who will turn aside to see; and, even out of the wonder and reverence of the desert, like Moses, we may receive a divine enlargement and enthusiasm and a divine message and mission, or rather commission—a work to do. Not to believe in nature, not to have faith in truth and its strange healing and vigils with the angels, not to be subject to its appeal, and its final imperative, whatsoever its source, is the last depravity and profanation. The wayside becomes a divine mercy seat; out of the desert shall spring forth rivers of water; the highways and hedges shall furnish the guests for the King's feast; and biology and theology shall mingle together at the gates of the temple. Every humble spot or truth is regal in a good man's life. To know from the humblest quarter that a thing is true and right is as commanding as if it had dropped down out of the sky or was known to be the verbal edict of God and had subscribed His personal signature and autograph and seal upon it. For if it be true the never-to-be-doubted God's signature and handwriting are already upon it and vouched for by that fact. We do things not because we

are commanded to do them or because there is authority outside of us for it, but because, commanded or not commanded, they evidently ought to be done and we feel that we ought to do them. The issue is lodged within us. The commandment may bring us the clear information of what we ought to do, but, knowing that, we need no further compulsion, save the inner impulse to do what is right, and this impulse is constitutional to the Christian. Jesus abdicated the throne of external authority in order to be incorporated in the *will to know and to do what is right*. The ethics of Jesus disappear as statutory compulsion from without to reappear as moral imperative from within. Religion, and this is a point to be guarded among us, tends from age to age to become mechanical, and in so far as it does become mechanical, it becomes irreligious. It tends to follow rule rather than impulse, and in so far as it does follow rule and impulse is wanting, it becomes a solemn mockery. It tends to conform to authority, and in so far as that conformity is not a personal conformity to felt truth and duty in the warmth of its spirit, it becomes a whited sepulchre full of dead men's bones. That one to whom truth does not make an authoritative appeal and awaken joyous responses from within, even if it were forced upon him from without, would be still a pagan and a slave. Whoever does not follow truth from an inner impulse as a joyous response of a right heart, will never and can never follow it at all. There is no other way. Christ taught as one who had power, and as if truth were its own voucher. He didn't appeal to Rabbi this and Rabbi that or any other. It was not His method. No truth did He ever impose on anyone. He exposed it, made it visible, got men to see it, to accept it, to fix their allegiance to it, to be partisans of it, and then they were free. They did right; they wanted to do right not because they were forced to do it or were afraid not to do it, but because they willed it and truth flamed through their deeds from inner fires of sacred divine heart-altars—not mechanical but biological, not legal but vital.

Religious authority, then in the sense of compulsion, is

located in the heart, and, in this sense, it is and can be located nowhere else whatsoever; in the sense of reliable veracity and source, it resides alike in the truth of the Bible and of nature. They are both indispensable; but for the individual or the community this truth becomes authority recognized, or authority effective, exactly as fast and no faster than it is rightly learned and understood and sealed with experience. As to the right to command or to be heeded, truth is always and everywhere supreme; but its influence upon the centres of personality the one thing altogether indispensable, the throne of executive and administrative power in the Christian scheme, and the only one consistent with biology and character, is a pervasive indwelling.

This is a missionary doctrine and compels missionary enterprise wherever men are brothers. It puts upon us a mighty responsibility.

It has been charged that biology has destroyed the distinction between sacred and secular; and that is just what it has done; but while it has changed the relation, it has exalted it, too.

"I but open my eyes—and perfection no more and no less,
In the kind I imagined, full fronts me, and God is seen God .
In the star, in the stone, in the flesh, in the soul and the clod.
And thus looking within and around me, I ever renew,
With that stoop of the soul which in bending upraises it too,
The submission of man's nothing perfect to God's all complete,
As by each new obeisance in Spirit I rise to His feet."⁴

Biology is one with theology in its acknowledgement of authority in true religion and in the insistence upon its obligation and finality. The only point of difference that could arise in this restricted territory would be the seat of its administration. The biologist naturally takes the vital point of view, makes the individual supreme in religious matters, and allows no compulsion from without as being both futile and perilous.

This does not prevent organizations from holding definite views, opinions, dogmas, and restricting the membership to

⁴Browning, "Saul".

such, and such only, as hold the same views, opinions, and dogmas. This it presupposes. The world is big outside and free. Everyone may go to his own where he can find fellowship.

But some one says there are a number of things in the Christian religion which we must obey without reason—not because they are true, but because they are commanded. To them it is an impertinence and disloyalty to ask the reason why. To my mind the source is sufficient to convince us that the commands are reasonable and true. But, beyond this, I confess, I want to *see* the reason and *know* the vital significance. For I believe there is always a vital significance in every divine matter and that commands are never obeyed well when obeyed blindly. On the contrary, they are properly obeyed only when they are obeyed intelligently—feeling the significance, entering into and co-working consciously with the spirit and intent and purpose of them. This is why your seminary work is so important, that you may see and lead others to see these shining vistas along the paths of duty. Baptism, for example, is no formal rite to one who observes it intelligently, but a beautiful and significant and magnificent profession that should set all the world aglow with new fires. To-morrow can never look the same with that profession on it; and upon to-day Heaven opens to justify the mighty tasks assumed. It is needful enough that the proper form shall be observed, for without it the significance is lost; it is needful enough that it shall be properly administered by a right administrator that it may suffer no depreciation; but it is infinitely more important, following the form truly that we shall enter into its spirit intelligently, that there shall be no pretence or sham or blindness or illusion in the one who assumes so much and promises so much, calling on God and men to witness. It is a day when the old and the new life meet and prophesy and part. A grave, a resurrection, and new paths of light; such is the profession. The lack of co-operative intelligence, the habit of shutting the eyes and taking the church pill blindly, accounts for many fearful lapses in intentional obedience which are yet without the semblance

of significance or the most remote fulfillment of an altogether rational and intelligent purpose.

The final reliance for the love of good, for ethical conduct, for Christian character, for good men, is the capacity in man to respond to truth, to all nobleness, to high sacrifice, and to dauntless, heroic fellowships. This Jesus relied on. His mighty truths were delivered to the naked hearts of fishermen. He kept no record; He wrote no line. Speaking as never man spoke His words trembled a moment on the breeze and fell away like the noises of the street. One might have thought Him careless or heedless of their value. This poetry and song and wealth of the world pitched about the waste places of Galilee, but not to be lost. A deep philosophy with a subtle sense of permanence invested its treasures in human hearts. Never a teacher trusted so much with so little safe-guarding. He never doubted its safe deliverance to the future. To men's receptivity He appealed, to men's ministry He committed His teachings. Such abandon of faith the world had never seen before. He believed in truth and He trusted it to men. He flung it abroad without a guardian. It was magnificent.

Lincoln once said, "You can repeal the Missouri Compromise and the Constitution of the United States, but you cannot repeal the moral constitution of man." And I say, you may deny the authority of the Bible, you may count it nothing that it was written by inspired men, you may quibble about what truth is, but you cannot abolish the "moral constitution of man"; and so long as the moral constitution of man responds to truth, the great details of the Bible, ageless and timeless and immortal, by their own authority, the authority of truth, the self-evidencing power of truth, shall lead the conquest of the world and set free and make strong and give life and light and peace till the world's end.

I may be wrong; but I think truths are more effectively taken one by one and fixing them so in our life, going by the way of experience—until, at last, we can say they are all true, for we have tried them and proved them and the volume which contains them is the treasure-house of God. The other way

of professing the Bible whole, with such absolute confidence as to make interest negative and knowledge unnecessary, and denying every separate commandment in conduct, does not much commend itself to me. Step by step, going by way of experience this is better, and this is the biological way, and this is the way of life.

I do not mean to say that these are the only alternatives, but I do mean to say that knowing the truth to do it lovingly and enthusiastically in all brotherly consideration is the chief thing in the whole round world.

The first need of the Doer is to have the truth and the first duty of his neighbor is to preach it to him—preach it directly, dissociated, so far as possible, from all other complicating perplexities; preach it simply, leaving ultimates, for the time being, and theories and finalities out of account, leaving truth, naked truth, with its native affinities for heart-flesh and brain-tissue. It will get itself into deeds; for truth has a genius for behavior.

Natural law reinforces ethical demands. Although Huxley found no moral quality in organic processes, so great a thinker as John Fiske says, "Subtract from the universe its ethical meaning, and nothing remains but an unreal phantom, the figment of false metaphysics."⁶

"The rude surgery of nature" amputates the disharmonies of life. Those things out of harmony, individual or social, in purpose or act, are out of harmony with God who made life and fixed its conditions. That which is out of harmony tends to be eliminated, that which is in harmony tends to survive. This is true not only in the strengthening of the stock by the survival of the strongest, but also in the strengthening of the mind by the survival of the keenest witted and the most resourceful intellects, and in the strengthening of the moral nature by the survival of the strongest social alliances, the possibility of which alliances is inherently involved in ethical considerations. No society can be founded on a purely selfish and

⁶John Fiske, "Through Nature to God".

non-ethical basis. Social relations are of necessity moral relations, and the worse tend to be eliminated through and by means of disqualifying anti-social factors. Now, the highest and supremest functions of the Christian religion and of life are social, and the Kingdom of Heaven, the Kingdom which Christ came to set up, and the Kingdom which he did set up and which shall some day sweep the world, is a Kingdom of social ideals to be lived out and to be realized among men. Morality is planted in the heart of the universe. "The stars in their courses fight against Sisera."⁶

Lest some philosopher put himself to much trouble to distinguish religion from ethics, I say with John Fiske that "the notion of ethics is inseparably associated with the notion of religion",⁷ and with Rauschenbusch that "God demands righteousness and He demands nothing but righteousness". "The prophets were the heralds of the fundamental truth that religion and ethics are inseparable and that ethical conduct is the supreme and sufficient religious act;"⁸ and with Harnack, in the sense of its central love, "Religion may be called the soul of morality, and morality the body of religion",⁹ and with Sabatier that "it is precisely this deep unification of religion and ethics which constitutes the most striking feature of the gospel There are no longer two laws: a divine law over against the human conscience; nor two truths; a supernatural truth over against natural science; nor two powers; nor two societies",¹⁰ nor two ways of living, one ethical and the other religious. There is one world and one life and one way of rightly living it. Within this world, the biologist stands with the preacher in his search for truth, in his ministry to men, in his life of the spirit. This over-emphasis of the ethical, if it be such, never tends to practical exaggeration. So I am not careful to hedge against misunderstanding.

For the sake of clearness, however, lest we forget, remember

⁶Judges 5:20.

⁷"Through Nature to God."

⁸"Christianity and the Social Crisis".

⁹"What is Christianity?"

¹⁰"The Atonement."

that Jesus disengaged His righteousness from the "good works" of the temple ritual and made it coincident with deep morality, and morality to be ethical springs from the heart, is lighted by love, and issues in service.

Turning now to the practical side whatever has been the history of the Church, and it is not ideal, it is certain that the history of Jesus proves the inclusion of the healing of the body in pure Christianity. And yet there are those who deny that the mission of Jesus was in any sense social. "Jesus," they say . . . "took a personal interest in the poor, the sick, the miserable; but His purely religious teaching and His saving activity were in no way directed to any improvement in their earthly position; to say that His objects and intentions were of a social character is to secularize them."¹¹

Over against this view, in the Gospel of the Hebrews, stands the story of the rich young man, which is somewhat different from that given by Matthew, Mark and Luke and closes with this reply from Jesus: "How canst thou say: I have kept the law and the prophets, as it is written in the law, love thy neighbor as thyself? Behold many of thy brethren, sons of Abraham, lie in dirty rags and die of hunger and thy house is full of many goods, and nothing comes out of it to them."¹²

"You observe," says the great Harnack, "how Jesus felt the material wants of the poor, and how He deduced a remedy for such distress from the commandment, 'Love thy neighbor as thyself.' People ought not to speak of loving their neighbors if they can allow men beside them to starve and die in misery. It is not only that the gospel preaches solidarity and the helping of others: it is in this message that its real import consists . . . Its tendency to union and brotherliness is not so much an accidental phenomenon in its history as the essential feature of its character. This gospel aims at founding a community among men as wide as human life itself and as deep as human needs."¹³ And I say the conflicting, competitive social inter-

¹¹Harnack: "What is Christianity?"

¹²Harnack: "What is Christianity?"

¹³Harnack: "What is Christianity?"

ests must yield to the co-operative community of social good and the love of one another if we are to save the remnant of Christianity yet among us. Christianity has a social mission; deprive it of that, and it is bereft of its power. And with Rauschenbusch, "Whoever uncouples the religious and social life has not understood Jesus. Whoever sets any bounds for the reconstructive power of the religious life over the social relations and institutions of men, to that extent denies the faith of the Master."¹⁴

It isn't the counting of our beads in prayer, it isn't the tithing of all we possess, it isn't the punctiliousness with which we are always in our church pew or do our so-called church duties—these ought not to be neglected—but it is the "weightier matters": how many heart-hungers and flesh-hungers, sorrowful spectacles, have we passed by in our streets and paid no heed to?

It is as curious as it is instructive, that Levite and priest, the professional and ceremonial officers, brought us no great reform, no great literature, no great life. It was the prophets who came out of the ranks of the people and fought the battles of the people against oppression, against priestly irreligion, against idolatry. They were the agitators, the social reformers, the statesmen emphasizing the essentials of mercy and truth and justice and freedom and manhood and heroism and patriotism, and treating with noble scorn petty details and empty ceremonies and aimless formalities. These with the Judges and Moses, the great wilderness-taught Moses, on the side of action, brought us our Bible. The poetic side will be considered in another lecture.

Wherever ceremonial and professional religion takes the place of humanitarian, worship and men degenerate; the temple rises, the priest fattens, the worship fails. Golden altars take the place of consecrated hearts. Beauty I love; art I love; mellow lights of magnificent windows divine with the glories of great painters upon them seem to carry me a little nearer to Heaven as I worship, but this gorgeous detail is not the essential

¹⁴Rauschenbusch: "Christianity and the Social Crisis."

product of the society of Jesus. It may be a means to worship and it may be madness. The essential product is men and help of men—not grand altars, not great domes which overshadow the simple pastoral life of the Galilean Jesus. We are in danger of isolating ourselves from the very people whom Jesus came to save, if, my brothers, we have not done it already—the laboring men—we in our fine houses and our fine clothes and our high ways and our fixed fashions and our unjust wages, while the people rot in our tenements and die in our streets. The truth, the deep personality of Jesus, was so simple, so direct, so unpretentious, so social—at a wedding, eating at a publican's house, violating all the Jewish notions of propriety, mingling with sinners and disregarding all their ceremonial cleansing, taking no heed of first families or the four hundred and paying no attention to church or Philistine respectability, boating with fishermen, healing the sick, blessing children, talking to a Samaritan woman, in the wilderness or by the sea-side preaching, teaching in the crowded streets as men elbowed past to their business, on the farm-ways or in the temple at Jerusalem, up in the mountain or down by the sea—none were too high and none were too low for His divine society. *He was all men's brother.*

Would one seeing us, our kindly ways and simple, the sharing of our life with others, our brotherly interest, our cordiality to truth and our hospitality to strangers—would one seeing us reckon that we had been with Jesus?

In our industrial wars the bitterness breaks all bounds and fratricidal cruelty flows thick and black with great clots of blood. What would Isaiah say? How long, my brothers, before we shall help every man his neighbor; and everyone say to his brother, Be of good courage; and the carpenter encourage the goldsmith and he that smootheth with the hammer him that smiteth upon the anvil.¹⁵

Living on the dreadful abyss and pauper border, no higher standard of life to hope for, no educational efficiency, with haggard darkness shrouding the future—with Carlyle, there rises

¹⁵Isa. 41:6, 7.

a spontaneous, passionate cry: "Alas, was this, too, a breath of God; bestowed in Heaven, but on earth never to be unfolded!— That there should one man die ignorant who had capacity for knowledge, this I call a tragedy."¹⁶ Not only the low wage but the income is diminished by enforced periods of unemployment. In 1900, six and a half millions of laborers were out of employment part of the time, two millions half of the time, a half-million all the time.¹⁷ Shorter hours, higher wages, steadier employment, sanitation and protection will help but will not heal this industrial distemper. Until men become brothers and the sharing of their work and their life leads them to want to help one another, however good our laws, the ideal will stand remote and apart from the actual world.

It has been estimated that about 10 per 1,000 die each year among the well-to-do, 15 per 1,000 among the higher class of laborers, 35 per 1,000 among the lowest class, or the very poor. In Glasgow among certain tenement houses 55 per 1,000 died annually; but after renovation the death-rate dropped to 14, while in the neighboring tenements it was still 53. This and other like experiments, proves the responsibility of the tenement owners.

In Paris the death-rate from consumption among the poor is three times as great as that of the well-to-do. In Hamburg it is the same, while in New York it reaches the frightful figure of fourteen to one. And in the worst "double-decker" tenements the death-rate among children reaches 204 per 1,000, or 1 to 5; four times as great as that of the average child.¹⁸ Disease multiplies frightfully from contagion, and bad habits, and impossible food, and crowding, and filth, while the immoralities are monstrous in certain localities. From this quarter the infection spreads and lays its death grip on fair forms, be they never so clean. The only hope of a sanitary world is a social hope. No life is safe with a neglected class as a menace to health and morals. In sheer self-defence a brotherly interest will sweep us into social service.

¹⁶Sartor Resartus.

¹⁷Robert Hunter, "Poverty."

¹⁸Robert Hunter: "Poverty."

Four millions of people in the United States are supported at public expense. Four millions more, it is estimated, bear their misery in silence. The income of ten million more is altogether inadequate to maintain their physical efficiency for work, and the race degenerates. One million and seven hundred thousand children who ought to be in school are forced by poverty to earn a livelihood, and five million women are wage earners.

WHAT IS THE SOLUTION?

To some it was thought to be simply relief; but experience proves that public or private charity is only an expedient. It has helped some, but it has hurt more than it has helped. It is better to suffer and be a man than be on the charity list and be a pauper with the loss of self-respect. To Carlyle it was work, sacred, divine life-labors. "A man perfects himself by working. Foul jungles are cleared away, fair seedfields rise instead, and stately cities."¹⁹ To live the simple life, to abandon luxury, to serve the public need, to sympathize with the poor, and these all emblazoned with a bewildering fire—this was the program of Ruskin. He placed the wealth of nations in men. "There is no wealth but life; life, including all its powers of love, of joy, of admiration. That country is richest which nourishes the greatest number of noble and happy human beings." And as to luxury, he said: "Consider whether, even supposing it guiltless, luxury would be desired by any of us if we saw clearly at our sides the misery that accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all and by help of all; but luxury at present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast unless he sat blindfold."²⁰ These both demanded work—work for the rich and work for the poor—an honest day's labor for an honest day's wage; for to them there was no alternative, it was either work or steal.

Biology has made possible the alleviation of the tenement evils, the slum with its vile thoughts and foul gases, the vagrant

¹⁹"Past and Present."

²⁰Unto This Last.

problem, the unsanitary shops which preserve and spread our contagions; and when we remember that unless we redeem these dens of vice and these open distempers our own homes shall whiten with the leprosy that smites them to death, a new apostolate whose zeal is religion shall arise to the needs of the hour.

Biology has made possible the operation on practically all the vital organs, including the heart; and the modern surgery of the brain, the banishment of malaria, and the abolition of yellow fever are already under way. In compound fractures it has reduced the mortality from 65 to 1 per cent.: and in ovariectomy from 66 to 2 per cent.; diphtheria to one-third of its former havoc and hydrophobia to less than a half of 1 per cent.; while the plague of "black death" is swept bodily away from all sanitary shores. It has reduced the mortality in spinal meningitis from 80 to less than 30 per cent. and that of the great "white plague" (tuberculosis), the greatest single scourge of the world, has fallen 50 per cent. It has increased the average life from 25 to 43 years, and the death-rate in the great cities of the world has fallen from 60 per 1,000 to 18.

"And what shall I more say?" using Paul's great peroration with all truthfulness. "For time would fail me to tell of Koch, Pasteur, Reed, Lazear, Manson, Ross and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight armies of the aliens. Women received their dead raised to life again."²¹ But it has been provided "that they without us should not be made perfect". And so to-day we face the problems they left: to abolish the pestilences that beleaguer the human body, poverty and squalor that destroy human hope, crime which undermines human health and brutalizes human life, injustice and oppression which bow down and degrade the human spirit; to relieve the poor without increasing poverty, to help the weak without making them helpless, and to open the way of opportunity to every born child.

²¹Heb. 11:32-35, 40.

Sanitaria rise in all lands for the healing of the nations; campaigns against disease, crusades against consumption, the battle of the slums, preventive sanitation, hospitals, state, private and denominational, asylums for the insane, schools for the defective, public education, Christian colleges, and state institutions show how the biological achievements and the Christian principle are mingled with the activities of the people; but we are not yet grappling sufficiently the problem at its springs. O, my brothers, there is work to do.

Poverty and misery and orphans and insanity, life's legion of evils, hand-made and society-made and inevitable. To these biology brings its leaves of healing, but futility shall wrap them in her selfish garments unless the divine life, tonic and tender, lay them upon the sores of society. Making men able without making men good will never heal our social infirmities. No remedy without Jesus shall ever solve the industrial problems of our nation, or any nation; no remedy but the deep personality of Jesus planted in the breasts of men.

The saloon, the unbrotherly inhumanity that takes a man's money and damns him with bad liquor; the unbrotherly employer who takes, for he can take it under our competitive tyranny, a man's labor and holds back part of the wages; the "white slave" traffic for whose accomplices the world has yet to invent a mean enough name; the wretchedness and misery born of passion and culpable with crime which vaunts itself in the palace and crouches in the hovel, for which there is no help and no healing and no hope of healing but Jesus. The biologist and the preacher, the ministers of Jesus, and the helpers of men, must seek and find and recover the world.

Carlyle did not find the solution; Ruskin did not find the solution; Matthew Arnold did not find the solution; democracy is not the solution, labor unions are not the solution, biology is not the solution; the religion of Jesus, ethical and persuasive, including and interpenetrating all the rest, is the entirely only solution of the ills of life and the only hope of its entire up-building.

Instead of biology's destroying or tending to destroy the

love of good, it becomes one with it, and instead of its being biology or religion, it becomes biology and religion, "one and inseparable, now and forever", in the mightiest task ever left to men.

It doesn't make so much difference about the weapon—that is important—but it does make a world of difference about the manner and the spirit of our going into battle.

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and sword
Shocked upon sword and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!' he snapped and flung it from his hand
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."²²

²²Edmund Rowland Sill.