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ARTICLE II.

THE PROGRESS OF CHRIST'S KINGDOM IN ITS RELATION
TO CIVILIZATION.

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WE are now to consider the progress of Christ's kingdom in its relation to civilization. While it modifies civilization and makes it Christian, it is itself modified by civilization.

I. Civilization is not a Product of Christianity, but has an
Independent Existence.

What is civilization? Man is endowed with a radical impulse to put forth every power in action. This appears in the child as the play-impulse; in the man, it is trained to work. Play is action for the pleasure of the action itself; work is action, not for the pleasure of action, but for an ulterior end. The child lives in the present, with scarcely a reference to the future, following its impulses with little reference to consequences, and acting for the present pleasure of the action. His action is play. In maturity the man acts with reference to the future, foregoing present pleasure for future interests, and concentrating his energies in work, not for the present pleasure of the work, but for the value of the end to be attained. A great part of education consists in training the pupil to concentrate his energies on the attainment of ulterior ends; it is subjecting impulse to reason, transforming play into work. The difference between the savage and the civilized is analogous to that between the child and the well-trained man. The savage acts from impulse, for the pleasure of the action, or, otherwise, only to satisfy some imperative instinct or craving; he lives in the present; his action is the impulsive, unpersevering,

changeable action of a child. Civilization begins in forecast. It is distinguished from barbarism by the habit of acting with reference to ulterior interests as distinguished from present impulse; by the subjection of impulse to reason; by concentration in planned and forecasting work, instead of dissipation in play, or impulsive exertion under the urgency of a present want. This is the source of the strengthening and development of man's power, the enlargement of his acquisitions, and of his control over the resources and powers of nature, the multiplication of his wants, and therein the development of the man himself, making him many-sided and capable of more varied activities, and of more varied and more refined enjoyment. The twaddle of the new education, that because a child acts joyfully from the play-impulse, therefore education must give to all study the zest of play, would emasculate education, taking out of it that which constitutes its essence as education, and out of civilization that which is its essential distinction from the savage state. Civilization is a thing of degrees; it begins whenever forecast begins to get the supremacy over imperative impulse, and play gives place to persistent work for ulterior ends.

Christianity is not necessary to create civilization. If preached to a barbarous people, it finds the capacity of civilization, and develops it; but other agencies, without Christianity, might have developed it. Usually some form of civilization has existed before Christianity is brought to a people. Christianity at the outset found itself confronted with the Hebrew, the Greek, and the Roman civilization. It is remarkable that the apostles instituted no missions to barbarians. The first and prominent fields of their missions were the cities, whence Christianity spread more slowly into the country. The word "pagan," or "villager," gradually came to denote an idolater. So, usually, Christianity comes to nations already civilized. It finds society already constituted, with opinions, usages, government, civilization, religion.

II. Christianity imparts to Civilization and makes effective in it the Spiritual Forces necessary to its Purity, Completeness, and Perpetuity.

Comte and Buckle teach that human progress arises wholly from material conditions and intellectual development. This is not true, even if human progress is used as meaning only the progress of civilization, which is but a part of human progress. For prudence itself, or acting with reference to ends, which is the essential characteristic of civilization, belongs to the sphere of moral action. There is, however, some truth in the position, so far as mere civilization is concerned, if civilization is regarded as consisting merely in the development of power and of intellectual keenness and strength; for this development is possible under the direction of selfishness, as really as under the direction of love.

But civilization does not of itself constitute man's highest welfare. Developed under the impulse and guidance of selfishness, it contains the leaven of its own fermentation and corruption. As the development of power, it establishes the dominion of force, and civilization carries with it wars of conquest, tyranny, caste, and slavery. If, as it was in Greece, it is more distinctively the development of intellect, culminating in literary and aesthetic culture, still it carries in it the same principle of the right of the strongest, and presently decays into luxury and effeminacy; as the refinement of Greece degenerated into Corinthian debauchery. Or, if the civilization turns to industrial enterprise, wealth accumulates with the few, and the many are in hopeless poverty. Or, if such a civilization, partially Christianized, begins to open a career for all, the greed of gain takes possession of the community; worldliness creeps like a glacier over society; meanness, venality, and rapacity characterize the people; and "wealth accumulates, and men decay."

To secure man's highest well-being in a healthy and permanent civilization, something more is needed than the increase of power and intelligence. There must be also

moral and spiritual quickening and development. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Otherwise civilization is materialistic in its tendencies, and brings to man only what is possible to him as the highest of the brutes, nothing of what is possible to him as the child of God.

Natural religion never supplies this defect. In every condition of society will be found religions, all of them capsules containing some seeds of truth. But natural religion has not been able to supply the defect in civilization, and its force has usually been weakened by civilization. The ethnic religions have usually their greatest purity and power in the earlier periods of the national life. The earlier Romans were religious, and their religiousness was an important influence in the growth of the republic. The religiousness decayed as the national greatness advanced.

Christianity introduces into existing civilization, and in it makes effective and permanent, the moral and spiritual influences which lift man from the earthly, the sensual, and the devilish, and quicken him to act in reference to the moral and spiritual realities and possibilities of his being.

Human nature realizes its perfection only through Christianity. Though Christianity is supernatural, it is not foreign to humanity, and does not aim to superadd to humanity any accretion foreign or contrary to it. It is just that divine action which is necessary to bring man out from an abnormal condition, and to effect the complete development and perfection of humanity. Man in his normal condition, if he had never fallen, would realize his perfection only by faith in God and in communion with him. Dependence and faith are inseparable from man's condition as a created being, and their necessity is not a result merely of his abnormal condition as a sinner. The union with God by the indwelling Spirit belongs to man's normal condition. Man was made to be a worker with God, and to act under divine influences. Redemption restores him, through Christ and the Holy Spirit, to this normal union with God, so that

the divine life unfolds its character in him, as the life of the vine unfolds its character in the branches and their fruit. The real freedom of man is the freedom wherewith Christ maketh free. Christianity, therefore, is necessary to the development and perfection of humanity, and the establishment of Christ's kingdom is essential to the development and perfection of human society.

Therefore, in every unchristianized condition, humanity must show its consciousness of incompleteness, and a yearning and striving, or at least a groping and fumbling, after the divine life and redemption which Christ alone brings. This is so marked in history as to give speciousness to the doctrine that Christianity is merely the more complete development of natural religion.

Christianity, therefore, is not only a power of spiritual regeneration to the individual, but, because it is so, is also the power which restores human nature to its completeness and society to its best condition. The transformation of human society into the kingdom of God creates the highest and best civilization.

This influence of Christianity in civilization makes it possible to realize a civilization which shall be permanent. Unchristian civilizations have either perished by their own corruption, or, as the Chinese, have become stationary, capable only, like Swift's *Struldbrugs*, of mumbling from generation to generation the ideas of a remote past. It is often said, as if it were an indisputable maxim, that states must have their youth, manhood, old age, and dissolution. Says a brilliant writer: "Each civilization rests on an idea or group of ideas. But these ideas are forms of thought, and thought by its own nature is constant change. Universal principles develop themselves to fresh and special results, and facts familiar or strange give rise to new general principles. Thus ideas change no less than outward relations; and a civilization which has grouped itself about an idea is but the shell of a germinant seed. The seed will germinate, and the shell must be broken and destroyed. The task of the his-

torian, often a sad one, is to show how in each civilization lies the sentence of its own death."¹

If, indeed, there are no unchanging principles, laws, and ideals,—if principles themselves are but forms, changing with the changing exigencies of thought,—then principles are as transitory as their outward manifestations; and a civilization which shall be permanent is in the nature of things impossible. But there are principles of truth, laws of character and action, and ideals of perfection which are unchanging and eternal. If these can be realized in civilization, there is no reason in the nature of things why the civilization should not be lasting.

Civilization in itself does not contain the elements necessary to perpetuity. If no supernatural influence comes down on humanity, we may expect that what has been will be, and that the principles of truth, justice, and love will never find complete expression in any civilization. But just this supernatural and redemptive agency comes into humanity through Christ. Christianity, therefore, has the word of promise inherent in it; it is no longer to be admitted that what always has been will be, but always the promise: "I will show you greater things." Christ makes effective in civilization the principles of truth, the law of love, the ideals of perfection which are unchanging and eternal. He consecrates all growth of physical and intellectual power, all discoveries and inventions, all philosophy and statesmanship, all poetry, painting, sculpture, and music, all thinking and acting, to God in the service of man for the realization of truth, love, and beauty in human life. Such a civilization has in it the elements of perpetuity. Such a state is not destined to decrepitude and death. There will still be new discoveries and inventions; the modes and fashions of life, customs, laws, and institutions may change; yet they are all but the exuberant outgrowth of the same life; the essential character and power of the civilization will abide unchanged.

It is sometimes objected that if Jesus were at once so

¹ Prof. C. C. Everett, *Science of Thought*, p. 44.

good and so great as Christianity represents, he would have revealed modern discoveries and inventions, and thus have spared mankind the dreariness of the dark ages, and given at once to the world the blessings of modern civilization. But by the very act of doing so he would have taught that these are the essentials to the redemption of the world and the highest well-being of man — that the Son of God came into the world to give to man “all the modern conveniences.” Thus he would have intensified worldliness, and sanctioned a materialistic civilization. On the contrary, Christ asserted the pre-eminence of the spiritual, and brought into humanity that divine grace which in every civilization rouses man to the spiritual realities, relations, and possibilities of his being, and makes effectual those spiritual principles, laws, and ideals without which the most advanced civilization is selfish and self-destroying.

III. Christianity, by the Spiritual Forces which it introduces and makes effective, gradually creates a Christian Civilization.

It has been said that genius does not establish a school, but kindles an influence. The method of Christianity in Christianizing civilization is the same. It kindles an influence which creates the new beneath the old, and so pushes the old off. Its method is not the mechanical change of organization, but the inward process of life. Christ and the apostles made no direct assault on the existing forms of government, nor on slavery. But they taught principles, and required of individuals a life of faith and love, which, as they prevailed in society, would necessarily overthrow those institutions. By this leavening action, by this development of life, Christianity gradually removed the ancient Roman slavery; afterwards removed the mediaeval or feudal serfdom; and now is causing negro slavery to pass away.

IV. The Progress of Christ's Kingdom in Successive Ages will be modified by the Existing Civilization.

The truths of Christianity and the redeeming grace of

God are always the same. But they must work in and through humanity, and the results by which they declare themselves must be realized in and through humanity. Therefore the manifestations of the effects of God's grace acting in any age or nation, the forms in which Christian truth and life appear, the opinions, customs, laws, and institutions in which they embody themselves, must be determined by the existing condition of society and state of civilization. The type is the same, but its forms of manifestation vary; as the vertebrate type is the same through successive geological eras, but its forms diversified. We need not be surprised, therefore, if in the progress of Christianity, as of animal life, the type should appear in defective or even seemingly monstrous forms, or should be found in temporary alliance with weakness, error, or wrong.

1. Christianity, being the religion for all time, and the power that is to act through all ages in renovating and perfecting society through redemption, necessarily has meanings and applications which can be disclosed only by the progress of Christ's kingdom through the ages.

An objection is urged against the Bible that the advance of science and civilization necessitates new interpretations and evokes new meanings. But this must be so, if it is the revelation of God. Christ compares his words to seeds; they are germinating words. We must see more in them when grown than we saw in them as seeds. The acorn contains the oak; but we cannot understand what the acorn contains until we see the oak. The oak is the only adequate exposition of the acorn; and it takes as long to make the exposition as it takes the oak to grow. The kingdom of God, as it grows silently through the ages, is the only adequate exposition of Christ's germinating words. Its growth necessitates new interpretations, and reveals new meanings. From the nature of things, so long as humanity is imperfect, and civilization imperfectly Christian, there must be an inadequate apprehension of the meaning and application of Christian truth; and so long as Christ's kingdom is ad

vancing, new meanings and applications of the truth must be disclosed.

Therefore the significance of Christian grace and truth in its application to society cannot be immediately understood. No uninspired thinker of the apostolical churches could have delineated the peculiarities of civilization which Christianity has already produced. Such a civilization, even if described to him, would have been comparatively unintelligible. It was only by the actual experience of Christian life and the actual conflict with the kingdom of darkness that the full significance of the principles hidden in the gospel, the varied applications which they require, and the consequent changes in the social condition, could be learned. Living in a civilization saturated with the vices of heathenism, the Christian must soon have become aware of a sharp antagonism to the world, and to its opinions, laws, and institutions. Thus, at the very outset, we find the apostles before the council exclaiming: "We ought to obey God rather than men" — a declaration containing the principles of individual rights, and liberty of conscience, and the supremacy of God's law above man's, which are the seed-thoughts of modern political progress. At every step the Christian was thus applying Christian truth and gaining the knowledge of its far-reaching and profound significance. And only by the progress of the church through the ages, the actual experience of the Christian life in removing the old and creating the new, could its meaning and application be discovered.

2. Man is prepared to appreciate and receive new meanings and applications of Christianity only when, in the progress of Christ's kingdom, the exigency to which they are pertinent has arisen, and man has been brought, in the providence of God, to a position in which he can see their necessity and value, and has been educated to a capacity to appreciate them. No age can appreciate new meanings and applications of truth, however clearly declared, much in advance of that stage of culture which, under God's education of the race, it has already attained. The first prophets of a coming

epoch are always rejected. A child must understand the fundamental rules of arithmetic before the more advanced rules are intelligible; and there must be an analogous progressiveness in the education of the race.

Even discoveries in science and inventions in art are rejected when communicated to a generation not sufficiently advanced to need, nor sufficiently educated to understand them. They perish like seeds which rot because sown too early in the spring. History is full of instances. It is common, after a great discovery or invention has been made, for some curious explorer of history to find the same announced in some forgotten writing of a former generation.

Here we strike that remarkable fact known as "the spirit of the age." Before a great epoch all minds seem moved simultaneously with the same thought, as the leaves of the forest rustle together at the first breath of the coming wind. The man who speaks the effective word seems rather to express than to create the thought of the time. This "spirit of the age" seems to outreach and control individual influence, as an ocean current bears onward a ship, however the crew may trim her sails or hold her helm. It is not a blind process of nature in which the personality of individuals is lost. But in the progress of Christ's kingdom a people are in contact with the same truths and subject to the same influences; they receive in God's providence the same education, and reach the consciousness of a common want, and, as a class under the same teaching, are all simultaneously prepared for the next lesson. The agency of individuals is not excluded. Even the teachings of rejected prophets, the persecution and martyrdom of "reformers before the reformation" have been important influences in educating men to receive those once rejected truths.

So long as humanity is imperfect, and God in redemption is advancing his kingdom, there must be an inadequate apprehension and application of Christian truth, and a progressive discovery of new meanings and applications.

In addition, then, to the reason already given why Jesus

should not have taught the modern discoveries, we now see another—that if he had revealed them, they would not have been appreciated or received. For the wonders wrought by his science and inventions he would have been likely to be pronounced a magician, while his discoveries and inventions would have been forgotten. Or, if he had at once set himself to abolish slavery and tyranny, and to reorganize the state, he would have been put to death as a disturber of the peace, and his doctrines forgotten as the dreams of a fanatic. It is one of the remarkable characteristics of Jesus, by which he is raised above all other men, that he was immeasurably in advance of his age, and yet infused his thought and life into it; that he was in advance of all ages, yet his thought enters as a power of life into every age, and every age finds in him its ideal and its inspiration. His teaching is never without significance and power because it will be pertinent to the future, nor antiquated because it was pertinent to the past.

3. In every age and people the Christian life will be modified in its manifestations by the existing civilization.

God's grace in Christ and by the Holy Spirit will not immediately impart a knowledge of chemistry and astronomy, nor of the power-loom, steam-engine, and telegraph. No more will it immediately change existing laws and institutions, nor even all opinions and customs into conformity with itself. The redeeming grace will be accepted in faith and penitence, and faith will work by love, and purify the heart, and overcome the world; but the manifestations of the new life will be modified by the civilization of the time. The Jew will still be a Jew, and the Greek a Greek, after they have become one in Christ; and their respective culture and type of character and usages, and even many of their prejudices, will long survive. The Hawaiian becomes a Christian, but not an Anglo-Saxon; the Greenlander becomes a Christian, but he cannot escape the influences of his Arctic climate. Not yet are the narrowness, jealousy, and antagonism of race extinguished, though in the begin-

ning. Paul proclaimed the unchanging principle: "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." The modern industrial movement is an outgrowth of Christianity in civilization; but it gives scope to the selfishness and greed of gain of an imperfectly christianized people. Christianity is the same; but Christians, though one in Christ, are as various as the varying nations and conditions of men.

This law holds through the times of God's supernatural revelation, not less than now. Supernatural revelation and the power of miracles did not lift a man out of his own age and country. It is distinctive of Jesus, that, though he was an ancient, an Asiatic, and a Jew, his life and words never suggest an outlandish man — a man of another age or time, — but only a *man*, in sympathy in all things with ourselves; and that this has been the same to persons of every generation, country, and condition. In every other scriptural character the peculiarities of race, country; and time are prominent. Samson would not pass for a very good Christian now; but in his day he was signalized as a man who acted from faith in God. The type was in him, appearing in what is to us a strange and monstrous form, like a megatherium of a geological period, a paleontological manifestation of the very type which now appears in man. David was an oriental despot; and some of what we call the crimes, but what were then regarded as the rights, of a monarch appear in his history. Yet in the essence of his character he was a man of faith in God and obedience to him; maintaining the knowledge and worship of the true God against idolatry, and profoundly penitent for his sin, when by the teaching of a prophet he was made to see as a crime what, according to the current sentiment of the day, he at first had not thought of as other than the exercise of a monarch's right. The same principle is exemplified in Christ's disciples, expecting that Jesus would be a temporal king, planning almost to the hour of his death ambitious schemes of pre-

eminence under his reign, and receiving Christ's own rebuke ; "O fools, and slow of heart to believe." In God's education of the race each lesson must be learned by protracted discipline ; and each must be learned before the next can be understood and mastered.

4. Hence Christianity sometimes comes temporarily into alliance with imperfection and error, and gives to them a life and perpetuity which otherwise they could not have had. There is an important truth in the common remark, that error and wrong perpetuate themselves by the truth, or partial truth, which they contain. Aspects and sides of truth find their affirmation temporarily in connection with error and wrong ; and false theories and wrong practices are made current by the truth or half-truth which they emphasize, rather than by the error which accompanies.

The Christian church gradually absorbed the idea of government belonging to imperial Rome, and became a hierarchy. In the dark ages attending and following the dissolution of the empire and the barbarian invasions, when lawless and unlettered barons plundered at will, when in the secular government law was supreme, and violence filled the earth, the people turned gladly to ecclesiastical tribunals and priestly protection, where the appeal was always to law and justice, rather than to the sword ; they welcomed the growing power of the church appealing to the unseen and eternal, as a refuge from the violence and lawlessness of the secular powers. The ancient Catholic church was the advocate and helper of the people against the tyranny of secular rulers ; the vindicator of the reign of law and justice deriving authority from God, against the reign of force ; the refuge and helper of the oppressed against the oppressor. In the greatest power of the hierarchy, it asserted and vindicated the truth that the church is not dependent on the state, and asserted the reign of justice and law against the reign of arbitrary will and superior force. Its claim to depose kings and to absolve subjects from their allegiance was the assertion that kings are subject to a law above their

own will; that their authority rests not on might, but on right; and that, if they abuse their power by injustice and oppression, they forfeit their right to the obedience of their subjects. These truths were carried in the bosom of the Catholic church, though manifested in perverted forms, as they must have been to accord with the idea of the church as a hierarchy. Thus they temporarily aided in building up that spiritual despotism which became the wonder of the world.

Asceticism, as it appears in crowds of filthy and begging friars, is disgusting; yet at first it was probably a very natural reaction of the Christian mind against the corruption tainting all heathen society. The vestiges of Roman life preserved in the museums of Italy and remaining in Pompeii reveal how powerfully a pure-minded Christian must have been impelled to separate himself from society so corrupted from the core to the rind. Asceticism would be a natural result of that antagonism to the world and to all that was in the world which was necessary in such a state of society. As civilization becomes penetrated with Christian ideas, and the customs and institutions of the world come into accordance with Christian purity, truthfulness, justice, and mercy, antagonism to the outward manners and customs of the world becomes less sharp and defined. In our civilization, therefore, it is difficult to appreciate the state of society which, in the earlier centuries of the Christian era, made asceticism a natural, though a perverted, expression of genuine Christian feeling.

So, also, the Crusades were an abnormal manifestation of the missionary spirit, accordant with the spirit and institutions of the times.

Even intolerance and persecution were a one-sided and perverse manifestation of zeal for truth. And the gloom which overhung the Middle Ages, the fear of devils and witches, the terror awakened even by Christ as the Judge of sinners, were results of truth contemplated only on its terrible side.

5. Christian truth is often suffocated in the perverted form

in which it is temporarily manifested, and utterly overwhelmed by the error with which it is associated, so that the whole manifestation becomes a corruption, needing to be put away.

V. Christianity, even while subject to Modification by the Civilization and Spirit of the Age, Creates a Higher Civilization and a Purer and more Christian Spirit.

By the very action of Christian truth and life through the forms of an existing civilization, the old becomes inadequate, and new customs, sentiments, laws, and institutions are demanded. Christianity, by acting in the old medium, makes it useless. It has worn the garment out, and, patching it no longer, throws it away for a new one. By working in the old form, it has created the necessity for a new; then, the fulness of time having come, it comes out of the old, turns against it, and thrusts it away.

But men, mistaking the form for the life that had worked in it, insist on the form after it is no longer needed; and continue to patch the garment after it has become too rotten to be worn. This is the source of corruption. It is not that Christianity is corrupted; but the old forms, through which in an earlier period Christianity had naturally manifested itself, are perpetuated as essential after Christianity can no longer act through them. Christianity, in whatever form of civilization circumscribed, is a power of life, like the germ within the seed, bursting the seed-envelop and leaving it to decay. Hence Christianity in one age may be found protesting against the very forms and institutions through which, when civilization was less advanced, it had exerted its life-giving energy. Christianity is not subject to the civilization and spirit of an age; but, while temporarily acting through them, it creates a new civilization and spirit of the age, before which the old must pass away.

It is the error of Rome that it adheres to the form, instead of to the life; that it adheres to the form after the life is gone; that it opposes the life itself in the new and higher

forms in which it appears. The true Christianity, on the contrary, protests against the form after the life is gone, and adheres to the life in its new manifestations. This is the true and Christian Protestantism. Rome is as really protestant; but the protest is against the old truth and life when the form is new. The protestantism of Rome is the loudest protestantism now extant; but it is protestant against Christ's truth. Romanism sits patching the old garment; and the last patch put on was the dogma of infallibility, which declares that the garment never was patched, and never needed it. Hence Rome sits in impotent and scolding protest against all Christian progress.

I may remark, in passing, that it is not necessary to determine precisely how far new thoughts, methods, and agencies are the direct result of Christian influences, and how far the result of civilization only. The revival of letters may have been, and probably was, the result of Christian influences quickening the human mind; or it may have been the natural outgrowth of the progress of human thought. But the essential point is, that Christianity was in the civilization of that day, laid hold of the new powers and influences developed in the revival of letters, and made the revival of letters issue in the Protestant Reformation. The hierarchy protested against the study of Greek as endangering the church; but Christianity gladly laid hold of it, and consecrated it to Christ.

Christianity is not only in general a power of progress; it is also a power of revival and reformation. If it is ever hidden, it is fire beneath the ashes, with all its power of burning when it is raked out. No other religion carries in it this power. Other religions manifest themselves in connection with the civilization of their times; but they have no power to quicken and advance the civilization; the civilization remains stationary, and the religion moulders in its old forms. Let any higher civilization from without come in contact with it, it crumbles and passes away. Once decayed, it is impossible to revive it. No power could revive

the worship of Jupiter and Venus. The divine origin and power of Christianity, the presence in it evermore of God's grace are declared by the contrast,—always quickening progress in civilization; always outgrowing the forms of the civilization into which it enters; always a power of renovation and revival when its forms have become effete and are ready to pass away.

VI. In the Progress of Christ's Kingdom the Present is always the Outgrowth of the Past.

The new is not a new creation, but is a development of the old. The progress has the continuity of a vital growth. We have seen that Christianity is perfect, and cannot be transcended; not so the measure of its apprehension on the part of mankind, nor of its appropriation in the consciousness of the church. This has the character of a growth. Hence the new has a unity with the old; the truth, spirit, and life pass out from one temporary form of manifestation into another. And the change, when it comes, is the natural result of the growth: first, the blade, then the ear, after that the full corn in the ear.

It is often objected against Protestantism that it is unhistorical. But the objection is of no force, since Protestantism drops only the old forms, which, having lived their time, were already waxing old and ready to pass away, or even were already corrupted, and accepts the new manifestations of the truth and life. In fact, Protestantism is the true historical development of the church. It is in it that the spirit and life have found their genuine outgrowth. All the wealth of piety and thought of the ancient Catholic church belongs also to Protestantism, which is the genuine outgrowth of that piety and thought, and the legitimate offspring of that Catholic church.

On the other hand, the Romish church is, in reality, unhistorical, since it has retained the effete forms, and allowed the unfolding and growing life to pass away from it.

The right of private judgment does not imply that every

man is to cut adrift from the past, and by his own meager intellect think out a system of truth for himself. That would be as absurd as if in secular life each man should strip himself of the knowledge and civilization acquired in the past, and begin, *in puris naturalibus*, as a barbarian, to study nature and acquire the arts of civilization. The right of private judgment is the right of judging in the light of the past. Some truths we may assume as settled by the thought and life of the past. Man is not always learning, and never coming to the knowledge of the truth. We rightly reject the Romish doctrine of tradition. The tradition of that church is not merely the clearer and fuller unfolding of the meaning of the Bible by the Christian experience and thought of the church, resting ultimately for its authority on God's word; but it includes the dicta of the church, resting on the infallibility of the church, and superadded to the Bible as of co-ordinate authority with it. Protestantism has its tradition; but it is simply the fuller exposition of the Bible, gained by the experience and thought of successive generations, and the application of the Bible to the new and changing conditions of man. Protestant tradition is the truth which flows from the fountain of God's word, and rolls down through the centuries, widening and deepening as it rolls—the stream which Ezekiel saw issuing as a little rill from the threshold of the sanctuary, and swelling as it flows into a great river. Protestant tradition is the Bible itself as it has flowed into human thought and life.

Because the kingdom of Christ is perpetually unfolding out of the past, the unchanging grace of God ever manifested under new conditions, the old truth and life appearing in new manifestations, the history of redemption is necessarily typical, that is, an epoch is the type of a succeeding epoch. A prominent actor in one epoch will be the type of a prominent actor in another epoch. In every epoch there is seen

“The baby figure of the giant mass
Of things to come at large.”

Thus we have a philosophical basis for the theological doc-

trine that events and persons in the Old Testament are typical of events and persons in the New Testament.

VII. The Progress of Christ's Kingdom tends to produce a Homogeneous Civilization throughout the World.

The broad differences of civilizations must gradually disappear; the insignia of an outlandish man become less marked; thought and products be more fully and rapidly interchanged; interests will become more identified, and wars impossible; and the world will become a family of fraternal states.

It remains to apply these principles to determine what is the duty of the modern missionary in respect to teaching civilization.

If Christianity is taught to a people by preachers having the same civilization with themselves, then the full significance and scope of its principles will be gradually discovered, and Christianity will manifest itself in varying forms, and sometimes in alliance with error. But it is different when the missionary goes from a people having a superior and Christian civilization to a people of inferior and unchristian civilization, or still barbarous. In the civilization with which the missionary is familiar, the principles of Christianity have been carried out to many of their remote applications, and the results of ages of thinking and acting under the light of Christianity are embodied. Thus a new element is introduced into the problem. Shall he preach only the grand facts and broad principles of the gospel, leaving the people slowly to discover for themselves their remoter applications? Or, shall he also teach the detailed applications of Christian truth to the customs and institutions of society as already known to him, and teach therewith the industrial arts of the higher civilization?

1. He must not preach civilization antecedent to the gospel, and as a preparation for it. The preceding course of thought has demonstrated that a people is incapable of

having new institutions and a new civilization fitted upon it as a tailor fits a coat. It is the people who must be fitted to the civilization. Give to a savage a sewing-machine, or a power-loom, and the gift is useless. The man must be educated up to the machine, or he cannot use it, nor, indeed, have any occasion to use it. The same is true of political institutions. They do not create or mould the life, but are the outgrowth of the life. It is as useless to force free institutions on a people not educated for them as to tie artificial flowers on a rose-bush in the winter. The right of self-government in the hands of Paris communists is a curse to them and the world. Christianity is itself the most effective agency in awakening the savage to progress towards civilization, by stimulating the habit of acting for ulterior ends, and subjecting impulse to the control of reason; and in purifying and renovating heathen civilization by introducing and making effective spiritual truth and a regard to spiritual reality.

Besides, all that is distinctively Christian in civilization is the result of Christianity. To insist that the apostles ought to have taught the civilization of modern Christendom in Jerusalem, Greece, and Rome, before teaching Christianity, or that modern missionaries ought to teach American civilization in China before teaching Christianity, is to put the effect before the cause. Christian civilization can be produced only by Christianity. Christianity must first be preached, in order that Christian civilization may be possible. The only real progress of society is the progress of the men and women who compose society. Society advances only as the men and women composing it advance in knowledge and culture, in wisdom, in self-control, in purity, truthfulness, and justice, in Christian faith and love.

This position is confirmed by the fact, constantly recurring in history, that the contact of civilization with barbarism or an inferior civilization, unaccompanied by Christianizing influences, is injurious to the inferior.

2. In reference to the personal character and duty of converts, the missionary is not to withhold Christian truth

and its application out of deference to the errors inherent in the civilization of those to whom he preaches. It is one thing to admit that Christian truth taught to a people, by teachers participating in their civilization, will be slowly and gradually apprehended and applied; and quite another thing to say that Christian teachers, having the clear knowledge of Christianity belonging to the highest civilization, are to accommodate their teachings to the prejudices and customs of heathenism; for example, to admit members to the church while practising polygamy and observing the rules of caste. This is of the type of pious frauds, and of the adoption by Christians of heathen usages and festivals under Christian names, which early corrupted Christianity in the attempt to propagate it. The justification of it involves a false interpretation of the parables of the new patch and the new wine; as if they meant that a patch must be found for the old garment as rotten as it, and for the worn-out bottles wine as weak as they. They mean the life must be invigorated, or a new life created capable of receiving the new institution. It is the statesman's business to adapt laws and institutions to the existing condition of society, just as the physician adapts medicine and food to the weakness of the patient. But the missionary is in the position of a prophet; it is his business to proclaim the truth which will create a new life. He is not to attempt the immediate subversion of existing institutions; but he is to declare Christian truth as the law of personal Christian action. Otherwise, the people cannot be educated in Christian truth, and prepared for Christian civilization. The missionary and his disciples may suffer persecution, and even martyrdom, for their fidelity; but these, if they must come, are themselves powerful agencies in educating the world in Christian ideas.

3. The missionary will introduce the arts of civilization incidentally, as he has opportunity and the people are prepared for them. These are educating influences which will help him in his Christian work. And in this respect he will be aided by the intercommunication of thought and of commercial products among the nations.