

# **CHRISTIANITY AND SOCIAL QUESTIONS**

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Christianity and Social Questions by W. Cunningham

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**W. CUNNINGHAM**

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BY

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**BPREDKES**

## GENERAL INTRODUCTION TO THE SERIES

MAN has no deeper or wider interest than theology; none deeper, for however much he may change, he never loses his love of the many questions it covers; and none wider, for under whatever law he may live he never escapes from its spacious shade; nor does he ever find that it speaks to him in vain or uses a voice that fails to reach him. Once the present writer was talking with a friend who has equal fame as a statesman and a man of letters, and he said, "Every day I live, Politics, which are affairs of Man and Time, interest me less, while Theology, which is an affair of God and Eternity, interests me more." As with him, so with many, though the many feel that their interest is in theology and not in dogma. Dogma, they know, is but a series of resolutions framed by a council or parliament, which they do not respect any the more because the parliament was composed of ecclesiastically-minded persons; while the theology which so interests them is a discourse touching God, though the Being so named is the God man conceived as not only related to himself and his world but also as rising ever higher with the notions of the self and the world. Wise books, not in dogma but in theology, may therefore be described as the supreme need of our

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day, for only such can save us from much fanaticism and secure us in the full possession of a sober and sane reason.

Theology is less a single science than an encyclopædia of sciences; indeed all the sciences which have to do with man have a better right to be called theological than anthropological, though the man it studies is not simply an individual but a race. Its way of viewing man is indeed characteristic; from this have come some of its brighter ideals and some of its darkest dreams. The ideals are all either ethical or social, and would make of earth a heaven, creating fraternity amongst men and forming all states into a goodly sisterhood; the dreams may be represented by doctrines which concern sin on the one side and the will of God on the other. But even this will cannot make sin luminous, for were it made radiant with grace, it would cease to be sin.

These books then,—which have all to be written by men who have lived in the full blaze of modern light,—though without having either their eyes burned out or their souls scorched into insensibility,—are intended to present God in relation to Man and Man in relation to God. It is intended that they begin, not in date of publication, but in order of thought, with a Theological Encyclopædia which shall show the circle of sciences co-ordinated under the term Theology, though all will be viewed as related to its central or main idea. This relation of God to human knowledge will then be looked at through mind as a communion of Deity with humanity, or God in fellowship with concrete man. On this basis the idea of Revela-



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tion will be dealt with. Then, so far as history and philology are concerned, the two Sacred Books, which are here most significant, will be viewed as the scholar, who is also a divine, views them; in other words, the Old and New Testaments, regarded as human documents, will be criticised as a literature which expresses relations to both the present and the future; that is, to the men and races who made the books, as well as to the races and men the books made. The Bible will thus be studied in the Semitic family which gave it being, and also in the Indo-European families which gave to it the quality of the life to which they have attained. But Theology has to do with more than sacred literature; it has also to do with the thoughts and life its history occasioned. Therefore the Church has to be studied and presented as an institution which God founded and man administers. But it is possible to know this Church only through the thoughts it thinks, the doctrines it holds, the characters and the persons it forms, the people who are its saints and embody its ideals of sanctity, the acts it does, which are its sacraments, and the laws it follows and enforces which are its polity, and the young it educates and the nations it directs and controls. These are the points to be presented in the volumes which follow, which are all to be occupied with theology or the knowledge of God and His ways.

A. M. F.

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## PREFACE

THE study of social questions differs from economic investigation, partly on account of the greater width of the field that must be surveyed, and partly because the aims, with which the enquiries are pursued, are quite distinct. The economist is concerned with the causes of material prosperity; for him 'things are in the saddle and ride mankind.' Some of us, however, while we recognise that economic studies are necessary as a preliminary, regard them as merely a preliminary; we are not satisfied to dwell only on the increase of the comforts and conveniences of life, but aim also at the improvement of human life itself. The object we set ourselves is to study the means by which Man may attain to welfare in all its aspects; not only to command over material comforts, but to elevation of mind and character as well.

The economist, who is studying business conditions among progressive peoples in the present day, finds it convenient to leave many important aspects of human life—political and religious—in the background; and there is some danger that he will only take account of them occasionally and spasmodically, or even ignore them altogether. A useful corrective to such one-sidedness may be found in historical studies, as the interaction, between political and religious movements on the one hand and economic conditions and progress on the other, is kept constantly before the mind; the student of social problems must endeavour to take this wider outlook over human affairs in the present day. He