

**THE GOSPEL OF GOOD
WILL AS REVEALED IN
CONTEMPORARY
SCRIPTURES**

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The gospel of good will as revealed in contemporary scriptures by William DeWitt Hyde

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WILLIAM DEWITT HYDE

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THE GOSPEL OF GOOD WILL

THE LYMAN BEECHER LECTURES ON
PREACHING AT THE YALE SCHOOL OF RELIGION
FOR 1916



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THE GOSPEL OF GOOD WILL

AS REVEALED IN CONTEMPORARY
SCRIPTURES

BY

WILLIAM DEWITT HYDE

PRESIDENT OF BOWDOIN COLLEGE

"The democratic mind attempts to apply to every moral issue its tests of justice, giving, service, and social solidarity."

— SHALER MATTHEWS.

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1916

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FRANK H. DECKER

MINISTER OF CHURCH HOUSE, PROVIDENCE, R.I.

IN WHOSE HEART AND ON WHOSE LIPS THE GOSPEL
OF GOOD WILL LIFTS THOSE WHO NEED IT
MOST INTO A HAPPY FELLOWSHIP IN
CHRIST'S EXPERIENCE OF GOD

THE
PUBLISHED BY
THE
CHURCH HOUSE

1925

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PREFACE

THIS book, taking for granted the technical devices of preaching, goes straight to the heart of the Gospel to be preached and practiced: — the Gospel that Christ expects men to be great enough to make the good of all affected by their action, the object of their wills, as it is of the will of God.

The Christian is not a “plaster saint” who holds “safety first” to be the supreme spiritual grace; but the man who earns and spends his money, controls his appetites and passions, chooses peace or war, and does whatever his hand finds to do, with an eye single to the greatest good of all concerned.

Sin is falling short of this high, heroic aim; and the preacher’s business is to make men ashamed of it, as the low, mean thing it is.

The instant a man who has done wrong repents, God and all Christlike men welcome him back to their favor and fellowship.

To the Christian every secular vocation is an opportunity to express Good Will: and sacrifice is the price he gladly pays for the privilege.

The wise Christian preacher will not as preacher become the mere partisan on one side or the other of disputed questions of political, social, and moral reform: but will commend such Good Will and condemn such evil will as there is on both sides.

Christian character and Christian virtues come not by direct cultivation, but as by-products of Good Will expressed in daily life. The Church, a superfluous superstition when considered as an appendage to an untransformed secular life, or a preparation for an undefined happiness hereafter, is a precious and sacred instrument for transforming men and institutions into sons and servants of Good Will.

As the expert interpreter of the Gospel of Good Will: as the leader in the fight against all meanness and cruelty: as the restorer of the penitent: as the infuser of spiritual meaning into secular life: as the champion of costly sacrifice: as the challenger of social injustice and the non-partisan herald of social reform: as the officer of a church that derives its sanctity and unity from the efficiency with which it serves all forms of personal and social welfare,—the Christian minister has a mission beneficent beyond all others.

These lessons are drawn from and illustrated by texts and extracts from twentieth-century literature: not

devotional, theological, evangelistic, or missionary books, but secular literature that is saturated with the essential Christian Spirit of Good Will.

For kind permission to quote these texts and lessons from "Contemporary Scriptures" I make grateful acknowledgments to the following authors and publishers:

Mr. Jerome K. Jerome, for "The Passing of the Third Floor Back" (page 1); Mr. Charles Rann Kennedy and Harper and Brothers, for "The Servant in the House" (page 162); D. Appleton and Company, for Thomas Mott Osborne's "Within Prison Walls" (page 80); The Houghton Mifflin Company, for John Graham Brooks' "An American Citizen" (page 108); J. B. Lippincott Company, for Charles Sarolea's "How Belgium Saved Europe" (page 135); Dodd, Mead and Company, for John Hopkins Dennison's "Beside the Bowery" (page 20); and The Macmillan Company, for John Masefield's "The Everlasting Mercy" and "The Widow in the Bye Street" (page 45); Jacob Riis' "The Making of an American," and "The Battle With the Slum" (page 191); and Winston Churchill's "The Inside of the Cup" (page 217).

These texts and extracts are introduced to show that this Gospel of Good Will is a Gospel which is being preached effectively in the poems and plays, the biog-