

# **THE ACHIEVEMENTS OF CHRISTIANITY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649743421

The achievements of Christianity by John Kenneth Mozley

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Cover @ 2017

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**JOHN KENNETH MOZLEY**

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OF CHRISTIANITY**



# THE ACHIEVEMENTS OF CHRISTIANITY

BY THE

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SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE

LONDON : 68, HAYMARKET S.W.

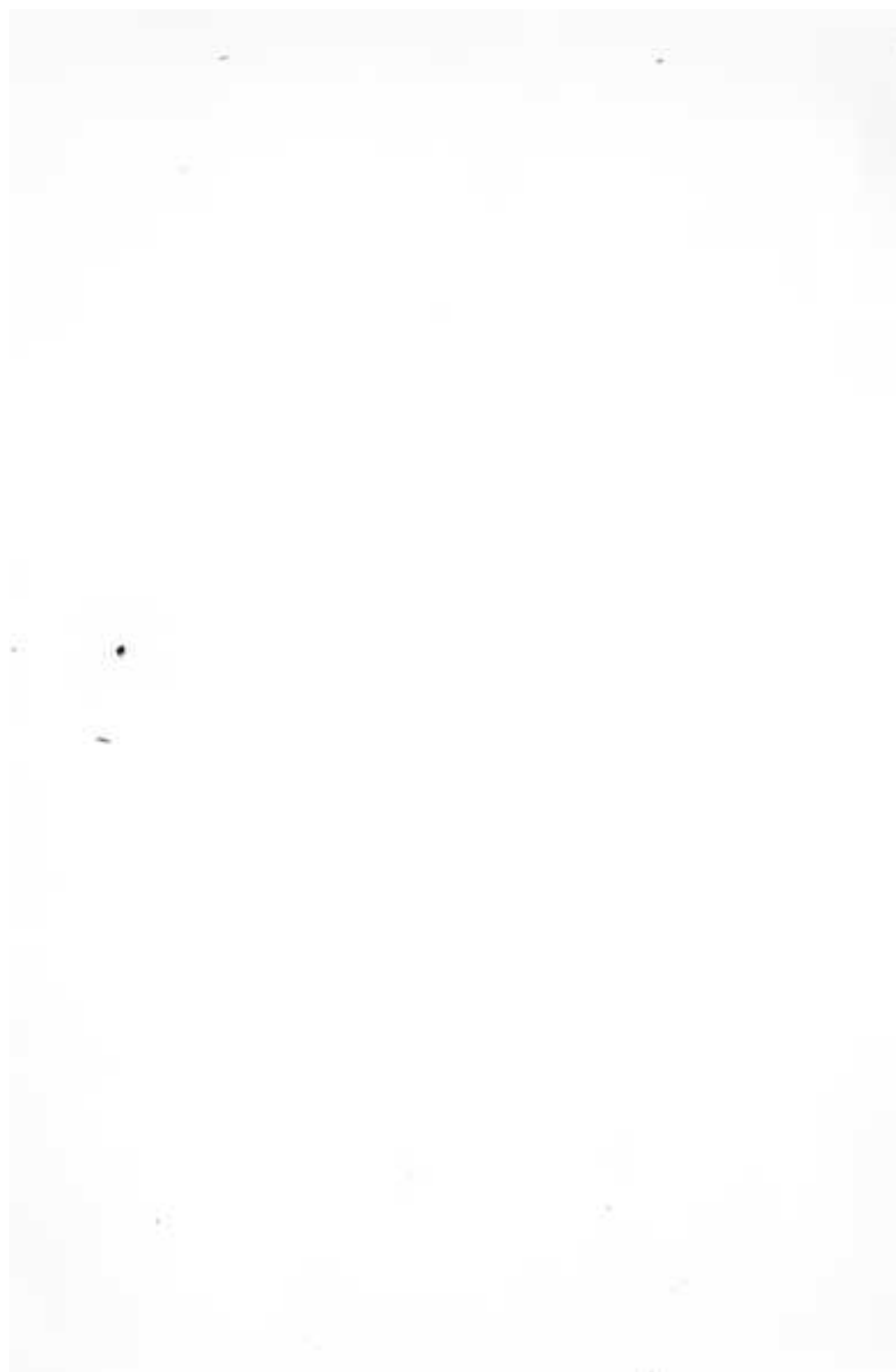
1917

## PREFACE

THIS little book owes something, in idea and form, to advice obtained in a conversation with the late Professor Gwatkin. I was thereby led to look for a connection between Christian doctrine, its view of God and of man, and the facts of history, and to see in history the working of Christian principles. This is not to claim the support of so great and honoured a Cambridge name as his for any particular treatment or special statement which may be found in the book. Those who knew Professor Gwatkin at all in his life, and were more than students of his books, will realise the pleasure there is in paying any tribute, in however small a matter, to his memory.

J. K. M.

*May 12th, 1917.*



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## INTRODUCTION

" Not on the vulgar mass  
Called work must sentence pass,  
Things done which met the eye and had their price "—

So do we read in one of Robert Browning's noblest poems, *Rabbi Ben Ezra*; and this is true, not only of the life of an individual, but of a nation, a church or a movement. No scales are known to man in which he may nicely balance good and evil. The demand for quick returns assessable at a glance is no less absurd in some great moral or intellectual, than in some great commercial, undertaking. Christ compared the Kingdom of God to leaven; in a sense, everything of great and far-reaching importance is like leaven: it works secretly, and you must wait till the leaven has done the whole of its work before you can pass a final judgment upon it. It is not till a thing is finished that you can really know whether it was worth beginning. And that kind of finality is not to be found, at least not in connection with something far greater and more complex than the like of this or that person, with, for instance, a theory of politics or economics, a philosophy or a religion; even of an individual life a final judgment is much less possible than is often supposed, and that not only of the great disputed characters of history like Julius Cæsar, or Mary Queen of Scots, or William

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Laud, but of the ordinary man-in-the-street or your next-door neighbour. There is indeed a sense in which a final judgment can be passed upon some great political or religious movement, and not upon a person. A movement can, many movements have, come to a dead stop ; a particular view of the world, of conditions in the world, of men in the world, can collapse altogether ; you can say of it that it is not only dead but damned ; of the men you can only say that they are dead.

But while a movement is still moving it is impossible to say for certain what will be the end of it, or whether it will have any end at all. If you happen to approve of the movement and want to walk along with it, you must walk by faith and not by sight. Its end is metaphorically round the corner or beyond the furthest peak that you can see ; and you won't be here long enough to get round that corner. Yet, though you cannot see its end and cannot therefore say the last word about it, you can see its ends ; you can know what it professes to do, what it has done and does. Your grandchildren may have valuable lessons to give you (which you will never learn), but if you want to be taught, if only to judge of the value of the teaching, there are your grandmother Lois, and your mother Eunice.

Now in this little work I begin by assuming that Christianity is a movement which is still moving. If any reader denies this I advise him to stop at this point. Not being an archæologist, I could not promise him the proper archæological interest in a mere survival from the past. And if his own eyes and wits have played him false, and he mistakes life for death, no words, no apologetic of mine could convince him of his error. On the other hand, I invite the further