# CUI BONO? OR, "WHAT SHALL IT PROFIT?": A GENTLE PHILOSOPHY FOR THOSE WHO DOUBT

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Cui Bono? Or, "What Shall It Profit?": A Gentle Philosophy for Those Who Doubt by Harwood Huntington

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## HARWOOD HUNTINGTON

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OR

## "WHAT SHALL IT PROFIT?"

A GENTLE PHILOSOPHY FOR THOSE WHO DOUBT

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HARWOOD HUNTINGTON

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#### TO

### MY FATHER

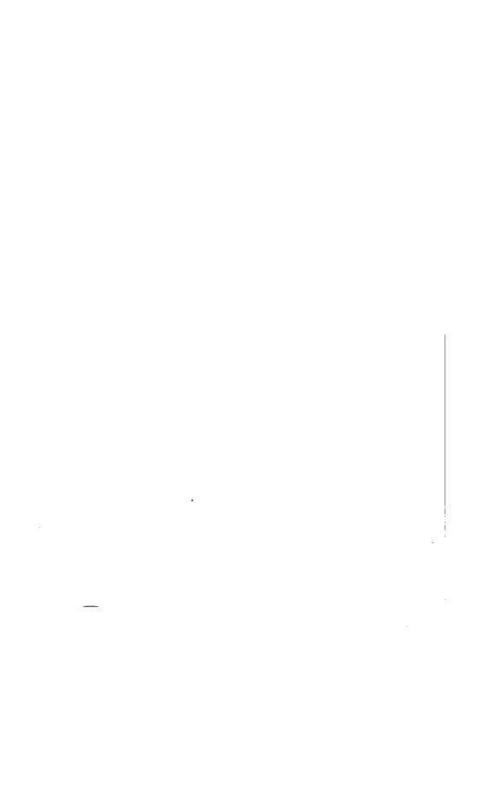
THE REVEREND JOHN TAYLOR HUNTINGTON, D.D.

AND IN MEMORY OF

HIS FATHER, AND HIS GREAT-GRANDFATHER

MINISTERS OF

THE MASTER



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CHAPTER I. WHAT IS THE WORLD FOR?  The answer to the question, "Cui Bone?" to be judged by the counter-query, "Does the reply or method produce pessimism or peace?"	
<ul> <li>(a) History shows that the ancient nations trended towards pessimism.</li> <li>(b) The world-religions, other than Christianity, did not give men peace, but pessimism.</li> </ul>	
(c) The histories of the different philosophies developed pessimism.  (d) The "Seeing is believing" idea. Definition of faith, religion, Christianity.	
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and soul of nature	nd soul only can perceive God. (B) Soul only can hear God speak in (i) the laws o; (ii) the voice of circumstance; (iii) the friends; (iv) the voice of the Master	
Christianity "Does G cheer, ha sense-plas Christian	CHRISTIANITY TRANSCENDENT y removes all fear; it answers the query, lod Care?" Christianity alone gives appiness, peace; it raises man from the ne to the soul-plane. Christianity and tity alone answers rightly the riddle of times. "Cui Bonot"	

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#### FOREWORD

The object of this brochure is usefulness and service in re-stating some of the eternal verities which condition peace—soul-peace. Whatever there is of good in it is not original, and the one desire and aim is to present in the clearest, simplest way some of the essential truths of Christianity, of which the whole body of Christian people are trustees. It does not pretend to teach an academic theology, but the Christian religion. Theological and academic terms are avoided as much as possible, and common parlance is employed.

There never was a time when thoughtful men and women sought so eagerly after truth as now. It has been said that this was an Age of Doubt, and others have said that it was an Age of Facts: it is more—it is the best age yet in which to live, because the rush for material things is abating, a truer and saner vision of life is dawning, and alongside of an educational-aristocracy, a soularistocracy is being evolved. With the increase of wealth there has come a conviction that after