

# **THE PROGRAMME OF CHRISTIANITY**

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The Programme of Christianity by Henry Drummond

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**HENRY DRUMMOND**

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OF CHRISTIANITY**



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BY

HENRY DRUMMOND, F.R.S.E., F.G.S.

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**THE**  
**PROGRAMME OF CHRISTIANITY.**

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**To Preach Good Tidings unto the Meek :**

**To Bind up the Broken-Hearted :**

**To Proclaim Liberty to the Captives and the Opening of Prison  
to them that are Bound :**

**To Proclaim the Acceptable Year of the Lord, and the Day of  
Vengeance of our God :**

**To Comfort all that Mourn :**

**To Appoint unto them that Mourn in Zion :**

**To Give unto them —**

**Beauty for Ashes,**

**The Oil of Joy for Mourning,**

**The Garment of Praise for the Spirit of Heaviness.**





# THE PROGRAMME OF CHRISTIANITY.

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## CHAPTER I.

### INTRODUCTION.

"WHAT does God do all day?" once asked a little boy. One could wish that more grown-up people would ask so very real a question. Unfortunately, most of us are not even boys in religious intelligence, but only very unthinking children. It no more occurs to us that God is engaged in any particular work in the world than it occurs to a little child that its father does anything except be its father. Its father may be a Cabinet Minister absorbed in the nation's work, or an inventor deep in schemes for the world's good; but to this master egoist he is father, and nothing more. Childhood, whether in the physical or moral world, is the great self-centred period of life; and a personal God who satisfies personal ends is all that for a long time many a Christian understands.

But as clearly as there comes to the growing child a knowledge of its father's part in the world, and a sense of what real life means, there must come to every Christian whose growth is true, some sense of the meaning of Christianity, and a larger view of Christ's purpose for mankind. To miss this is to miss the whole splendor and glory of Christ's religion. Next to losing the sense of a personal Christ, the worst evil that can befall a

Christian is to have no sense of anything else. To grow up in complacent belief that God has no business in this great groaning world of human beings, except to attend to a few saved souls, is the negation of all religion. The first great epoch in a Christian's life, after the awe and wonder of its dawn, is when there breaks into his mind some sense that Christ has a purpose for mankind, a purpose beyond him and his needs, beyond the churches and their creeds, beyond Heaven and its saints — a purpose which embraces every man and woman born, every kindred and nation formed, which regards not their spiritual good alone, but their welfare in every part, their progress, their health, their work, their wages, their happiness in this present world.

What, then, does Christ do all day? By what further conception shall we augment the selfish view of why Christ lived and died?

I shall mislead no one, I hope, if I say — for I wish to put the social side of Christianity in its strongest light — that Christ did not come into the world to give men religion. He never mentioned the word religion. Religion was in the world before Christ came, and it lives to-day in a million souls who have never heard His name. *What God does all day* is not to sit waiting in churches for people to come and worship Him. It is true that God is in churches and in all kinds of churches, and is found by many in churches more immediately than anywhere else. It is also true that, while Christ did not give men religion, He gave a new direction to the religious aspiration bursting forth then and now and always from the whole world's heart. But it was His purpose to enlist these aspirations on behalf of some definite practical good. The religious people of those days did nothing with their religion except attend to its