

**NEW FURROWS IN OLD FIELDS:  
A PRESENT DAY OUTLOOK  
ON THE OPPORTUNITIES FOR  
FAITH AND WORK, PP. 1-203**

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pp. 1-203 by William Chalmers Covert

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FOR FAITH AND WORK

BY

WILLIAM CHALMERS COVERT



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*Psalms 84.7* They go from strength to strength.  
*Philemon 14.* But without thy mind I would do nothing.

"Man is not God, but hath God's end to serve.  
A master to obey, a course to take,  
Somewhat to cast off, somewhat to become.  
Grant this, then, man must pass from old to new,  
From vain to real, from mistake to fact.  
From what once seemed good now proved best.  
How could man have progression otherwise?"

ROBERT BROWNING.

Recd. Nov. 10, 1890

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**CHAPTER I: NEW EMOTIONS  
RELEASED**

Psalms 8:3-4.—“When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man . . .”

Amos 9:6.—“It is He that buildeth his stories in the heavens and hath founded his troops in the earth; . . . The Lord is the name.”

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“Sweeter shall the roses blow  
In those far years, those happier years;  
And children weep when we lie low,  
Far fewer tears, far softer tears.”

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“The best apostles of the faith are those who know where the foundations lie. The extent and durability of those foundations are disclosed only to those who have delved with their own muscle and seen with their own eyes. Indeed, one of the greatest needs of our own day is more clear thinking among Christians as to what is vital and what is immaterial, what is essential and what accidental. The most earnest believers are often the most vague and hazy as to the content of their faith. And loose thinking is the parent of intolerance as well as the despair of those who are asking to be shown a reasonable faith. . . . The highest devotion will always rest on a reasoned faith. The man who has looked all the facts in the face and emerged at length into the light of a glorious certainty—he is the man who can afford to lay down his life for the cause. For him, sacrifice is no leap in the dark.”

E. S. W.



# NEW FURROWS IN OLD FIELDS

## CHAPTER I

### NEW EMOTIONS RELEASED

In the proposed survey of the fields of present day religious life, we note first the emotions that recently have been released and now wait to be capitalized. This is not an idle excursion into the realm of ecstasies and tears, in order that our intellectual curiosity may be satisfied. This would be to play the part of little children who invariably are highly entertained by our emotional outlets, particularly at wedding and funeral companies, and who not infrequently group themselves about the doorways of our joys and sorrows with both nonchalance and evident, though regrettable, satisfaction. Seemingly, we take a certain degree of pleasure in intruding upon the intimate personal affairs of others, particularly in the realm of their deepest and most sacred feelings. Without giving quarter to any such impertinence, we recognize that

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when we approach the study of men's emotions we enter a field of inquiry, where honest, purposeful search yields large and helpful facts to students of moral life and living. The academic inquiry of the psychologist who enters this field with his expert ability for analysis and exploitation does not as such interest us. The data of the heart and its complex feelings upon which the laboratory student set his mind as his ultimate objective, stop short of the practical ends our brief survey cherishes. We note with great surprise the vast amount of interesting material dealing with the emotions that has already been gathered and classified by the investigators in pedagogical, religious and reform work, and put at the disposal of all workers who deal with the problems of human conduct and character. Without doubt, all really scientific students of the mind and heart, the fruit of whose research we have, sincerely desire to make practical and helpful connection with programs and apparatus for the benefit of society in its individual and collective needs.

This is to capitalize for the future the authenticated facts and experiences of yesterday, and thus make it possible that

"Men may rise on stepping stones  
Of their dead selves to higher things."  
(*"In Memoriam,"* Part I.)

Would it not be a spiritual tragedy if the glorious hopes, the high-born impulses, the exalted visions, the sense of sin, as well as the glimpse of our better selves of those recent days of dread, were not brought back vital and active into our times of peace? How regrettable it would be if it should prove true of these vast war-born emotions as it was of Emerson's pilgrim who undertook to bring home the wonders of the sea and was compelled to say—

"I wiped away the weeds and foam,  
I fetched my sea-born treasure home.  
But the poor, unsightly, noisome things  
Had left their beauty on the shore.  
With the sun and the sand and the wild uproar."

It is especially urgent that we let intelligent introspection do its part after such an unparalleled emotional upheaval as that through which the world has just passed. The fountains of the great deeps of the human heart have been broken up. One tidal wave of emotion after another has swept the whole earth, leaving unmoved no group of people however remote from the burning center of the indescribable holocaust. We stand before the thrilled and agonized world persuaded that in these deep universal passions that surge in men's hearts there are powers released that must serve the highest ends of human welfare and hasten ultimate redemption of men.