

**THE HIGHEST LIFE: A STORY OF
SHORTCOMINGS AND A GOAL,
INCLUDING A FRIENDLY
ANALYSIS OF THE KESWICK
MOVEMENT**

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The highest life: a story of shortcomings and a goal, including a friendly analysis of the Keswick movement by E. H. Johnson

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E. H. JOHNSON

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THE HIGHEST LIFE

A STORY OF
SHORTCOMINGS AND A GOAL

INCLUDING

*A FRIENDLY ANALYSIS OF THE
KESWICK MOVEMENT*

BY

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THEOLOGY" AND "THE RELIGIOUS USE OF
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TO
THE REVEREND
HENRY GRIGGS WESTON, D.D., LL.D.
President of *Crozer Theological Seminary*
WHOSE LIFE
STRONG, WISE, DEVOUT
HOLDS THE VENERATION AND QUICKENS
THE EMULATION
OF ALL HIS ASSOCIATES

P R E F A C E

IT may hardly seem true, but the highest theme of practical Christianity does not necessarily involve any issue between rival theologies. This book accordingly has not been written in the interest of any theology from the most conservative to the most progressive. It takes for granted that Christianity affords its own ideal of living, that the reader would be willing to follow a discreet inquiry as to that ideal, and is wide-minded enough both to notice without contempt the mistakes of good people on this matter, and to accept with alacrity whatever they may know and can teach.

And so the aim of these pages is not controversial. Certain doctrines are indeed reviewed which one after another have cut something of a figure, and then slowly withdrawn from general notice. But these are mentioned for the sake of having the whole case before us, and

particularly on account of cheering facts in their history. One such fact is, that, so far as the great mass of Christian folk is concerned, the failure of these doctrines to meet with general agreement is shutting us up to a narrow range of disagreement about ideals of the Christian life. Another fact is that each ideal has been a step in advance of its predecessor. The last fact is, that, so far from being altogether a failure, each and every exposition of the matter has given prominence to some element in the case which must be included in any final tenet. It would be a reversal of all history if devout souls had utterly thrown away their pains, and had reached entirely wrong conclusions about the best living. It is but fair to add that the leading doctrines on this subject have been accompanied, in some at least of their advocates, by graces of character, and even of manners, so winning as to prove a far more persuasive recommendation than all argument.

So, then, the story of untenable opinions looks towards an unity of conviction without regard to sect, which in its turn will strengthen,

we may hope, aspiration for the best that Christianity can do for us. The present aim is to make plain, through an historical sketch and an exposition of views congruous with the spirit of our age, that we may now agree, to larger extent than is popularly supposed, as to what is the Highest Life, and may in some measure secure mutual support in the struggle toward it.

CROZER THEOLOGICAL SEMINARY,

February, 1901.