

**SOCIAL EVILS, AND THEIR
REMEDY.
VOL. IV. THE SOLDIER, THE
LEASED FARM**

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Social Evils, and Their Remedy. Vol. IV. The Soldier, the Leased Farm by Charles B. Tayler

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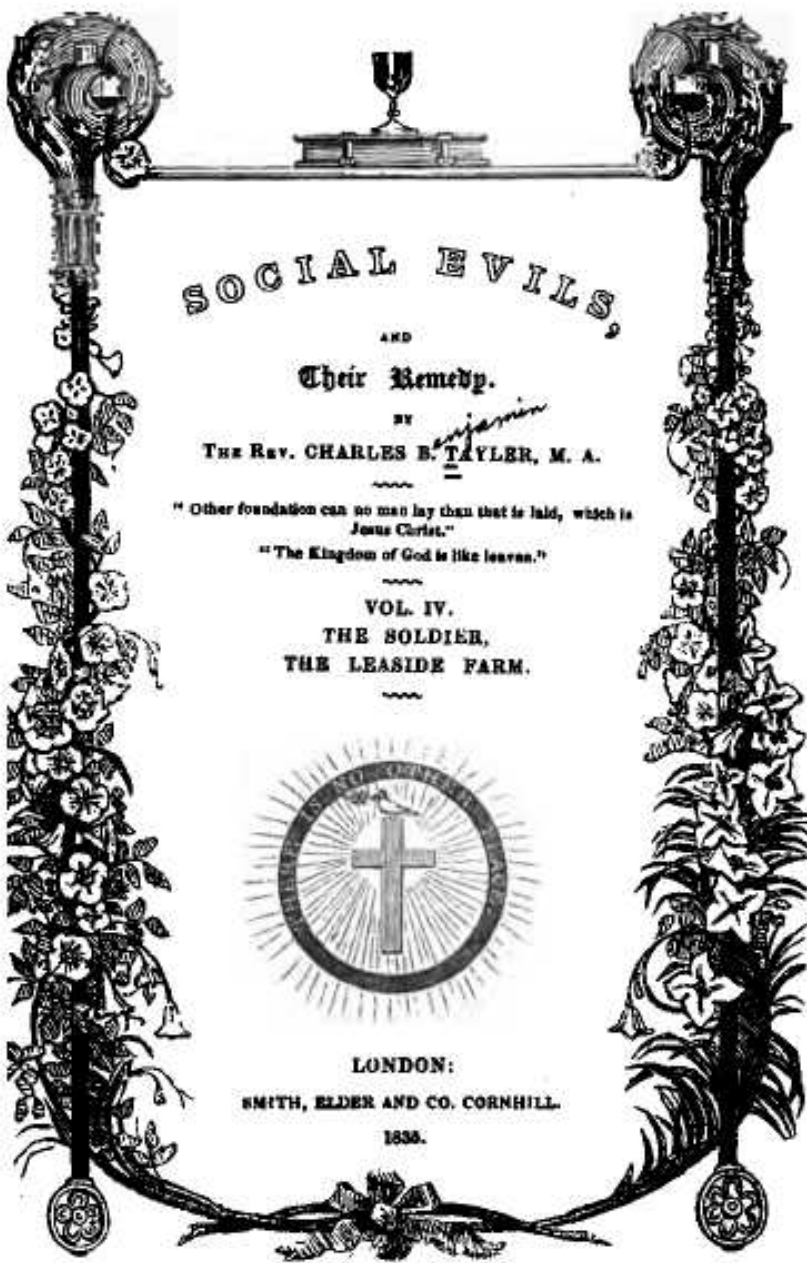
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CHARLES B. TAYLER

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SOCIAL EVILS,

AND

Their Remedy.

BY

THE REV. CHARLES B. TAYLER, M. A.

"Other foundation can no man lay than that is laid, which is
Jesus Christ."

"The Kingdom of God is like leaven."

VOL. IV.

THE SOLDIER,
THE LEASIDE FARM.



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PREFACE.

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PERHAPS in the opinion of some of my readers I have said too little, in the foregoing narratives, of the principles of political economy. It is well, I fully agree, that sound principles of political economy should be clearly understood by all ranks of society; but it is of vital importance that they should be able to turn to a remedy of far more powerful influence. Many of their difficulties and dangers can only be met by "a great strength of sound religious principle," to use the words of the celebrated Horsley, "in private life." It seems to me, however, that I have scarcely brought this glorious remedy sufficiently forward. At the present day, the ignorant, and the unwary, are exposed to peculiar perils, and

are too often the dupes of Atheists and Socinians ; and though I gladly agree with Horsley, that my countrymen have no better relish for the Socinian heresy, than for Atheism ; that they think much alike of him who openly disdains the Son of God, and of him who denies the Father, I am, at the same time, well aware that there is no lack of ungodly teachers, whose pretended mission is to reform, but whose real object is to demolish and overturn ; who not only despise the sacred laws of the land, but have trodden under foot, to use the awful language of the apostle, the Son of God, and counted the blood of the covenant of reconciliation an unholy thing.

By what class of society is not the comfort of the gospel needed ? But here I cannot help feeling with a truly admirable man, that Christianity is so surprising in its nature, that in teaching it to others I have no encouragement but the belief of a continued divine operation working with me. It is no difficult thing to change a man's opinions, or to attach a man to my notions. It is no difficult thing to convert a proud man to spiritual pride, or a passionate man to passionate zeal for some religious party ; but to bring a man to love God—to love the law of God, while it condemns him—to loathe himself before God—to

hunger and thirst after God in Christ, and after the mind that was in Christ; with man this is impossible; but God has said it shall be done, and bids his minister go forth and preach, that by him, as His instrument, He may effect these great ends. The author, who comes forward as a Christian writer, has need frequently to remind himself and his readers that he is not ashamed of the gospel of Christ; that he is not afraid to leave it to do its own work by the force of its own plain statements, as the only power which is able to turn the disobedient to the wisdom of the just. I do not hesitate to recommend my readers to receive the teaching of the gospel with the same simplicity; not that I am here speaking of a thirst after high doctrines and mysteries, but of a downright and earnest desire to conform our own will to the revealed will of God. This is, indeed, the true way of acquiring that wisdom which is so necessary to dying yet immortal creatures. As the admirable Leighton has well said, the best way to understand the mysterious and high discourse in the beginning of St. Paul's epistles, is to begin at the practice of those rules and precepts that are in the latter end of them. The way to attain to know more, is to receive the truth

in the love of it, and to obey what we know; for our Lord himself has told us, that "if any man will do his will, he shall know of the doctrine, whether it be of God." In saying all this I am well aware that I am saying nothing new, nothing original. I will not, however, be negligent to put my readers always in remembrance of these things, though they know them; for it is, alas! a melancholy fact, that many of the most important truths, as Coleridge has strikingly observed, "lie bed-ridden in the dormitory of the soul, side by side with the most exploded errors."

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I am not a politician, nor do I belong to any political party: my own station is a country parish, and I seldom pass its boundaries. However, in the Periodical Work I am now publishing, I would go forth through the land on a mission of high importance, holding up the Gospel of our Lord Jesus Christ as the great remedy of Social Evils. I hope to be admitted into many a household circle, and to be allowed at least a hearing. My mission relates not only to the happiness of "the life that now is," but to the highest interests of man,—to the life and death of the immortal spirit; and I do not come as a trifler, but as one bearing and showing the glad tidings of the kingdom of God.

I do not meddle with the question, whether the Gospel is, or is not, the remedy for evils in the organization of society; but I do assert, that it will introduce a new spirit even into a badly organized society, and thus make it superior to the most admirable organization without that spirit.

As it is with the human body, so it is with the body politic. It is not the province or proper office of religion to restore to symmetry and to beauty the deformed figure, but to introduce the graces of a renewed spirit within that deformed figure, and thus to impart even to the unshapen, and the coarse featured, a charm for which we may vainly search, where the proportions of the form are in exquisite symmetry, and the features beautiful, if that spirit is not present.

It is not my proper office, as a Pastor of Christ's flock, to point out the faults and the remedy in the organization of the body politic. Perhaps I am not blinder than others to those faults, and, perhaps, many others, no better fitted than myself for

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the office, would do well to leave the work to wiser heads and better hands than their own.

I am not at all disposed to undervalue the science of political economy, nor to assert that many of the popular views of political economists are not right views, many of their plans, right plans; but I would have political economy kept to its proper place, and in its proper department; and I must lift up my voice, however feeble it may be, against the cant of a party, that would propose to remedy every evil, by ways which are founded neither on sound philosophy nor common sense.

I would direct the attention of my reader to the remedy provided by God himself, for evils which neither the laws of our country, nor the laws of society can reach; and here I would, therefore, repeat, that the Gospel of Jesus Christ in its pure and holy simplicity, is the remedy for the thousand evils, which are *effects* to the real *cause* of all misery and suffering,—that cause is *sin*.

If we propose to reform society, we begin at the wrong end, if we begin *merely* with the great body. We must begin with the individual; for any body of men is made up of a certain number of individuals. Again, not only is it necessary in order to reform a body of individuals, to begin with the separate individual, but in order to reform the individual, it is absolutely necessary to begin with his heart. This is the peculiar province of the Christian Pastor, as being the commission of Him whose demand of every man is, "My son, give me thy heart," and who has graciously added, "a new heart will I give you."

Hednet, 1834.