

OUR WORLD

—
**THE NEW
WORLD-RELIGION**

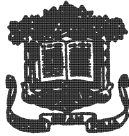
BY

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AUTHOR OF "OUR COUNTRY," "OUR WORLD; THE NEW WORLD-
LIFE," ETC., ETC.

"We need a religious world, not only
chapels of refuge here and there. We
need a cathedral to include all souls."

PROF. EUCKEN



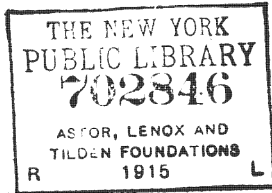
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ROY VAN
DAN
VANDER

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found it in a venerable and picturesque looking old gentleman named Abbas Effendi.

Since individualistic Christianity, in the midst of an increasingly social environment, began to lose its hold on the people, several religious movements have originated outside the church, and have grown strong, which are distinctly social in character, and which are based, every one, on the conception of the coming of God's kingdom in the world.

In response to the growing social spirit, there appeared about the middle of the nineteenth century so-called Christian Socialism. Frederick D. Maurice, Charles Kingsley, and Thomas Hughes are spoken of as "Christian Socialists"; but they were not Socialists at all; they were men filled with the social spirit of Christianity. Of their fundamental doctrines, the third placed them in absolute opposition to state Socialism. They taught that the state should do nothing except to remove hostile legislation, which is about one hundred and eighty degrees remote from Socialism. Their followers, however, both in Europe and the United States, who have the social spirit of Christianity and who expect the coming of God's kingdom in the world, have been drawn or driven into the ranks of Socialism because of the individualism of the church. It may be added in this connection that state Socialism, though purely political and economic in character, is made a religion by many of its devotees, who give to it a sacrificial devotion and a consuming zeal which rebukes many a Christian profession.

Babism is a Persian religion which has had a remarkable development since the middle of the nineteenth century. It is pantheistic in philosophy and Islamic in theology. It lays hold of the social teachings of

Jesus; it preaches the kingdom of God, and inculcates the three fundamental laws which Christ gave for the government of that kingdom. It, therefore, adapts itself to the social needs of the times as an individualistic Christianity cannot, and proves its adaptation by its growth. It was said some years ago that one might count on one's fingers all of the Mohammedans ever converted to Christianity; but Babism has won several millions already. And not only so, but thousands of Jews, especially in southern Russia, have been made converts. Numbers have become adherents also in India, Burmah, Japan, England, and the United States, and some hundreds here in New York.

It may be added that Babism and some other non-Christian faiths shine like stars in the black night of heathenism, but fade like stars in the sunlight of the Christianity of Christ.

Mormonism is Christian only in its nomenclature, but it is a social not an individualistic religion. Senator Frank Cannon, born and bred in the Mormon Church, told me that unquestionably the doctrine of the kingdom of God, though perverted as it is in Mormon teaching, with the social system based on it, is what holds that church together, and has given to it its vitality and growth.

These three religious movements have been gaining momentum while the church has been losing it. They teach a great deal of error while the church teaches a great deal of truth; but they have each laid hold of important social religious truth which meets a present and conscious world need, and which the old, individualistic interpretation of Christianity ignores.

The appearance of religious vagaries in swarms, some of which have been referred to above, has more than

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