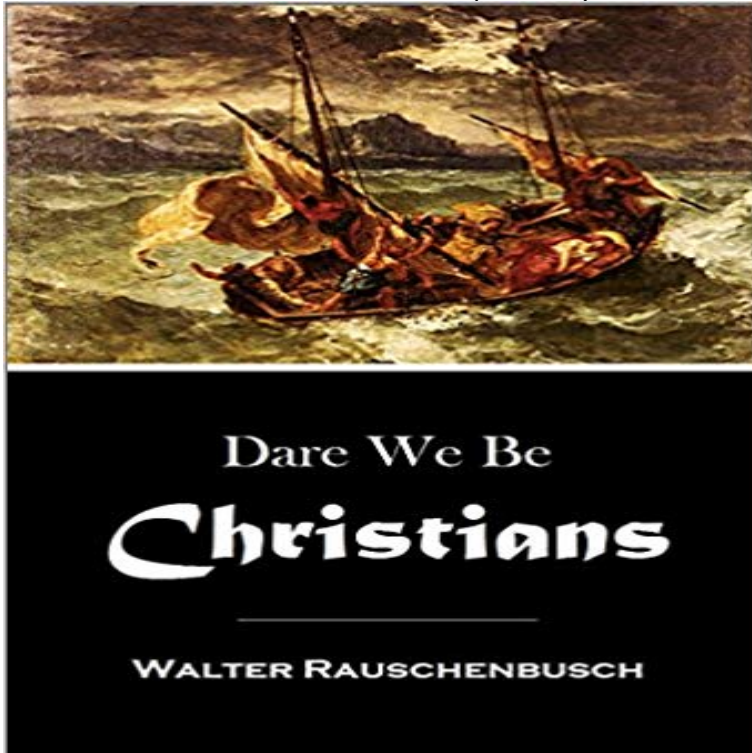


## Dare We Be Christians (1914)



Walter Rauschenbusch (1861-1918) was a Christian theologian and Baptist pastor who taught at the Rochester Theological Seminary. Rauschenbusch was a key figure in the Social Gospel and Single Tax movements that flourished in the United States during the late 19th and early 20th centuries. *Dare We Be Christians?* by Walter Rauschenbusch presents to our minds an implication and a challenge; and until the former is answered and the latter accepted there can be no rest for mind or peace for the heart of thoughtful Christian men. The implication is, clearly, that we are not Christian. The challenge is to become Christian. What of the implication? What of the challenge? Are we not Christian? Dare we be? If we look the facts of our world squarely in the face, I think we shall hardly be willing to deny the implication of this title. We are not Christian, we must say. I am not speaking of the individual men here and there, of course; but rather of the life of our day as it is operating in an organized way. Our civilization is not Christian. It is not organized on what may be called a Christian basis. In this little volume Prof. Rauschenbusch is the firm advocate of the idea that Christianity will prove its worth if Christians will only practice and spread its essential doctrine of love. He points out that primitive Christianity as shown by the teachings of Paul was charged with a high voltage of human affection and social enthusiasm, and he asks whether or not we have the faith to believe that the Christian doctrine of love is the solution of our big modern questions. Love, he says, is the real cement of society, and our troubles are largely because it has not had free play between the great social classes of men. He holds that, unless love dominates the making of wealth, the wealth of our nation will be the ferment of decay; that the only way to solve the problems of the time, and to redeem society from its present injustice

and strife, is to revitalize it with a new spirit based upon Christian love between men. The question which the book asks is answerable in the affirmative, but to be so answered will require a great and vital change in the thought and action of present-day society a change, however, that is bound to come whether we agree with Prof. Rauschenbusch or not. The best that can be said for our civilization is that it is on the way toward a Christian Character. But what of the challenge? Dare we be Christians? Dare we go ahead with the purpose to consciously organize our life upon an openly Christian basis? Are the ideals of our faith worthy to be followed in the organization and conduct of our life? These are searching questions indeed. Here is where the great doubt dwells today. Never was the doubt greater; never was the challenge to men of faith clearer than today. Men in high places openly scoff at the Sermon on the Mount, ridicule the other cheekers scorn, the impractical idealists who dare believe the principles of the Christian religion form a worthy guide for this life. If we approach the question first from the standpoint of our individual happiness and joy in the world, is this teaching to be followed? In words we would not deny it; but in conduct, in our plans for our lives, we do. We say a man must live, and to live he must do what he finds necessary to do that he may keep his life here and provide for it, even if in so doing he violate some of his ideals. This is the great lie, the fundamental moral heresy, that blights and mars our life, renders it so impotent and fills our hearts with worries and fear and petty vexations, which keep us from doing any great things. Originally published in 1914; reformatted for the Kindle; may contain occasional imperfection; original spellings have been kept in place.

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