

# **JESUS AND MODERN LIFE**

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Jesus and Modern Life by M. J. Savage & Crawford H. Toy

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**M. J. SAVAGE & CRAWFORD H. TOY**

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# JESUS AND MODERN LIFE

BY

M. J. SAVAGE

With an Introduction

BY PROFESSOR CRAWFORD H. TOY

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*Ye shall know the truth, and the truth shall make you free.—JESUS  
God has never left his world; for the truth is always his voice, speak-  
ing equally to all who will hear in every age*

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BOSTON

GEO. H. ELLIS, 141 FRANKLIN STREET

1898

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### Dedication

IN RECOGNITION OF HIS KINDLY SYMPATHY, NOT LESS THAN HIS CLEAR  
AND PROFOUND SCHOLARSHIP, I GRATEFULLY  
DEDICATE THIS BOOK TO  
PROFESSOR CRAWFORD H. TOY  
OF HARVARD UNIVERSITY

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## PREFACE.

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I HAD laid out the course of sermons which make up this volume, under the title "The Teachings of Jesus," just as a book appeared bearing the same title. This was a translation of a part of a larger work by Dr. H. H. Wendt, Professor of Theology in Heidelberg. It then seemed best to take another name.

I wish now simply to indicate what I have tried to do.

In the first place, I have sought to find out, so far as is to-day possible, the actual beliefs and teachings of Jesus. Every careful student knows that his biographers have frequently misunderstood and misreported him. The first three Gospels are traditional growths, and took their present shape years after the death of Jesus, and in an age devoid of any critical care, and before anything like accurate reporting was heard of. The writers and final editors were necessarily biassed by the dominant ideas of their time. To sift these, as best we may, is the first task.

Then, when I have supposed I had the actual teaching of Jesus, I have considered it as related to the preceding thought of the world, and specially of his own people.

After that, in the third place, I have tried to find out how much of it is vital to-day, and how it bears on the problems, religious and other, with which we must deal.

Only in some such way as this can we really find out to what extent, and in what sense, Jesus is a present leader and inspiration.

In this work I have had the great help and satisfaction of consultations with many friends. But my special acknowledgments are due to Professor C. H. Toy of Harvard University. He has been kind enough to point out one or two errors. They do not touch the main drift of the work or its conclusions. As the pages are already electrotyped, I will note what they are here.

In Chap. II., I have spoken of the Aramaic as a mixture of the Hebrew and the Syriac tongues. Professor Toy writes me, "Aramaic is a distinct dialect: it is the general term of which Syriac is a variety."

In Chap. IV., in company with such men as Matthew Arnold, I spoke of Yahwe as probably meaning the eternal or self-existent Being. The Professor thinks it cannot mean this, but says what it does mean is "doubtful."

But, after making these minor criticisms, he writes (I quote with his permission): "I have greatly enjoyed your sermons on 'Jesus and Modern Life'; and I cannot say that I differ from you at all in your general conclusions. The spirit

of your inquiry seems to be just right : your critical positions are sound, and your applications of the teachings of Jesus to modern life very judicious. It is of prime importance to say what is permanent in Jesus, and this you do, I will not say finally (for to live is to learn), but satisfactorily. I feel, therefore, that we are indebted to you for this series of sermons."

Boston, June 16, 1893.