

THE PREACHER AND THE  
CITIZEN.

BY REV. JOHN F. SCOTT.\*

The preacher is a citizen. As such, it is his duty to inform himself on public questions, to arrive at convictions, and to *proclaim them*.

But, in my opinion, not from the pulpit, nor officially. As a religious teacher, he will inevitably use as illustrations accepted facts of science: accepted, that is, by himself as facts. But here he must be controlled, not by a desire to impart a scientific fact, but by the circumstance that that fact happens to be of use by way of illustration of religious truth. If, in the judgment of those whom he wants to influence, the "fact" is not a fact but a fallacy, he will show his common sense by *letting it alone*. A Presbyterian minister (I can only write, of course, for my own class) is a man appointed by fellow-believers to perform certain teaching and administrative functions. There is no call to specify them here: but it is not one of his functions to make of his pulpit a chair of political economy. Abundant opportunities occur outside of the pulpit. The press is open to him. In social conversation and in correspondence—especially among brother ministers—he can frequently proclaim the politico-economic faith that is in him. It may be that without neglecting his regular work he may find time to defend his views before a public audience. His convictions on public questions will command respect (just as will those of a doctor or a merchant) in so far as in his chosen calling he has shown himself to be *a man*.

May I step over into Brother Bolton Hall's domain? A Certain Barber, finding that a Great Tree was pushing its roots up under the foundations of his house, rushed forth and hacked at the Tree with his Razor. Whereat his neighbors smiled. Therefore did the Barber meditate. Betaking himself again to his Razor, he shaved faithfully in the Shop, until such time as he had accumulated Dimes to buy him an Axe. Then did he mightily smite the Tree.

At the work of some of our ecclesiastical woodchoppers, gods and men stand amazed.



The Kamloops, B. C., Convention Provincial Progressive Party have adopted the following as one of the planks of their platform :

"Farm improvements, implements and stock not to be taxed, and wild lands to be assessed at the price asked for them by speculative holders."

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\* Rev. John F. Scott was born in New York City, in 1860. He was educated in the public schools and the College of the City of New York, graduating with degree of ("A. B.") from the College in 1879. He graduated from Union Theological Seminary, New York, 1885.

He was in active service as a Presbyterian minister in Pennsylvania until '92. Since then, ill-health has prevented him from settling as pastor. For the past three years he has assisted Rev. Dr. McMillan in the New York Presbyterian Church.

He read "Progress and Poverty" in '83 (or late in '82). His father, Prof. David B. Scott, and his brother, William Beldon Scott, were then actively engaged in single tax work. He first got into hot water by arranging for a meeting of the students at the Theological Seminary, to be addressed by Mr. George. The students wanted it, but the seminary authorities opposed it. He was a member of the "Anti-poverty Society" of this city, in '86 and subsequent years until it died. Later, after nine years' absence from New York, he engaged in the work of the New York Single Tax League (re-organized) until *it* too died.