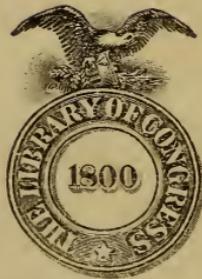


THE GOOD LIFE

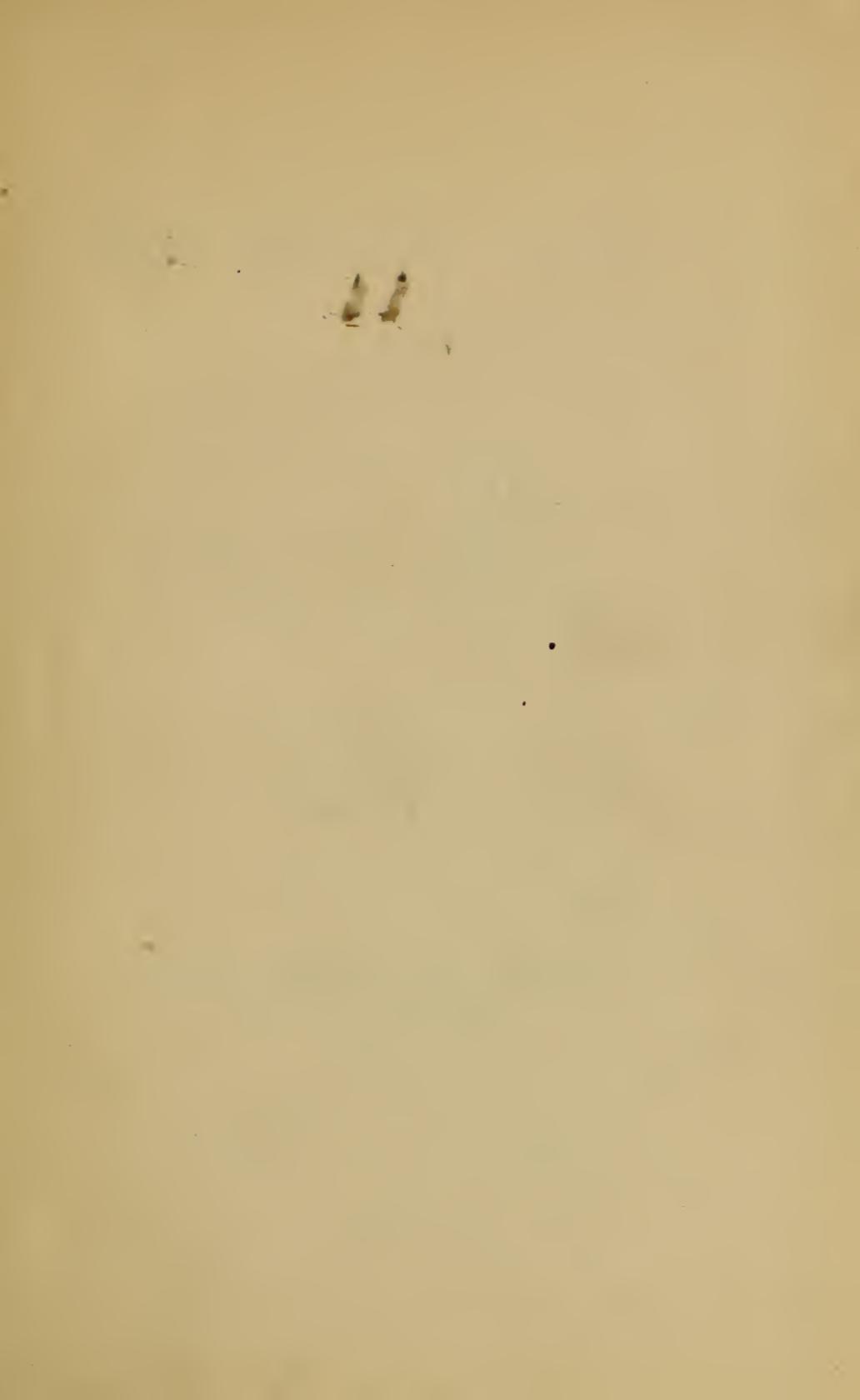


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THE GOOD LIFE

BY

THOMAS HAMILTON LEWIS, D. D.

President of Western Maryland College

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To L. A. J.

Because we were boys together:
have ever been loving comrades:
and, though now widely separated,
are still joined in loyalty to

The Good Life

INTRODUCTION

BY

WASHINGTON GLADDEN, D. D.

INTRODUCTION

I have read most of these sermons, and have found profit as well as pleasure in reading them. They are good sermons. The title of the book promises that the discourses which it contains will deal with life, and the promise is kept. These sermons take hold on the life of today with a grip as firm and as fearless as the sermons of Amos and Hosea and Micah took hold of the life of their day. They deal with problems of the present hour. They make men see what the Christian life means now and here, in America, at the beginning of the twentieth century.

Emerson tells us of listening to a sermon while the snow outside was pelting the windows, and testifies to his feeling that the sermon was colder, more lifeless, more spectral than the snow. One hears such sermons too often. They are made up of arid abstractions and vapid sentiments. They are as inorganic as sand. They touch life nowhere, and have nothing in them on which life could lay hold. They could have been preached to just as much

purpose in the tenth century as in the twentieth. If the preacher has ever grappled with the questions that are daily making life a struggle for the men and women before him, you would never suspect it. You listen and find yourself wondering what world this man lives in.

The hearers of these sermons asked no such questions, and their readers will not. Some of us can imagine how effective they were when they were spoken. All into whose hands they fall will find that they are not of the class of addresses whose value depends on the living voice. They are clear and logical, they are pithy and pungent, they are fresh and vigorous. The young people who have the privilege of listening to such preaching ought to be thankful; for them the way of life is made plain. And there is reason to hope that to many, young and old, who have not heard them, they will be, through the printed page, a "savor of life unto life."

WASHINGTON GLADDEN.

Columbus, Ohio,

July 15, 1905.

PREFACE

PREFACE

Some explanation would seem to be required of one who presumes to offer the public a volume of sermons. The plea offered in extenuation of this volume is a very old one—"My friends beguiled me and I did print." Their solicitation, accompanied by a generous offer to defray the expense of the publication, left me with a plausible excuse, and this accounts for the volume.

When I came to select the contents I found several sermons, preached on different occasions, all bearing on the same subject, some by their expressed theme and all by their general character, which I thought might be read as a more or less connected discussion of the topic, "The Good Life." And this accounts for the name of the volume.

All these sermons were preached before college students, and in my long experience with this kind of congregation I presume I have fallen into a manner of expression which will seem too elementary to some, too didactic to

others, and not sufficiently theological to many of those who may read these sermons. I can only say in anticipation of these criticisms, "Silver and gold have I none." My ambition will be satisfied if there shall be found, notwithstanding, something practical—in the right sense of that much-abused word—something to help on the attainment of good living.

T. H. LEWIS.

Western Maryland College,
Westminster, Md., July 1, 1905.

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I.

THE SECRET OF THE GOOD LIFE

THE SECRET OF THE GOOD LIFE

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—*Galatians 2: 20.*

The spiritual experience suggested by these words is too high for uninspired speech, and I dare not attempt any description of it. But as we might imagine Moses considering what manner of bush that was which wrapped itself in the unconsuming flame of God's presence, so, if this experience of the apostle is too bright for our eyes to look steadfastly upon, we may consider what sort of life it was that furnished the ground for this experience. And to encourage us we may remember that Christian experience, even the rapturous ecstasy of the sanctified, is not some strange and miraculous addition to the human life, but its natural development. The New Testament begins everything with a good life. What the good life leads to here and hereafter is the flame on the bush. But the good life itself, that is no mystery nor miracle flame; it is the common bush

growing on every side and easily produced by every one of us. Let us see if we cannot find its secret in this verse, a message of hope and inspiration for us all.

All life is mysterious and constantly surprises us with its beautiful way of unfolding. And the good life has its mystery too. Outwardly it appears very much like other lives. It is a life in the flesh; it seems to be fed from the same common spring of appetite and desire; it seems to embrace the same activities and aspirations. But this is only seeming. The good life is really a hidden life—a life whose forms and motions ally it, indeed, to the body and the outward frame of things, but whose vital secret is sunk in far deeper sources. It is born of faith, grows and matures in faith, and moves by faith to the ideal whose realization is the glory of the Only Begotten. Yet in studying this life we must be content for the most part, certainly we must begin, with its outward manifestation.

And the first thing we have to learn about it is that the good life is a life in the flesh. The apostle is not describing a speculative existence in a world of pure spirits. He does not hesitate to say that even this ecstasy he has been privileged to enjoy has grown out of the

life he now lives in the flesh, a life among men and for men, although not of men.

And perhaps nothing is more of a hindrance to the appeal Christ makes to men to live the good life than for us to attach to that appeal the suggestion that He would take men out of the world in order to make them fit to live in it. In all His teaching He emphasizes the idea that we have been placed in this world for the very purpose of giving us the opportunity of developing, through trial, unto the ideal which is not of this world. "I pray not that thou shouldest take them out of the world" was His prayer for us at the very moment He was taking Himself away from us and leaving us to all the risks of failure for want of His protection.

The idea that the good life can only be developed in seclusion and by meditation, or that we attain it only as we succeed in destroying the instincts and desires of our nature, is not found in the New Testament. Christ's good man is a good *man*. A man is converted when his faculties and energies are turned around to new uses, not when they are exterminated. The good life is not too good to live. It must act and exert its influence on the framework of human nature, employ its activities in the

sphere of human interests, making this world of sin and wretchedness the arena of its mightiest strivings and of its completest consecration. Christ emptied Himself of His heavenly glory to take up the form of human nature because it was not possible to live the good life before men in any other fashion. "He took not on Him the nature of angels, but the seed of Abraham." St. Paul described himself as a new creature, but he did not mean that he had been given a new bodily or mental organism. He continued to be what he had been in the groundwork of his nature and character. He had been a learned Jew, and he became a learned Christian; he had been a zealous persecutor, and he became a zealous apostle. He took his whole nature to Christ, thorn and all, glorying even in his infirmities, that the power of Christ might rest upon him.

What folly, then, for us to aspire to the good life by evading human conditions and despising human instrumentalities, trying to make for ourselves a world empty of worldly constituents! What folly for us to conceive of the good life as the development of what we call the religious side of our nature! Christ is not divided, and neither are we. We have only one nature to live with, and we cannot live the

good life with a part of it. This is the sad hypocrisy of those who think of setting apart one day for cultivating the good life, of distinguishing between religion and business, of making a man good by bringing him into a good place, or giving him a good book or putting into his mouth some form of good words.

Against all this folly and sin the New Testament lifts one inexorable requirement—the good life is good living, everywhere and always. The Old Testament is repeated in the New—"Cease to do evil, learn to do well." There is just one life we can live, and that is either our whole nature joyously thrust along the highway of good thoughts, good feelings and good conduct, unconditionally committed to this as a sacred vocation and sealed by the sacrament of our obligation to Him who gave Himself for us; or else it is this same nature not so committed and pledged, and consequently wavering between the good and the bad, trying to secure both, and resulting in pitiable, irreparable loss of life and character as well.

This is the first condition of the good life. We must live it in the flesh; we must keep nothing back; we must glorify God in our body and in our spirit, which are God's.

And now we must turn to another word in our text of greater import, because it sets forth a more important condition of the good life. It is a life by faith.

In a sense this is true of all life, even the lowest. The plant sinking down into the soil for food and reaching up to the sunshine and rain; all the complex phases of animal life struggling ever to satisfy appetite, to fight off death by higher life—all life is living by going out of itself, seeking satisfaction beyond its own sphere. The plant must have the soil, the animal must have the plant, and man must have both to live. The good life follows this analogy and seeks its satisfaction in a higher life. It is the life of human nature, set amid human conditions and pursuing human ends. But it is true to the law of all life in reaching out beyond itself, and it reaches out by its own appropriate faculty, not mere life impulse as the plant, nor mere instinct as the animal, but by faith.

Thus the good life makes its protest against regarding life as a struggle for the gratification of appetite. When men live so they are not only living in the flesh, but by the flesh. We see beasts living in this way and do not wonder at it, for it is according to their nature. We

see this life among savages, among the brutish element of our population swarming in the slums of our great cities, and we do not cry out with indignation for the great pity we feel that they know no better. But when we see no higher principles of living exemplified among the civilized and refined; when our leaders in business, in society and politics have no other test for any proposal than "What can I get?" we feel degraded to the philosophy of swine. Man was made upright and with an outlook. When he grovels, or when he shuts his eyes to what is beyond him, or when he values only the setting and framework of life, he loses his chief glory as a man, and can lay no more claim to the good life than the beasts that perish.

Attempting now very briefly to analyze this life of faith which is lived in the flesh, we may discern three distinct ideas which distinguish it from all other:

(a) It is a life guided by a divine ideal. When Christ came to save men He did not bring a theory of atonement or a philosophy of salvation. His plan was to transform the life men were living, to lead it out from the flesh, to make it worthy and eternal. In studying His words one is impressed that a good

life was of more worth in His sight than anything else. The unique distinction of Jesus, however, is not in this; it is rather in the method He adopted for persuading men to accept the good life as worth everything else. His program was simply this: "And I, if I be lifted up, will draw all men unto Me." It is not a new theology that has won men; not any form of inducement to human appetite; it is simply the personal attractiveness of Jesus. It is because He is what He is that men upon His invitation have dropped all their own devices, have forsaken all in which they had trusted, and have taken His yoke upon them. He does not strive nor cry; His life shines. That life is the ideal, and he who sees it is forced to measure his own by it and to feel the sense of a great lack. This it is that first wakes up in us the thought and the desire of the good life, and its power is never lost upon us. Silently like the sun, irresistibly like the force of gravity, this life of Jesus draws all life to it and makes all life like it. Yes, we must not omit this latter and forget that the life of Jesus transforms as well as attracts. There is an influence of the ideal upon the low and commonplace in art. But the influence of Jesus is more than this. To see this life is not only

to see a divine ideal, but to feel a divine energy. Jesus' life is more than beautiful; it is omnipotent. The world has been witnessing for eighteen centuries transforming wonders in human life for which it can give but one explanation. When it sees wicked men turn to righteousness, quarrelsome men turn to peace, licentious men turn to purity, and naked, raging demons clothed and in their right mind, there is nothing to be said but this: "They have been with Jesus."

This ideal knows no limitations of age or locality; it is the hope of the world. Jesus was born a Jew, but all nations exalt Him. He was brought up a carpenter, but all ranks do homage to Him. He lived a brief and obscure life, but all life takes Him as its pattern and inspiration. He is the ideal of the ages, the desired of all nations, the chiefest among ten thousand, the One altogether lovely.

(b) Again, we may say of the good life that it is animated by a divine passion. St. Paul's account of the effect Christ's life had produced in him shows that there was much more in it than the mere contemplation of an ideal. That is largely, and may be wholly, an intellectual process, with no life-giving or life-sustaining power; whereas the apostle experi-

enced a profound movement of the whole emotional nature as well. The good life must have right ideas, but these can never of themselves make a life good. The impulses must be right, for these are the forces which move us towards or away from our ideals.

And so we observe that the ideal described in the text is not an intellectual abstraction, but one "who loved me and gave Himself for me." This makes the good life a passionately grateful life. This explains the power Christ has over men. When one awakens to a realization of what Christ has done for him a great burden of gratitude is rolled upon him. It is impossible for him to live the old life in the light of the Cross; impossible to sin against mercy, however defiant he may have been of law. Wayward and selfish and obstinate as we may be in our sin, we are at last melted by the glance of Calvary. "Thy reproach hath broken my heart." Under the stimulus of this gratitude comes the eager question, "What wilt Thou have me to do?" To work for Christ is no longer duty, but the rapturous response of a grateful heart. This, too, is the secret of the bounty of the good life. Its streams are fed from the river of Christ's great bounty to us. If we minister to the hungry, the naked and

the sick it is because we find in these the representatives of Him "who, though He was rich, yet for our sakes became poor." It is the constant burden of the grateful heart to find something to render for all His benefits. We hold the crucifix before our eyes not in superstitious idolatry, but that we may never forget the inscription written there in blood: "This I did for thee: what hast thou done for Me?"

This divine passion also expresses itself in a great renunciation. "I am crucified with Christ." Hence the cross becomes more than an incentive to gratitude. It is the significant symbol of all good living. As He died on the cross, so we live on it. Selfishness becomes the most heinous sin. I no longer dare to boast of my own possessions, my own performances. "The things that were gain to me I count but loss for Christ." To live Christ's life is to renounce our own aims so completely as to become identified with Christ's aims; so that it is no longer I that live, but Christ liveth in me. Thus we perpetuate in our measure the life of Jesus in the world, and repeat in our spirit His sacrifice on the cross. If it means privation and obscurity and poverty to keep a good conscience and live a clean life, welcome the desert, solitude, the cell even, for the servant is not

above his lord. If it means loss and persecution to do what He would like to have us do, we take up the task with enthusiastic gladness, for we can do all things through Christ which strengtheneth us. There is no type of human sin or misery that has not found its antidote in this glad surrender to the Crucified. There is no possible human daring or heroism that is not overmatched by the enthusiasm of the Christian disciple. "All for Christ" is written over all his doors and graven on his very heart.

(c) Finally, it may be noted that the good life is dominated by a divine submission. Here we enter into that greatest mystery of life—the will. The good life which begins with an intellectual appreciation of Christ as the ideal, which saturates itself with the passion of Christ as the divine impulse, completes itself in its submissive recognition of Christ as its divine King.

St. Paul teaches us the meaning of this submission in his significant selection of words. It is with "Christ," not "Jesus" he is crucified. His faith has submerged him and identified him with no less a person than "the Son of God." He who bore himself proudly before kings and the greatest of his own times would

not have submitted himself as "the bond slave" of any but a divine King.

And so the good life exalts itself by its choice of a King. To confess that we are not our own, that we have been bought with a price, is not to degrade us if we have been bought with blood. It is not to put limitations on us to serve the King of the world. It gives us a freedom and a power that nothing can resist. For this is to be delivered from the chance of accident, the whim of variableness, and to be taken up into the scheme of the world under the sovereignty of God. Oh, what breadth, what strength is in that thought! My life, then, is not cared for only in the sense that God cares for the sparrow, but is itself a part of the saving ministry of the Highest. I am made a partner of God in His vast designs, and my life is one of His agencies in creation and providence and redemption. The sovereignty of God! Never tell me I must not preach that lest I trespass upon human freedom! There can be no human freedom except in him whom the Son makes free. It is because I have such a King that I walk abroad with so free a life, that I am not afraid nor wearied nor discouraged. All things are mine, because the governance of my life is the order of the universe,

because He who is my King is also my God, because my life is hid with Christ in God.

My Ideal, my Passion, my King! Is anything too hard for Thee? I can live the good life when His life is constantly before me, His passion constantly throbbing within me, His sovereignty constantly ordering all my steps. The world calls this crucifixion, and I am content, for I know it is life, the richest, fullest life, which I can have for the living, and having which I cannot die.

Will you have this life, dear friends? There are some who make the mistake of supposing that the good life is a sort of spiritual luxury, which we would be wise to choose indeed, but which we can get along very well without, at least until we come to die. Do not be deceived. There is no choice about the good life except the choice between life and death. This life is imposed on us as the imperative we cannot escape. No man has the right to choose to be less good than it is possible for him to be. When men are brought face to face with such a life as we have been describing they sometimes say, "But that is perfection, and I do not claim to be perfect," as if with that disclaimer they could set aside the obligation! But no! It pursues us ever. We cannot be absolved from

the obligation we owe ourselves. We cannot refuse the good life with eulogies and hope to escape the penalty of choosing a bad life. Naturalists tell us that when a species fails to advance it begins to retrograde. If the bloom of this summer is not better than that of last, it will be worse. It is the principle of balance in motion. As soon as the progressive motion ceases the retrograde begins. And so it must be with us in our rational life, as indeed it is in our physical life. We must go on or we go back. He who does not choose the good life and resolutely pursue it, does by that passivity choose the downward movement and the life that constantly becomes worse. In morals, as in all life, the fittest survive. The fittest, and not the strongest, not the most learned, but those who by penetrating deepest into the secret of Christ, by absorbing most of His divine passion, by accepting most completely His divine governance, live in Him, die with Him and rise again to endless life.

II.

EVERY MAN'S VOCATION A CALL
OF GOD

EVERY MAN'S VOCATION A CALL OF GOD*

Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me.—*Isaiah 6: 8.*

This familiar passage is associated in our minds with the sublimest conceptions. We remember it as part of that wonderful description Isaiah gives of his vision of the Lord of hosts when he was called to his life work.

But we must not allow this sublimity of phrase and picture to deprive us of the significance of the lesson this passage has for us. What gives greatest significance to this description of God is not, after all, its royal imagery, nor its majestic eloquence; it is the connection of the interests of humanity with a vision of God. God appeared to Isaiah precisely when Isaiah most needed God and when Israel most needed Isaiah. And what God had to say to Isaiah He has at some time to say to every man.

*Sermon before the Twelfth International Christian Endeavor Convention at Montreal, Canada, July 9, 1893.

Isaiah lived a truly royal life; he wrought out a call of truly royal significance, and whether the tradition that he was of royal seed be true or not, he will live in our memories as he was buried by his countrymen—with the kings.

But the secret of that life and power is no mystery. Here it is written out large for us. He made himself ready to be called of God, and when he was called he went. What he did every man may do and ought to do, and in doing it every man becomes of the seed royal. God had use for Isaiah as a prophet-statesman, and He called him to that office. Whether that office is higher or lower than the particular one He designs for us I think we have no adequate means of determining. Nor do I think there is any force in the general impression that this call is a call into the ministry, and that God does not call men into all spheres of life as He calls them into the ministry. I am not sure that Isaiah was called into the ministry in our modern sense, but I am very sure that God has use for other men in this world besides ministers, and that when He wants men He calls them. I hope, therefore, to justify the use of this text to preach that every man's vocation is a call of God.

1. Life is divine; it is the gift of God. When God calls for it, therefore, He calls for His own. And as He has made all, it should occasion no surprise if He calls for all.

2. The choice of a vocation is the most important act of life, so far as that life belongs to this world. I cannot, therefore, believe that God would overlook it.

It is not only the young, who see all possibilities in a wise choice, to whom it is a great matter, but the oldest and the wisest in this audience will testify, as they look back upon life, that success and failure are bound up with this choice. To choose wisely is to secure success with easy effort and unlaborious strife, while no energy or perseverance seems sufficient to conquer the difficulties that spring up about an unwise choice.

But it is more than a question of success in getting rich or in getting famous; it is the tremendous question of living well, of living easily, of living right, rejoicing in life as a strong man to run a race. It is so great a question it seems to me, this question of getting started to live, that no gospel ought to be regarded complete which, after showing a man how to get religion, does not go on to show

him how to use his religion while he lives in this world. For is there any vocation in life which any man has a right to be in which can mean any more or less to him than just this—to work out before his fellow-men the principles he holds as his religion? Choosing a vocation, then, is simply answering the question, How can I best use my religion? And therefore God is in that question. And much more. To speak within the limits of sober philosophy, human salvation is in that question. For to say that a man's vocation has nothing to do with his religion, or, in other words, with his salvation, is the same thing as saying that a man can be saved without any reference to what he does.

3. It is impossible to choose a vocation outside the sphere of God's jurisdiction.

No fact is pressed upon our attention so often, and perhaps none is attended to so little, as the fact that God is always interposing in all the affairs of this world. God not only reigns; He rules. And He rules not only in a general sense, "upholding all things by the word of His power," but He is actually present in the things themselves, permeating with His all-controlling will all history, politics and civilization.

He can use nature for this purpose, for "He maketh the clouds His chariot and rideth upon the wings of the wind." But He sends war and peace, He blows the sails of commerce, He guides the fingers of diplomacy, He whispers the secrets of inventions as truly as He sends the rain and the sunshine, and for the same reason, to reach and govern men.

Victor Hugo tells us in his dramatic way that Napoleon was invincible until the Almighty joined the coalition against him. And this was nearer the truth than the irreverent sarcasm of Napoleon himself that God was always on the side of the strongest battalions. Yet God *is* always on the side of some battalion, and not to believe this, not to believe in God directing men and events, sending forth and holding back the influences that shape history and save the world, is not to believe in God at all. "God is not the God of the dead, but of the living."

If we believe in such a God, why, then, should we not have a real faith also in His sending men into this or that vocation as it pleaseth Him, to work out through them the history of the world as He has designed it? This is not fatalism; it is simply believing that if there is anyone who has planned the history

of this world (and see if you can help believing that?) then He would use the most effective means for realizing His plan. And if men, far more than all other forces combined, are the makers of history, then He would use men. And if history is shaped not by the few, but by all who labor at its mysterious loom, then He would send men into life everywhere, and not only into those stations men might agree to call holy or distinguished.

Let us remember those who fell in the wilderness because "they limited the Holy One of Israel." And let us remember that the omnipresence which the Bible teaches is not the presence of a ghost or an influence, but the presence of an Almighty Person. If I ascend into heaven, if I make my bed in hell, if I take the wings of the morning and dwell in the uttermost parts of the sea, "even there *shall Thy hand lead me and Thy right hand shall hold me.*" It is this doctrine of an energized omnipresence which men have recognized instinctively in designating their profession or business or manner of working, a vocation, that is, a calling. But who is there to call if God be left out? There is no power or authority in this universe great enough to call man unless it be God. It is man's personal dignity as well

as his longing that enables him to say, "Whom have I in heaven but Thee?"

So I say the man who enters a profession or refuses to enter without reference to God and His call may designate himself by what name he will, but he is practically an atheist, for to him in the largest portion of his life "there is no God."

4. This atheism in business is perhaps the most deadly assault against Christianity in our day, for it establishes selfishness as the supreme motive of work, and selfishness is antichrist.

You will find men belonging to societies holding Jesus Christ as their supreme Lord who practically refuse to allow any interference with them or with their schemes for six days of the week. On the seventh day they enter His house to listen to His instruction and to invoke His blessing, closing every prayer with a petition to "enter heaven at last," without any notion apparently that the way to heaven for every man lies through the work and experience of the coming six days.

No. Christ to them is the King of Sunday. They refer to Him all Sunday questions, that is, questions of religious belief, of religious experience, and such conduct as involves principally questions of morals. But how small a

part of life do such questions take up for most of us! May we not, without extravagance, say that the ordinary citizen does not know he has a creed unless some heresy gets noised abroad? May we not say that few persons refer to their religious experience in settling practical questions of business? And while I would not intimate that the ordinary citizen ignores moral principles in conduct, it will be granted that the ordinary citizen does not use unmixed moral principles in conduct to any large extent. But put them all together and take the sum out of the aggregate of life, and have you not left vastly more, as men count, than you have taken? Have you not left six days in the week? Have you not left that whole range of activities and interests called the business of life? Have you not, in fact, taken out just what you suppose God can be appeased with, and left everything that you really want until you have to die?

This is what I mean by saying that men are atheists in business, and that they make selfishness the supreme motive of work. So far from being regarded extravagant, it will strike most persons, I fear, as a truism. Men look for this sort of thing in business, and although they might object to calling it selfishness, yet that

a man has the right to select what business he pleases and conduct it as he pleases so long as he violates no moral law, this is supposed to be conceded by all. But it is not conceded by Jesus Christ. Consider, I beg you, how grotesque this view of life becomes the moment we hold it up to the cross! In the light of that awful splendor how dare we talk of doing what we please or as we please?

Our theory of the world is that it is lost. As Christians we are associated to regenerate it. To this end we pray and preach and organize societies. But if there is anything true and vital in such a theory, why do we not take the most effective method of realizing it? Is the regeneration of the world so small a matter that we can afford to give six-sevenths of our time to something else? And if we are not here to regenerate the world by our work as well as by our prayers, why do we not stop claiming to be *servants* of Christ, and only claim to be what we really are—worshipers at His altar?

God's condemnation of this folly, this crime of selfishness, is written on every page of His Word and in every act of His blessed Son. But in our day He is writing sentence against it in other and unexpected places. Through the bit-

ter cry of the wretched He is voicing an indictment against a selfish social system and religious forms that support such a system. Men are becoming infuriated through a long oppression, and their fury makes them blind and wicked, but He who "maketh the wrath of man to praise Him" will not abate the fury nor deliver us from the peril of this wickedness until the wrong is righted,

"And man to man the world o'er
Shall brothers be and a' that."

We have in our holy religion the beautiful principle that "the strong ought to bear the infirmities of the weak," and God, through His oppressed, is bringing against us the serious indictment that we conduct our business on the principle of the survival of the strongest, a principle of brutes and savages. We drive the weak to the wall by our superior strength and shrewdness. We do this for six days, and then offer them on the seventh some platitudes on resignation. We show them for six days a business with no religion in it, and then expect to charm them on the seventh by a religion with no business in it. But God has put the everlasting arms under this "submerged tenth,"

and it shall not sink down to hell for all the maledictions of selfish men.

What will convert us from our egregious folly? Must God send a moral earthquake to overturn our whole social system before we will learn that we cannot rise by putting men under our feet? Are we so stupid that we cannot see that we shall never regenerate the world nor save our own souls by giving more money or more churches or more missionaries, but only when we follow the noble Macedonians "who first gave their own selves to the Lord?" Until we can believe and act as if we believed that God sends forth every workman as truly as He sends the preacher, and that every man who works right works for God first and for his fellow-men next and for himself last of all; until, in fine, we abandon our atheism in business we will never reach the masses. And God forbid we should! for we would but petrify them into our own indifference and selfishness. "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

5. The theory that every man's vocation is

a call of God is the divine theory of life, and will therefore teach us the true idea of consecration.

Men used to think they consecrated themselves to God by hiding themselves in the forest or shutting themselves up in a cell. And I fear we still fritter away the meaning of this great word until we have nothing left but an ideal hung in the air or an emotion flowing out at the eyes.

Consecration as frequently used in the Old Testament means literally "to fill one's hands." And certainly this is what, above all other things, it ought to mean in these New Testament times. These are the times that quiver with flesh-and-blood questions, and we must consecrate ourselves to what is here, and not to what we suppose is in heaven. We must "fill our hands" to God in this world if we do it at all, and that is the meaning of His call.

Do you remember the call of Bezaleel? "See," said God to Moses, "I have called him by name and I have filled him with the spirit of God in wisdom and in understanding and in knowledge." Well, what for?—"to devise cunning works, to work in gold and in silver and in brass." Do you say that this was a call to build his tabernacle? But I tell you God is

building a far more glorious tabernacle than Moses reared in the wilderness. "The tabernacle of God is with men." On the bright plains of this nineteenth century He is building it, and "they bring the gold of the nations into it." Its walls are salvation and its gates praise; it is the temple of redeemed humanity, and it is built out of the hopes and prayers and labors of God's faithful servants. And still He is calling, "Whom shall I send and who will go for us?" "Who will build for Me these walls? Who will bring his wisdom or his genius or his wealth and consecrate these to rear up this tabernacle of humanity?" Oh, that we had the ambition to reach up to this great consecration! a consecration like that of Aaron, whom Moses anointed "with the blood upon the tip of his right ear, and upon the thumb of his right hand and upon the great toe of his right foot;" a consecration that leaves no organ nor faculty for the service of the devil; a consecration that liberates every power and makes every nerve tingle with the fire taken from off the altar. Oh, that we would cease the folly of sighing for someone to come to us from afar and bring us a consecration ready made, and look right at our hands which are to work out for us the only consecration we shall ever know in doing

for God whatever we do and whatever is to be done for the helpfulness of man.

6. This theory defines the true dignity of labor; it is the divinity of labor.

Why is it that to some men life seems not worth living? Why is it that work seems so hard and the distribution of rewards so unfair and God so altogether unlovely? Why is it that some men cry out so fiercely for the dignity and rights of labor? Do they see more than other men? Nay, rather they see less. They have left out of their creed the key to the whole riddle of life to the workingman. They have been taught the shibboleth of political parties and the mottoes of unions and fraternities, but the one thing yet unlearned is the creed of the man who has been with Jesus and learned of Him to say, "I believe in the divinity of labor." It makes all the difference between a curse and a blessing whether we believe labor is from the devil or from God; whether we believe the man who works is a slave or a son, the lawful seed of Him who made the world and the brother of Jesus the carpenter.

I remember well how disappointing was my first view of Italy. I had heard of Italy as the artist's paradise, the land of sunny skies and

vine-clad hills. I had heard that they who love the beautiful do there drink in perpetual delights and revel in all the harmonies of nature and art. But when I landed at Brindisi I saw none of these. I saw instead only a straggling town with narrow, crooked streets, whose somber houses shut out all beauty of sky and hill, and I heard only the discord of unfamiliar voices speaking an unknown language. But what then? I had not seen it all. Wandering along those streets I came presently to the open country. I ascended a gentle hill, and there I saw what I shall bless God forever that He opened to my eyes—an unclouded sunset in an Italian sky. I cannot describe it to you. I never put it into words, but I know as I stood there in the bewildering beauty of that sky I forgot Brindisi, I forgot all the ugliness I had ever seen and all the discord I had ever heard and all the hate I had ever felt. The radiant splendors from above fell over the earth, fell over my life, and kissed every visible thing and every remembered thing into transcendent glory.

So I think I know men who look at their work as I first looked at Italy—they see no sky. They see the curse, they feel the sweat, they hear the stern voice of hunger driving them

forth to daily tasks, and their eyes are fastened sternly on the ground and "they groan, being burdened." But, oh, my brothers, lift up your eyes to see also the sky! There is a glory shining there which will fall on your labors if you will bring them out from the close wall of your covetousness and selfishness, and its splendors will transfigure your despised tasks and make your common life seem a piece of the divine. Have you not heard it?—"Whatsoever ye do, do all to the glory of God." There is the powerful alchemy of the Gospel which sublimates drudgery.

"A servant with this clause
Makes drudgery divine.
Who sweeps a house as for Thy laws
Makes that and the action fine."

It is the privilege, therefore, of every true believer of the Gospel to say, I believe in the divinity of labor. I believe that what I do for the love of God is godly, whether I do it on Sunday or Monday. I believe that a life on the cross may be as precious in God's sight as a death on the cross. I believe that the spirit, the motive, of my work consecrates me and glorifies my work—

"Makes that and the action fine."

And so there comes a great liberty. I am no longer the slave to times nor a cringing beggar to circumstances. Up from all sordid things my heart swells with the joy of deliverance, and I cry out with the gladness of a new discovery, "O Lord, truly I am Thy servant; I am Thy servant and the son of Thy handmaid; Thou hast loosed my bonds."

My brothers, the time has come for the last word of this great and interesting convention to be spoken. You have done me great honor in putting me in this place, but not to me belongs the supreme honor of the final word. God has spoken many times and in diverse portions since we assembled, but even He does not wish to speak the last word. It is you who must speak it. As you look out over the fields of human endeavor where men are struggling for self, oh that you may hear His voice calling you to go forth to make them all fields of Christian Endeavor, and say, as the final, supreme word of the convention, "Here am I; send me."

III.

PERILS OF THE PRIVILEGED LIFE

PERILS OF THE PRIVILEGED LIFE

And the Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not.—*Luke 22: 31, 32.*

The significance of these words is best understood by the contrast suggested in the discourse from which they are taken. The occasion was that last solemn meeting of the disciples with their Lord before the crucifixion. The sorrow that should have overshadowed all hearts and subdued all their thoughts in the prospect of that dreadful event, so clearly portrayed by what Jesus did and said in this meeting, seems not to have been sufficient to prevent a vulgar strife from breaking out among them, "which of them should be accounted the greatest." In rebuking this spirit our Lord also instructs it. How little did they know of true greatness! While they are struggling here over a poor question of precedence they forget the real greatness to which they have been appointed by virtue of their association with the Son of Man in His humiliation. "I appoint

unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." And more than this; not only are they ignorant of the real greatness, but they do not know that all greatness carries with it necessarily a responsibility and danger which might make the stoutest heart shrink from accepting it on such terms, and pray to be left in the safety of obscurity. Because they had continued with Him in His temptations, they should rise to a share in dominion with Him. But, by the same inevitable logic, because they should come into this kingdom and sit on thrones, "Behold, Satan hath desired to have you that he may sift you as wheat," and Satan's demand must be conceded. It is in accord with the just and inflexible nature of things.

I think it cannot fail to sober your thoughts on this triumphant occasion that celebrates the completion of many days of toil and your entrance into the kingdom of scholarship to reflect upon this conjunction of peril and privilege in the lives of the apostles. It will doubtless seem to you not a peculiar case, but deeply significant of life everywhere. He who strives after greatness is consciously or unconsciously

striving after peril. We might conceive of perfect, unhindered life as a plain, but as soon as that perfect evenness is disturbed it becomes impossible to lift or depress the whole of that life together. Any fragment of it lifted into a mountain here must depress another portion of it into a valley there. This is life as we know it individually and collectively. To rise to any privilege means to leave a portion of us inevitably exposed to peculiar peril. To illustrate and enforce this thought is the purpose of this discourse and the reason for describing my theme as "The Perils of the Privileged Life."

To justify the selection of such a theme for this occasion, let us consider what we may call a privileged life.

We may turn away at once from all thoughts suggested by the phrase "privileged classes," not because those who have been raised by law or custom to places above the average, or those who have exceptional advantages by birth or accident or great wealth, are not privileged, and are not, therefore, subject to many and peculiar perils. We may turn away from these because the exhortation to these is sure to be attended to. The insincerity with which men speak the truth is one of the most melancholy spectacles of this superficial age. Men cry out

against the privileges of the privileged classes, while their conduct reveals their intention only to denounce the privileges they have not yet secured for themselves. Men groan over the evils of capital till the jingle of their own hard coin heals the hurt that honor feels. They write platforms to denounce one-man power, but are none the less willing to occupy the chair they have forced another to vacate.

Much remains, doubtless, to be said and to be done with reference to the privileges of others, but let us occupy ourselves today with a much humbler task. He that would reform society will make the safest beginning by reforming himself. Let us think of our privileges and their accompanying perils.

Speaking here, we must mean by a privileged life a life of opportunity, and specifically the opportunity of preparation. If we will but incline our ears we may hear Wisdom calling at our gates and saying to those who are to pass out today: "Because ye have continued with me in my temptations"—the labors of the classroom and the laboratory—"I appoint unto you a kingdom, and ye shall sit on thrones." But shall we hear no more than this? Shall we rush on before we hear this same voice tenderly saying to us: "Behold, Satan hath de-

sired to have you"—and because of the position you have attained he must have you—"to sift you as wheat; but I have prayed for thee"—whoever thou art, weakest of all and most liable of all—"that thy faith fail not."

It requires no stretch of the imagination to apply these words of our Lord to college students. The men and women now in the schools of this country are enjoying opportunities of preparation for a great and honorable life beyond any that have ever been known. To make good this assertion it is only necessary to sketch the outlines of an inventory. What is most patent to all, and by no means least significant, is the wonderful diffusion of this opportunity. This means not only that there are so many more colleges and so many more students than ever before, but that they represent so large a constituency. They come from every grade of society. Every hamlet, every neighborhood has its boys and girls in college. Fathers who would have thought in their boyhood that colleges were hopelessly beyond their ambition now find it possible to give their children advantages they were denied. To this we must add the marvelous improvement in the facilities and appliances of education, making, if not a royal road to learning, a road as differ-

ent from that traveled by previous generations as our ballasted steel-railed highways are different from the rough, muddy country roads of a new settlement. A child may learn more, and learn it easier, now in a month than he could then learn in a year. To this we must add the exactness and comprehensiveness of the science of the present day. Superstition is on the rout in every field of knowledge, and a boy to enter college must now know enough science to fit him to demonstrate that much of the science of the last generation is ridiculous. Finally, that must be added to the account which is perhaps most significant of all, the adjustment and correlation of education with all the working forces of life. Learning is no longer a little information on this or that subject; it is a scheme of life. Colleges no longer train this or that faculty; they train the man. Men and women are taught how to harmonize all the human forces with the intellectual in this battle against ignorance, and they go out to live knowing what the foes of life are and with what weapons they may be best subdued.

Who can give a moment's consideration to this inadequate but still splendid inventory without a thrill of exultation that he has come on such a time? Never was so much done and

never were so many beneficiaries of that doing in the world of culture as may be seen today. This is our privilege—to live today, to be learning today!

“We are living, we are learning in a grand and awful time—

In an age on ages telling; to be living is sublime.”

Now, this state of privilege must be considered as to the responsibilities it brings. You may not have accustomed yourself to consider it, but the bare mention of it will be enough to awaken you to its reasonableness. You do not suppose for one moment that the educated man or woman of today can stand with the past in responsibilities while sharing with the present in opportunities. Even our imperfect administration does not measure out such incongruous judgment. When we find a man gaining wealth, we lay on him a wealthy man's tax. When one comes into a position of power, we exact of him the powerful man's duty. *No-blesse oblige* is the inexorable sentence we apply through all the grades of honor that lift men above their fellows, and the obligation keeps exact step with the nobility. It is on this principle that we try every man of what sort he is. You must count on no exceptions to this

rule. For every day spent in the seclusion of the study; for every secret of nature unfolded to you in the laboratory; for every opportunity afforded you to associate with the wise and great of all ages, and to draw inspiration from the great fountains of learning, be sure there will be exacted of you rigorously all the student's responsibilities. Critics abound on every side, and they are even now demanding to have you that they may sift you as wheat. They intend to test your pretensions; they will challenge you to a trial of your abilities, and they will force you to show cause why you should have been given such privileges and what you can do with them that other men cannot do as well without them.

In the prospect of such an ordeal it may occur to some of you to draw back, to reverse your decision, to abandon the life of the scholar and go back to the life you left. But no; you cannot go back. In starting upon this career you have made an irrevocable decision; you have written down your name as a privileged man, and you will not be permitted to erase it. You may as well reckon upon it henceforth that you are to be challenged; you are to be put to the test; you are to be sifted and treated in all respects as an educated man.

I mean to keep back no part of the truth from you, and hence I must add another item to the account. It may seem a fearful and an unnecessary addition to your peril that, besides the disadvantages and obstacles found in merely human conditions, you should have to reckon with another enemy more powerful and more malignant than all the others combined. Yet every teacher finds it necessary to say to his students as Jesus said to His: "Behold, Satan hath desired to have you that he may sift you as wheat."

Nor does our Lord suggest that this desire of Satan is presumptuous or unreasonable; in fact, the word by which He expresses it acknowledges it to be legitimate. We ought not to translate this word "desired," but "demanded." Satan has asked what he has a right to have; he has made a legitimate demand. Hence Jesus suggests no hope of evading this trial; He states the fact, not to give the apostles time to escape, but only to prepare them for what is coming.

Are we to think that this master-spirit dares to attack any less eminent than Jesus and His apostles? Nay, my friends, neither is Satan any respecter of persons. In whomsoever he finds the least promise of good, the

smallest outbreathing for a purer and larger life, there he finds foemen worthy of his supreme effort. He will search your pretensions in morals more closely than any critics will try your culture. And those who love you most must look on and refuse to interpose any barrier. They must say to you in the words of the apostle, to whom they were so deeply significant: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." No; it is a perfectly natural thing, a reasonable thing to one who considers what this excellence is you are aspiring after and calling virtue. Hear the noble words of Milton: "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat. Assuredly we bring not innocence into the world; we bring impurity much rather. That which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure."

But not only is untested virtue practically no

virtue at all; we have no right to refuse the test because of malignity in the critic. No malice in the mind of him who tosses the winnowing shovel can make the wheat blow away nor the chaff come down again to the floor. Hence the true man offers no propitiatory sacrifices to Satan nor begs of him leave to be virtuous. He expects him to do his worst, knowing that virtue is what remains after the conflict. He goes into the fire, knowing that all in him worth saving will come forth without the smell of fire on it. He builds his house, asking no favors of the winds; he only asks to dig to the rock, knowing that wind and flood only cry forth the praise of the house that is founded on the rock. So even Satan may bless us in hating us, for "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

Since then we may not escape peril in laying hold of privilege, nor find any refuge in avoidance, what is our resource? "That thy faith fail not." So I understand our Lord's words. Not that the boon He asks for His disciples is that whatever else they may lose they may bring off at last their faith, but that having this they may conquer. He directs attention at

once to what will be not only Satan's chief point of attack, but their own invincible weapon of defense. If Satan destroys their faith, nothing will be left worth fighting for; they have lost "the substance of things hoped for, the evidence of things not seen," their only title to the only life worth living. On the other hand, "taking the shield of faith," they "shall be able to quench all the fiery darts of the wicked."

Surely these are both strong reasons for the most careful consideration of faith as applied to your surroundings as students. You have the strongest of reasons for inquiring why students should be exhorted to "contend earnestly for the faith once delivered to the saints," and I as God's messenger for endeavoring to point out to you in utmost frankness and sobriety what this faith is and how your privileges as students put you in peril of losing it.

I shall be brief in my definitions, both because I have really a very simple matter to define, and because I am persuaded your thoughtful attention must have been directed already to the prevalence of faith in all your studies. You must have seen how the physical sciences refuse their secrets to the man without faith in an order of nature and in the reign of law; how even mathematics no less than metaphysics

depend for all their conclusions on faith in the intuitive powers of the mind, and how we must first believe in the laws of thought before language or discourse can tell us anything. But I am not thinking of these kinds of faith; much less am I endeavoring to bind you to a belief in some or any specific form of dogmatic truth about the Bible or Divine things. I have in mind solely the simplest and ultimate form of faith; I mean faith in invisible realities and in Jesus as the incarnation of those realities. The man who loses this faith loses the explanation and the impulse of life. Yes, we may say it quite literally, not to believe in Jesus and in the invisible kingdom He stands for is not to live. It is the darkness of a mere material existence, the pessimism of a spiritless knowledge. If I do not stop here to demonstrate this, it is because I know we are in perfect agreement upon this point. You all believe this now, and my special object is to warn you lest any man rob you of this priceless possession.

How, then, has your educational privileges brought you into the peril of losing this faith? This is a question easily open to a flippant rejoinder. It may be said, alas! it constantly is said, that whatever will not bear the scrutiny of learning ought to be given up, and the faith

that shrinks from its bright light of investigation is, after all, little better than superstition, with tradition for its father and ignorance for its mother. But when we remember that the faith which is judged in this summary way is a look into a world which learning has no eyes to see and never would have known but for the report brought to it by faith, such criticism will seem too much like the owl instructing us in the right use of light to be taken seriously by thoughtful minds.

But this very attitude of learning towards faith suggests one of the perils we need to guard against. To some minds whatever is knowable seems only matter for intellectual exercise. They know no keener pleasure and they conceive no higher good than just to know. Knowing thus comes to be regarded the supreme thing — the all-sufficient thing — and whatever is not of knowledge is felt to be either unreal or insignificant. Such men are swollen shut as to much the largest part of their nature by the pride of learning. They have in common with all men the faculty of faith, but in denying it all exercise they ultimately destroy the faculty itself, and so of them it comes to be written, "Having eyes, they see not." Satan will suggest to you that since learning has

given you so many rich and noble possessions, no possessions can be rich and noble except those given by learning. The Christian scholar rejoices in all these possessions of learning, but claims the right to open all the windows of his nature, to feel as well as to see and hear, to believe as well as to know.

Again, it is the tendency of learning to conclude that faith is the blind acceptance of a proposition, and so it makes much of "articles of faith." Accordingly when these "articles" propose problems obscure and unanalyzable by the intellect, it feels justified in rejecting them. And, in fact, what many men mean in saying that they have no faith is that they do not accept this or that doctrine. But you should not be deceived by this. A man may reject every known statement of doctrinal truth and still have faith. Our faith stands not in the wisdom of men, but in the demonstration of the Spirit and in power. Faith asks to be verified by experience, not by logic. Don't let learning carry you into the wilderness of argument and then taunt you to make bread for your soul out of stones. It is not that every article of our faith can be demonstrated in the forum of logic, but because we have felt and seen and handled of the Word of Life that we believe and enter into rest.

Then closely connected with this is the seductive fallacy that by faith is meant a divine meditation, a heavenly rapture, an experience of the closet too serene and mystical to be brought into the glare of common life, and therefore practical men must leave that sort of thing to the recluse and take hold of something better fitted to the burdens and strain of the life we have to live. But you will not be deceived by this if you look at Jesus. His faith was a life, and this life was and is the light of men. Maybe you cannot find a form of the syllogism just to fit it, but the blind man's creed carries conviction with it nevertheless: "One thing I know, that whereas I was blind, now I see." So the demonstration of the faith of those who follow Jesus spells itself out in the radiant symbols of transformed lives, of consecrated labors, of undying devotion to good deeds, to which this dark, hungry, moaning world is slowly turning as into a new, immortal morning.

Finally, we must warn you that the educated man of today is in peril as to his faith, because much of the education of today is distinctively, if not exclusively, material; not that philosophy and the arts are not still pursued, but just now men are being dazzled by the more bril-

liant and spectacular besides the really noble and beneficent results of physical science. It will do you no harm to give full rein to your enthusiasm in these studies if you but remember that nature's God is greater than nature, and that physical science can build no ladder to take you from one to the other. But Satan seeks to imprison you in this world of matter, to turn the firmament above you into brass and drive you to the bitter absurdity of denying reality to everything which refuses to be estimated in terms of matter. And out from the laboratory he would drive you into your profession, into society, to work and live there by the same hard, dead formula of matter. He will have you to dedicate your energies to a material life, to strive after material rewards, to beat down and despise every feeling that does not come to material results, and at last to defy the immortal consciousness within you and blaspheme the infinite God above you by declaring that you yourself are but matter and your final home is in the dust.

And will you do this, my dear friends? I know you will not do it today. In this home circle about our altar, with the incense that the memories of these past years waft over you as you meet for the last prayer, I know you could

not be induced today to dedicate your culture and your enthusiasm to any life that promised to rob you of your faith.

But another Figure is in our midst today—on His knees. And I seem to hear, as I have heard through all the weeks this message has been taking shape in my mind, the words breaking like a sigh from lips that move now only in prayer: "But I have prayed for thee." What means this change from "you" to "thee?" I have been warning you all, as He taught me. "Satan hath desired to have *you*." But now I turn to hear Him pray for one, "for *thee*." There is no need for the exculpatory question to fly in quick succession from one to the other, "Lord, is it I?" He means *thee*, whoever thou art, most secure in the confidence that thou canst never fail; thou, most like generous, impulsive Peter. The Master will not hide our danger from us in any general terms, but specifically, calling each of us by name, He speaks. Is He addressing the leader of this class?—"Simon, Simon"—the word falls like a wail of loving solicitude. He speaks not to those who have deliberately chosen to forsake Him, but to those in peril, and so there is no wrath nor rebuke, but infinite tenderness rather. Nor is He the cold, impartial judge, looking on un-

moved at the race you are beginning, willing to crown you if you win, but careless if you fail. These are the words of Him who broke His heart over our failures and tasted death that we might not fail at last. "Simon, Simon." Will you not feel the pathos of this appeal, this mother's warning, wet with the tears of infinite tenderness? "Satan hath desired to have you." Not today nor here, while thronging memories make this place holy and your whole life as solemn and awful as a sacrament; not today does this wily foe hope to win you to base denial; but as you spring into the activities of a new experience, by these and in these Satan has determined "to sift you as wheat." He will use your learning, your enthusiasm, your trustfulness, every element of your nature that you have been privileged to develop; he will use them all; he will make you proud of them all and give you fullest enjoyment of them all, if so he may insidiously shake out the priceless kernel of your faith. "Oh, full of all subtlety and all mischief, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Canst thou forever be permitted to take these aids to faith and make men believe they are its better substitutes? No! That voice of tenderness is not of weakness;

those tears of solicitude are not of helplessness. It is He who is mighty to save! It is He who by His cross spoiled principalities and powers and won the right henceforth to pray for those who believe in His name.

Let us rest in this prayer today. It may be some of us will fail; some of us may be deluded into shameful denial of what is so holy to us today. If so, let us turn again to this scene. In the humiliation and remorse of that defeat we shall suddenly feel, when tears will not suffer us to see, the Lord turning and looking upon us. And then we will remember these words; we will see this loving figure on His knees; we will hear again this tender voice in supplication, and even as we go out weeping bitterly, the blessed words will follow us, "that thy faith fail not." Clinging to these it shall not fail. In that blessed moment it shall kindle again and hope shall revive and joy unutterable shall take the place of heaviness. For the prayer prevails. Oh! it prevails! And of those whom the Father has given Him He loses not one.

IV.

THE SUPREME KNOWLEDGE

THE SUPREME KNOWLEDGE*

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.—*Philippians 3: 8.*

This is the revised and deliberate judgment of a man who went the whole length of affirming it even unto death. When the question was presented to him for the first time, some thirty years before, he had acquired the right to glory in many of the things held most dear by his age. His birth, his education, his talents, his religious zeal and success and honors made it possible for him to say with propriety: "If any other man thinketh that he hath whereof he might trust in the flesh, I more."

In the height of his success Jesus met him, revealed Himself to him and won him. Without hesitation he threw away the gains of a lifetime and meekly asked, "Lord, what wilt Thou have me to do?"

And now he has tested this passionate submission in the sober, serious experiences of

*Preached before the University of West Virginia, June 6, 1886.

thirty years. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

And now the end of it all is at hand, for he is lying in a Roman dungeon with the sentence of death already sounding in his ears. What, then, has been the effect of these labors, these sufferings, this approaching ignominy upon that decision made thirty years ago? Like as we linger with strained attention about dying saints to catch their final declaration concerning the faith they have found sufficient for life, so our hearts pause in tremulous expectation before the closing scene in the unparalleled life of this prisoner of the Lord. O Watchman!

disappearing in the settling mists of the everlasting sunset, what of the night? There is no hesitancy and no abatement of his confidence and joy. Clear and strong comes back the jubilant reply: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ."

That which interests us particularly in this dying confession of the prince of apostles is that he speaks in the character of a student. The reward which is more than a compensation for all he has suffered is knowledge. And thus our attention is directed to the fact that in the manifold relations between Christ and men there is a connection through knowledge. We have the right to speak of the "science" of Christ, and we may find in the pursuit and possession of this science a power and a joy to gain which it is the highest wisdom to count all other kinds of knowledge but loss.

There seems to be special fitness in emphasizing such a thought in this presence. You, my student friends, have caught the inspiration of knowledge. Your nature is opening more and more under the alluring touch of the harmonies and mysteries in you and about you. The earth is laying bare her treasures to you, the skies are bending to whisper their secrets

to you, and the world is changing to you, becoming transformed, transfigured even, as you live and move and have your being in the realm of science. It is my pleasant duty to summon you to the fullest expansion of your privilege. I do not wish to persuade you to deny or abdicate any right or power you have to know anything. Rather would I convince you that you may add to your already valuable possessions that which is worth more than all of them. I desire to emphasize the thought that the interests of this hour are in strict accord with those of the year just closed; that when we greet you in the Christian sanctuary we are still in the temple of science; that when we open the Bible and call you to its immortal themes we are offering you not a divine mystery only, not a scheme of belief only, but a science, an exact science of the highest and most practical worth. We are trying to lead you on from height to height in the great University which includes all knowledge as its province and which offers as its reward nothing less than "the riches both of the wisdom and knowledge of God."

1. Let us first assure ourselves that we are not using a figure of speech in thus speaking of the relation between Christ and men, but that such knowledge is really possible.

That native opposition to God in the human heart ever crying out to itself like a frightened child in the night, "There is no God," is constantly changing the form of its denial. Men used to reject God with boasting; now they reject Him with a sigh. If God exists, men say, He is too great, too far removed from our little sphere for our poor faculties to apprehend Him. We do not deny, but we cannot assert. We can only say, we do not know, we cannot know.

This sounds very unpretentious and sincere, but a little reflection will convince us that this form of atheism, which is called agnosticism, really arrogates to itself unbounded prerogative. For the agnostic not only assumes that he knows man so fully as to assert that there is no faculty in him by which God may be apprehended, but he even assumes a knowledge of that very Being he pretends is unknowable, and declares that God is limited to the forms and methods of human knowledge; that not only can we not find Him, but that He cannot find us and reveal Himself to us. Agnosticism is pure assumption; daring and captivating it may be, but none the less assumption. It can have no standing against the positive affirmation of those who do know, of those who stake

all upon the simple statement, "I know whom I have believed." Nor has it any better standing in the court of reason. If I am able to know matter by its contact with that which is material in me; if I know the intellectual by the flash of my own intellect, why may I not also know Him who is a Spirit by the witness of my own spirit?

I scan with my telescope the worlds of the sky, tell their elements, their motions, their relations; and I call this science. Why should I be forbidden in the name of science from listening to the music of these worlds—

"Forever singing as they shine,
The hand that made us is divine"?

Where is the essential difference between marking the actions of men, the overthrow of kingdoms, the progressive steps in civilization, and calling this the science of history, and with the same diligence reverently to attend to those changes, those steps, those workings of human activities towards ends higher and broader than human wisdom could foresee or control, and calling this the science of Providence? Christ calls us what Plato called his followers—"disciples," and for the same reason, we are learners, we follow on to know perfectly. Why

should it be thought a thing incredible with you that God should be known? Consult reason, consult conscience, and, best and surest of all, consult experience, and you must be satisfied that such knowledge is possible.

2. The excellence of this science of Christ is emphasized by its certainty.

Students of the present day are well aware of the instability of science as we know it. Indeed, it is the boast of its disciples that it is flexible and must ever wait receptive for new knowledge. We know that much of the science of today is the refutation of the science of yesterday. "Brother Jasper" furnishes amusement to the continent for affirming what the greatest scientists solemnly taught a few centuries ago. And among the highest authorities today text-books change, so-called facts change, and must change to be consistent with their own principles. For they are built upon a foundation of uncertainty; they assume that we do not as yet know. Paul was estimating human knowledge as we still estimate it when he counted it all loss that he might gain the knowledge of Christ. He knew something of the science of this world. He was skilled in the learning of the most learned of his day. But when he came to know Christ he found at last what no other

knowledge had been able to give him—the rest of the soul; he found certainty.

It will be helpful perhaps to consider the reason for this difference between the knowledge of Christ and all other knowledge. There are three avenues by which we may gain knowledge of any kind—the senses, the intellect and the spirit. All we know we have learned through one of these sources. It is the peculiar glory of the knowledge of Christ that it comes to men through all three of these.

In response to the weakness and blindness of humanity, He who enjoyed the fullness of the Father's glory clothed himself with a human form that our senses might take knowledge of Him. He spoke to us with a human voice, touched our weary, sick, dead bodies with a human hand, manifested sympathy for human woe in human sighs and tears, and by many signs and wonders approved Himself the Lord of Glory to eye-witnesses of His majesty. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Then for those who could not see, but might believe with greater blessing, He impressed Himself on the pages of history. Here He

offers Himself to the intellectual observation of the ages. His words, His works, His character offer to all His own challenge through all the generations: "What think ye of Christ?" There is no sphere of the operation of the intellect but that Christ has filled it with His presence. He is the Christ of history, of literature, of government, of morals, of æsthetics. Everywhere the intellect of man is challenged to pay homage to this great master intellect of the world. Everywhere He meets us, and if we will, He fills us with the bread that cometh down from heaven.

But it was not sufficient that man might see and touch Christ, might read and reason of the Christ. Man's complete nature must be filled with Christ, and in response to that which is still lacking in him comes the gracious declaration: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me." Here we meet but one Teacher. No other offers to penetrate the soul with his doctrine, and what Christ has to tell us thus face to face is like no other knowledge in its certainty.

Now, consider the true force of the inference to be drawn from these observations. No man

is equally developed in all his receptive faculties, but here is a knowledge that demonstrates its universality by meeting every man at that point of approach where he is most sensitive to knowledge. No man is willing to venture great interests on the testimony of one faculty, but here is a knowledge that admits of verification from three separate sources. We may confirm our senses by our reason and both by our experience. Whence is this knowledge, which is so unlike all others, which has such marvelous adaptability and which fits and fills every knowing faculty in man? Who could reveal a universal teaching but a universal teacher?

3. To stop here in the discussion of this theme would be unjust to the subject. We want certainty, but we are not thoroughly furnished when we have attained rest in our knowledge. The strongest reason for Paul's exultation in the knowledge of Christ is the expectation of the effects this knowledge was to work in him.

(1) And first, he expected righteousness as the outcome of his knowledge. It is no doubt the effect of all knowledge to quicken, refine and elevate our nature. Knowledge is power in making its possessor a master of his own forces, and knowledge is also culture, that

insensible influence which envelops and goes forth from the scholar, giving polish and symmetry to the whole man.

But, my friends, let us remember that power is not righteousness. Power only makes possible and actual the disposition of the heart. Unsanctified power knows no god but a giant, no religion but hero-worship, and no law but the right of might. And let us recall the truth, from which men seem to be drifting today, that culture is not righteousness. We may polish the walls of a sepulchre, but that will not make it a temple. It is not the tendency of unsanctified culture to reach the heart. Culture alone is satisfied if the voice be gentle, if the bearing be refined, although beneath these the fierce fires of a corrupt, hard and selfish heart may rage. But the knowledge of Christ produces righteousness. Not simply correcting man's errors and making him think right. Righteousness is right thinking, but it is more. It penetrates and regulates the will and affections, making us feel right and act right. It controls conduct, filling human life with whatsoever things are true, honest, just, pure, lovely and of good report. But it is more. Righteousness is life. It is the resurrection of the whole man—body, soul and spirit—from death to life. It is

the everlasting supremacy of the best in us over the worst. It is harmony with ourselves and with God. All this it is because the knowledge of Christ sets before us the Righteous One, and we learn its lessons under the influence of His blessed example, who brought down righteousness from heaven to earth to show it to us accomplished in human life.

(2) Again, we must note that the knowledge of Christ was to Paul the pledge of immortality. "That I may know Him and the power of His resurrection * * * if by any means I might attain unto the resurrection of the dead."

The subject is too vast for passing treatment, but it must not be entirely passed over. What we can only suggest here is that the apostle's expectation is an inference based on experience. He knew Christ, and by that knowledge he had already been raised from death to newness of life. So by the tokens of the life he now enjoyed he expected to go on to the glories of eternal life.

In some respects the knowledge of Christ does not differ from other knowledge. All knowledge is life-giving to some degree. Until our minds open to take in the world about us, the relations of things, the causes and sig-

nificance of things, we have only an animal existence. Life comes with knowledge. It is a kind of resurrection, bringing us up from mere breathing, feeding creatures to be living souls. More than this. Knowledge is the measure of life. A man may live a hundred years, but if this is all he knows of time, and his birthplace all he knows of the world, how insignificant is his life! It is knowledge that expands our horizon, that intensifies our existence and makes us the heirs of all the ages.

Now, the effect of knowing Christ is like this general effect of all knowledge. But because all power is given unto Him in heaven and earth, the power of His resurrection sweeps us out of the range of the limited experience of this life into a life as endless as Himself. We cannot die until we cease to know, and as He lives forever, we shall live also.

How infinitely does this knowledge rise above that which is mere power, mere culture, when it becomes for every man righteousness and eternal life? It is, as we have tried to point out to you, the power to know Him who is incomparable, and to know Him in the same way in which other science is gained, and to know Him in a far more wonderful degree of certainty; to assure ourselves of certainty not

only as we verify other knowledge, by questioning sensation and reason, but by entering into the very laboratory of the soul to question faith and consciousness, and so gain the irrefutable results of experience; to have wrought in us the blessed effects of this knowledge, to walk with Him who is righteous, to experience the awakening energies of new life working in us and lifting us to the vision of the glories of a new life, a day without a sunset, a sky without a horizon, the radiant, everlasting zenith. "This is life eternal, to know Thee, the only true God and Jesus Christ whom Thou hast sent."

V.

IRREDUCIBLE RELIGION

IRREDUCIBLE RELIGION*

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—*Micah 6: 8.*

This is an age of analysis, of definition, of criticism. We seem to regard nothing as too sacred for investigation or too perfect for improvement. The terrors of nonconformity have gone forever, and he of the established order is rather on the defensive.

It is not strange that religion should be brought into question as men are formulating their new declaration of independence. Few of us regret, I presume, that the Inquisition passed out before we came on the stage, and that we never expect to see a man punished for not believing what he does not want to believe. We are reconciled to the thought that nothing that is false or even incidental in religion can be kept alive by any sort of force, and that nothing that is true and essential can ever be destroyed.

Still, even for those of us who view with

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complacency the fierce earnestness of the analytic spirit of the times, the question will arise, What is religion—the final religion—to be reduced to? What are we to have left when the critics have stripped away the unessentials? Will there be any core found at last which cannot be peeled further, but opposes its unyielding coherence to all attempts at analysis? In other words, would it not be timely, if it were possible, to describe the irreducible religion?

Certainly a great change is taking place in the attitude of men toward religion, and much that used to be regarded as essential is regarded now with indifference. Denominational distinctions have very slight hold upon the masses of men, and the cry for a united church is not half so strong nor so significant as that response which comes from the multitude that it makes no difference, since any will do. Peculiar forms of worship which have been defended in battle and secured as inestimable privileges no longer appeal to anything deeper in us than taste and use. There are still numbers of religious creeds, but it is impossible to make the multitude fight over them any longer. And, in fact, the multitude does not know what its creed is, having long ago left it in the keeping of specialists. The idea of a standard book

is having less practical force in the guidance of men's minds than ever before. Men are learning to speak confidently of what is not inspired in the Bible and even of what is false. They take what they please, and leave the rest to traditionalists. The pulpit is no longer supreme as the instructor of conscience. It is perhaps true that the Sunday newspaper reaches more people than the pulpit does, and its influence over its audience is not less effective. What is becoming, or, rather, what has become, of our religious day? Places of business close as usual, and places of worship open as usual. But where is the Sunday our fathers knew?

I do not name these things as sympathizing with them or as despairing of our future, but to note the fact that the minds of many men are changing in regard to what are essential religious matters. I want to meet a query which I feel sure young people of the present day are seriously meditating, and I have thrown these things into bold relief to prepare an answer to it. That query is, What is essential to religion? Is one thing as religious as another, or are there some things unchanged through all change, unconditional, imperative, ultimate, irreducible to anything simpler? In

undertaking a brief answer to so large a question it will clear our way a little if we may agree upon two assumptions:

1. I will ask those who are in sympathy with this critical development to grant me that, since there has always been some sort of religion among men everywhere, we may reasonably refuse to believe that men will ever be without any religion anywhere. This will mean that whatever the present process of elimination may result in, it will certainly not be a development into no religion at all. It would be as reasonable to believe that something came from nothing as to believe that something can pass into nothing. Religion of some sort, therefore, we may assume there will always be.

2. And, for my part, I am willing to grant that we will keep on eliminating and reducing until we reach a religion which cannot be reduced further both as to its requirements and its authority. And the irreducible religion, when we reach it, will be found to rest not on any command or law or surroundings external to man himself, either on earth or in heaven, but solely on man's own nature.

To those who think this assumption asks too much and really reduces us to natural religion, I reply that natural religion, as commonly un-

derstood, refers to that religion which men work out for themselves without supernatural aid. This assumption does not grant that, does not, in fact, deny revelation, but simply admits that irreducible religion, however reached, will be finally based on man's nature. And to those who fear, further, that such an assumption undermines the authority of the Bible, I reply that the true conception of the Bible does not hold it to be an arbitrary statement or code, but a statement of facts. And it gets all its authority, not from the character of him who makes the statements, but from the character of the statements it makes. The Bible refers us to the facts, and is found true to the facts. This is the reason we yield to its authority.

No man could be religious in the true sense because he was commanded to be so, nor for the attainment of an end external to his own nature. Men have said they would be willing to be damned for the glory of God, but this is not religion; it is moral suicide. The only authority man can sincerely acknowledge must make its final appeal to his own nature. It must say, you ought to do so and so, because you are so and so. "Nothing is at last sacred," says Emerson, "but the integrity of your own mind."

Now, with these two assumptions I think we may press our way through a discussion of this text as setting forth at the same time a summary of the religion of the Bible and the irreducible religion of human nature. We shall see, I trust, upon a fair examination of the text, that neither the Bible nor systems of faith and practice founded on the Bible make any larger claim or reach any higher than the things here required; and, on the other hand, that nothing less than these can satisfy the requirements of man's own nature when that nature is comprehensively studied. Let us address ourselves, then, to such an examination of the matter in the light of this text, the Bible and human nature, as our time will permit.

1. And we observe, first, what is incidental, but must be more than an accident, that this religion outlined in the text is threefold in its character. It is a fact that man is a trinity also. He is a body, a soul and a spirit. If this text declares what man ought to do, what he ought to feel and with whom he ought to commune in spirit, it is not wholly insignificant that it is addressed to beings whose nature compels them to act, to feel and to hold spiritual communion. If there is nothing else in the whole Bible to be added to religion but this perfect

trinity of requirements, it is equally certain that anything less would fail to provide for the entire nature of man, and anything additional would find no capacity in man to appeal to. Individual men differ greatly in gifts and acquirements, and so it comes to pass that one man is a poet, another a mechanic and another a hewer of wood and drawer of water. But man—universal man—does not vary from this triune capacity indicated in the text. Every man, whatever his station or his education or his gifts, every man can act and feel and commune.

This much, then, may be regarded as suggestive, as far as it goes, that the requirements of the text as to number and general character fit exactly the nature and capacity of universal man.

2. Coming to particulars, we notice, first, what we may call the law of conduct, "to do justly." Conduct, as we know, is simply our doing, the behavior of ourselves in the various relations of life; not what we make with our hands alone, or devise with our brain, or say with our lips, but the entire sum of our activity. And the law of conduct will be the rule by which we are guided in our doing, or rather that by which we should be guided.

No one can imagine that there is no law of conduct, that we can do as we please about anything. Sometimes we can choose to do or not to do, but we cannot choose to do anything without any respect to the law of doing. Some things refuse to be done at all except in conformity with their law, and others may be done, although not successfully, by some other law than their own, but however and whatever we do we must follow some law.

Now, the law of conduct prescribed by religion is, "do justly," or, as it is more fully explained in another place, "do all to the glory of God," which comes to precisely the same thing, for to do things to the glory of God is to do them to the glory of Him who made all things, or according to His plan, or, in brief, to do them right. But this law of conduct is nothing but the outward expression of every man's nature. It is written as plainly in us as it is written in our Bibles. No man needs a revelation to tell him "to do justly." None of us can remember a time when we did not know this, and the voice of the preacher urging this upon us is a voice we recognize as one we have heard many times before. It is as impossible to live in the social and moral world without regarding this law as it is to live in the physical

world without regarding the physical law of rightness. Not to do justly means anarchy and impossible social conditions. It is true society continues notwithstanding much injustice, but it does so because, as it is, justice is the standard, the ideal, and the majority follow it. But only suppose it were otherwise, and injustice were the standard which men were urged to comply with; man could not live with man under such conditions. Such a society would destroy itself.

This is the voice of nature in us. But can this be an adequate expression of what the religion of the Bible requires? Is not this the heresy of salvation by works? I am not careful to answer in this matter, for it seems to me we have swung so far in the direction of anti-nomianism in these latter days that a little of the opposite heresy even would be a salutary corrective. I am sure that no more hurtful heresy was ever abroad than that which intimates to men that religion is not first of all religious doing. God's great business with us in the Bible is not about mysterious doctrines and critical difficulties over ancient manuscripts and questions over pulpit millinery and the forms in which we express our praise; it is about life, about our way of doing. It interro-

gates us every moment as to what we are doing and why we are doing it. It is about our obligations as citizens, about the forms of government we tolerate and the public officials we approve. It examines us touching our use of money and position and personal gifts. It anticipates by description a judgment in which no mention is made of what we believed, but the whole case is decided on what we have done or failed to do. It rises to its highest fervor not in eulogy of a creed or a ritual, but in direct appeal to "put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

Alas! that in spite of this clear testimony of our nature and of the Bible we should be so slow to apprehend the truth! That all that seems dreamy and vague and impracticable; all that seems postponed to another life, and about which we are uncertain if it will ever be realized; all that men have no real zest for and feel no real need of—that such things should fill up the full measure of the only conception so many men have of religion! Oh, my friends, believe me, you will never learn such a definition from the Bible no more than from your own nature. No criticism can ever eliminate from the Bible the straight, terse, insistent note

woven through every strain of it that religion is first of all a just life; a life among men and for men; a life of just purposes and just achievements; a life good enough for heaven, but not too good for earth.

If the time shall come to any of you when it seems hard for you to grasp the intricacies of religious discussion, and the mysteries of faith seem inaccessible to you, and you feel that you get no furtherance from the vast range of Biblical criticism, do not, I beseech you, despair of attaining religion. One thing at least may be forever sure. Do right, and it is impossible for you to be miserable here or hereafter. Settle yourself on this and you shall find it a rock beneath you. Be honest, be true, be pure, be just, and you shall stand four-square to every wind that blows. I will not undertake to tell you what religious name you will bear, but I know you will have God for your father and Jesus Christ for your brother. You will know all good men for your fellows, and you may at least call yours the irreducible religion.

3. The text calls attention next to the law of feeling, and declares that God requires us "to love mercy." And it means by this, doubtless, to say that more than mere doing is required of man, because he is a being capable

of more. He can feel, and for this capacity religion has also a law.

That there is this capacity in us all none will deny. We may not be able to get at it so directly, but the proofs of its existence, seen in its effects, are with us all the time. Indeed, we may go further, and say that the worth of many of our actions depends more upon the presence or absence of the appropriate feeling than upon the action itself. A man may even do justly in such a way as to miss commendation, because it is evident that he has, as we say, no heart in it. But the law requires more than feeling; it requires a feeling of love. It sets forth this as the standard of all feeling, just as it sets forth justice as the standard of all conduct.

Let us see what our nature answers to this. It tells us that to feel wrong may change the whole character of an action. The very same action, say the thrusting into a human body of a sharp knife, may be either a crime or a blessing according as the intention may be that of the assassin or the surgeon. It tells us that there is no surer judge of character than the feelings, and that back of the spoken word or the overt act lurks the feeling that must inevit-

ably stamp it not for what it looks to be, but for what it was intended to be.

And the standard feeling, the feeling which is uppermost in the morning of life before contact with the world has crusted it over, and uppermost in the evening of life when a survey of all of life enables us to estimate matters in their due proportion, the standard feeling is "to love mercy." No Bible, however verified, could make us adore a God who delighted in cruelty. No churchly authority could make us approve a system which persuaded us that to hurt men, to terrify them with threats, to stain the beautiful earth with their blood or insult the majesty of the serene stars with groans wrenched from them by our oppression was doing God service and illustrating the religion that deserved to be called divine. No! Our nature in its highest tone revolts from cruelty. We see clearly enough that we were made to feel kindly to one another, to live together in the concord of brotherly affection, "to love mercy."

And is it not significant that when we need the right words to express these basal facts of our nature we are forced to seek the most appropriate language from the Bible? What is the religion of the Bible but "to love mercy?"

Humanitarians are offended at the cross, and cry out against a religion of blood. But they know not what they say. The religion of the Bible does not shed blood, and the cross is not the cruelty of Christ. It is the cruelty of His enemies, and the blood of the Bible is the blood of the victims of those who hate the Bible. The Lamb of God takes away the cruelty of the world, though it absorbs it in its own blood. And what our nature was whispering to us in faint accents reverberates from Calvary with a significance and power not to be resisted that "to love mercy" is to be truest to ourselves and most like God.

It is not to be resisted. Look abroad for the signals everywhere springing up in the path of the glorious Gospel of the Son of God; the habitations of cruelty giving way to asylums, hospitals, colleges; a new name being written on our rolls of honor, the name of the Prince of Peace; arbitration instead of war, education instead of punishment; the loving heart of man throbbing sympathy with the oppressed in far-off lands, and kindling into indignation against cruelty even towards the brute creation; a vast wave of love pulsing throughout the whole range of human intercourse. This, my friends, is the religion of the

Bible; this is the irreducible religion. God requires it and man approves it, "to love mercy."

4. And, finally, we are told in the text of a third requirement of religion, "to walk humbly with thy God." By this is meant, I think, that the religion of the Bible commands us to do more than act, more than feel; it lays on us a law of communion. It requires us to cultivate those thoughts and dispositions in us which lead us through the world of action and the world of feeling to realize a world unseen, to know God in His world, to walk with Him by faith, to learn His secret and to commune with the Spirit that makes all right-doing and right-feeling possible. It forbids us to leave any of this life's duties undone, but it warns us by reminding us continually that our citizenship is in heaven. It exposes the hypocrisy of pretending to have the right feeling toward God while exhibiting the wrong feeling toward our brother, but it also threatens us that "he that loveth father or mother, sister or brother, houses or lands more than Me is not worthy of Me." It declares that we are children of eternity, heirs of immortality, destined for angelic comradeship and the spirits of just men made perfect. Hence that it is nothing less than disloyalty to our parentage to lay hold on

the things of this world in forgetfulness of the world to which we really belong.

Let us consult our nature with reference to this requirement and see if it is written there as imperatively as we know it to be written in the Bible.

I think it cannot have escaped even the least thoughtful that there is in us all a faculty, a capacity, ever active and ever occupied not with things, but with the meaning of things. I have already hinted at one manifestation of this faculty in the way it deals with our actions. But we may say with reference to our whole activity that the meaning, the significance, far surpasses in worth the actual performance. This hidden nature demands recognition for what was meant to be done as well as for what was done. And, then, in our most restless and, to all appearances, our most worldly moments, in the absorbing attention we give to labor and its rewards, we may discover the struggle of this earnest spirit within us to reach an ideal. Even sordid ambition often is a clumsy effort of the spirit to reveal its striving after perfection. Its vision is sadly blurred, its movement is painfully grotesque, but, after all, this is its way of trying to walk with its God. I appeal to you all, have you ever been completely satis-

fied with food simply, and shelter and other carnal gratifications? I recall to you those moments when you despised your surroundings, despised yourself for not despising your surroundings more, and felt your spirit torn with the struggle to get away from these and walk in a purer air, a serener light. And was not this God's voice in the soul inviting and commanding us to walk with Him? We are like Adam in the Garden. Because we have sinned we hide ourselves in the vanities of the world; we set up barriers of intellect, of pride, of sensualism. But when the sun goes down and we hear His voice calling to us in the deep quiet of solitude, we cannot but respond. We are afraid and know our nakedness, but we must come out even thus and walk with God. There is no life so humble or so busy or so sensual but that intimations come to it of a Presence surrounding and ennobling it.

When sleep will not come to the wearied body, when the mind will no longer respond to the demands upon it, in the midst of the whirl of life a hand has laid hold of the wheel and stayed its course and a voice has broken up the silence with tones not to be disobeyed, "Come out and walk with God!" And we must forsake our bed, we must leave our task, we

must forget our surroundings and drop all disguises and stand silent and submissive to follow Him who has made us for Himself.

But, beloved, there is more than this. We know, and not because it is in the Bible, but because it is written on the tables of the heart, we know there is no peace save in walking with God. The meaning of life is often sadly misinterpreted, its satisfactions are wofully misapprehended, when men are being driven through the days and nights of anxious striving and wearying care. But we all come back to it at last. Not here, not thus, filled to the brim though the goblet of pleasure may be, not thus is peace obtained.

But, oh, to get hold of a hand stretched out to us from the eternal life, to walk, if only for a moment, in the light that resolves all doubts and glorifies all living, to find Him for whom my soul longeth! This, this, is life eternal, to know God and Jesus Christ whom He has sent!

And so we come at last to know our own emptiness and poverty and shame. We give the spirit play at last. We come at last to ourselves, and no words can we utter but these: "I will arise and go to my Father."

And now, my friends, inadequate as I feel my treatment to be, I trust I have made you

understand at least my thought—that there is nothing great in this world, nothing honorable, nothing wise, but only this, “to do justly, to love mercy and to walk humbly with thy God.” This is religion, the supreme, the irreducible religion. Yes, this, and not the philosophy of men nor the criticism of men—this is life eternal, life supreme. How simple it all is! And if not easy to keep to or to accomplish, yet how easy to understand! how grand, how sublime when it is done! May God keep you to it forever! I am not afraid, but I am solicitous. Students are so often deceived by sounding words, and especially by words they do not understand. But ye, beloved, keep to the simplicity that is in Christ. “It is not in heaven that thou shouldest say, Who will go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea that thou shouldest say, Who will go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it.” If men have made of religion a mystery or an abstruse science; if they have hedged it about with hard conditions, or made it seem an endless discussion about names and definitions; if they have lifted it out of the

range of common life into transcendentalism and ecstasy, go not after them. The Kingdom of God is within you. God and our own natures witness together that it is simply "to do justly, to love mercy and to walk humbly with thy God." Oh, hold fast to this! If men would rob you by depreciating this and tempt you to utter skepticism, listen to the voice of God in your soul. Keep on doing justly, keep on loving mercy, give the spirit time to look forth from its watch tower; and presently when the cool of the day shall come you shall hear the voice of the Lord God walking in the midst of the garden, and you shall not be afraid. In that supreme moment no thought of your nakedness shall terrify you. But with open face, beholding as in a glass the glory of the Lord, you shall be changed into the same image from glory to glory even as by the Spirit of the Lord.

VI.

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PATRIOTISM

PATRIOTISM

And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.—*Luke 19: 41, 42.*

The question has been asked whether Jesus was a patriot, whether, as he denied Himself all the endearments of the home life, He was not also too great to experience a genuine patriotism or love of a particular country. He has reaffirmed the solemn duty of honor to parents; He has lifted to a higher meaning the sanctity of the marriage relation. But His specific teaching nowhere enforces the duty of loving one's country. This view is short-sighted. No one who reads the passage we have quoted as a text, or who recalls that other passage of pathetic lamentation, "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—no one can think of these expressions and feel any doubt of the deep and constant love of Jesus for His country. Indeed,

so far from accepting the question as a matter to be established, I feel justified in refusing to tarry here, and I shall go directly to the assumption that Jesus is the ideal patriot from whom we are to learn what is the true attitude of every man to his country.

1. The circumstances of this exclamation teach us that true patriotism does not spring from a pessimistic view of public affairs. Jesus was never a pessimist, and surely never had He less occasion for discouragement as to His own mission than at the time of this incident. The time was Palm Sunday. A long season of obscurity, misunderstanding on the part of His followers and contempt and opposition on the part of His enemies seems all at once to have closed. Under surroundings the most modest and unassuming the loyalty and fervid enthusiasm of the populace broke out without premeditation to give Jesus for the first time a royal recognition and salutation as the blessed of the Lord. His enemies were confounded and silenced. They could see no hope in further opposition, and in despair confessed "the world has gone after Him." With palm branches, with shouts of "hosanna," in their enthusiasm casting their garments before Him, the multitude at last recognize and hail Him

in the name of the Lord. And this is the hour and the occasion of Jesus' lament. The circumstances, therefore, remove us entirely from the possibility of attributing the expression of Jesus to discouragement or pessimism.

We are entitled to infer broadly from this incident that the true patriot is never a pessimist. It is the more necessary to emphasize this point in view of the fact that much of what we are required to recognize in our own time as patriotism is nothing but the exaggerated and hopeless complainings of those who have lost faith in their country. I do not refer here to that large class of so-called patriots who love their country for the offices and who bewail the fate of the country when an election goes contrary to their wishes. The American people have a saving sense of humor, and do not take these persons seriously. The cure for their pessimism is easy to come at. But there are many persons who are not moved by selfishness, who do not want office, and who are yet continually prophesying the most dreadful future for the country. They can hear a knell in an act of Congress; they can see the sword of destruction in a President's proclamation; the newspapers will ruin the country; corruption is eating out the life of our greatness;

riches will destroy us as Rome was destroyed ; poverty will bring us to anarchy ; bribery is preparing the way for a despotism. And then there is added to all this the pessimism of pulpit patriots, who cry aloud and spare not. The whole decalogue is insulted and trampled by our modern civilization, we are told. Religious conventions arraign a whole people for the crime of intemperance, the crime of adultery, the crime of Sabbath desecration. And a stranger coming suddenly among us would wonder why the multitude of righteous prophets suffer the unrighteous, who must surely be a minority, to live.

I do not assail the motives of such persons. I confess that, alas ! there is ground for anxious solicitude in many directions. But I do question most seriously whether this habitual tone of despondent criticism is calculated to work the results it desires ; whether, in fact, when it is not entirely ignored, it does not rather retard the progress of the nation. When Rome met the disastrous defeat at Cannae through the stupid generalship of Varro, and Hannibal with his victorious legions was hourly expected at the gates, the Senate went out to meet Varro returning to explain his defeat, and presented to him the thanks of Rome "for that he had

not despaired of the republic." We need something of this sublime heroism of hope in our leaders of today. We need to moderate the transports of the critical spirit in the electorate. Free speech ought not to mean indiscriminate and unreasonable scolding. We ought to respect our institutions; we ought to honor our public men; we ought not to despair of the republic. And I am moved to emphasize this point especially because I am addressing those who catch the tone of public feeling long before they experience it. College men and women are our most intelligent observers, but, unfortunately, they frequently go into public life with little experience of what it really is, while their whole feeling about public life has learned to express itself by imitation, and hence is too often not genuine. Wholesale condemnation of public men in the highest station and unsparing criticism of measures not well understood have thus come to be recognized as the sign of academic statesmen whose influence upon public affairs is next to nothing. And this is so because such patriots are hypercritical, which word and thing is too apt to be confused in the popular mind with hypocritical.

2. The patriotism of Jesus will teach us in the next place that its true source is sympathy.

The Man of Sorrows bore the weight of the world's grief and sin, and it is recorded of Him but once that He rejoiced in spirit. He saw as none of us can see all the weakness and wrong and cruelty in the human heart. He knew the whole future, and the dreadful catastrophe of iniquity was vividly before Him in minutest detail. But His attitude towards it all was not disgust nor malevolence, but exquisite sympathy. Twice it is said of Him, He wept. Once as a mourner He dropped silent tears at the grave of a friend, weeping with those who wept. Again, amid the plaudits of the multitude, He wept aloud—for the word is not the same—in convulsive sobs, bewailing the obstinate resistance of His countrymen to light and peace. This is a very different thing from pessimism. Pessimism is largely selfish; it is impatience at the defeat of one's own views, but, at any rate, it is never sympathy. Jesus wept over Jerusalem, but His tears were tears of sympathy. And it is impossible for the true patriot to lose sympathy with his fatherland. Patriotism is not merely an opinion; it is more than a sentiment—it is affection. We may think our country great, we may feel proud of our country and express lofty sentiments of duty and loyalty, but before we can touch the

secret of patriotism we must get below these and sound the great deep of love. And the man who loves his country in no wise differs, except in the object of his affections, from the man who loves his father and mother or his wife and children. If his country is great, he will have exalted opinions and noble sentiments; but great or not, whatever his opinions, his patriotism is the same. It is not founded on his opinions. He does not love his country because it is great, no more than he loves his parents because they are rich, but because it is his country. To such a man there will come moments of profound grief. He will have to see unrighteous laws enacted, iniquitous treaties made, honest and straightforward methods set aside, foolish and false policies given a temporary triumph. He may have to endure seeing his country hurried into ruinous courses by the mad enthusiasm of the hour. And at such times, if he has nothing but opinion and sentiment to guide him, he will not be able to stultify himself, to cheat his conscience, to dishonor his manhood, and so he must let his country go and walk whither God will lead him. But the patriot has another resource. He can say, "My country, right or wrong," not in the immoral sense of supporting a wrong

cause or condoning a national crime, not in the sense of changing the eternal principles of right to the weathervane of public sentiment, but my country, to support when right, and when wrong still to love, to weep over, and to admonish and to bring back to paths of honesty and justice. For it must not be supposed that sympathy means agreement in opinion. True sympathy is based on affection, or rather is affection, with which our opinions have little to do. The idea that we must think as the majority think or be counted lacking in patriotism is pernicious. We hear at the present day extravagant praise given to the policy of our distinguished leaders, who keep, as they say, their ear to the ground to hear the march of public opinion. I do not call this sympathy. If it were not praised by such exalted authority I should call it demagogism. But I think it is a perversion of patriotism to insist that the patriot shall step to the measure of the majority. Socrates declared that God had fastened him as a gadfly upon the State to spur it on to noble action. Jesus said: "I am come to send fire on the earth." Both of these patriots paid the penalty of such views of patriotism, but the world has judged their judges. They refused to keep their ear to the ground. They

lifted themselves rather to the clear stars that they might catch the message of infinite wisdom, and, having heard, they thought they ought to obey God rather than man. This is patriotism: to think, not what the majority think, but what the majority ought to think, and to love whatever we think. Such are the demands of patriotism, and to some of you this solemn duty will come if you are faithful to your high office, and the test of your patriotism in that supreme hour will be your success in doing this without rancor and without disgust, that while you keep your judgment and your conscience clear from the madding crowd, enswathed in the light that sweeps through the eternal spaces, you also keep your heart close to your brother-men, subdued and chastened by a sympathy that no contumely or indifference can quench; no man's man, but God's, and every man's brother and friend. Thus will you be, as Milton says, "brave men and worthy patriots, dear to God and famous to all ages."

3. We are taught also by the consideration of this ideal patriot that the true aim and consuming ambition of patriotism is peace. Here we have need for discrimination and careful statement, for I am sensible that good men are not agreed upon this point. At least while all

would agree that peace is the final end of all patriots, it is very generally supposed that peace may often be unattainable, sometimes undesirable, and generally possible only as the result of methods and instruments that are seemingly the contradiction of peace. I do not intend to traverse the question here as to the righteousness or the necessity of war. I must adhere to my design of simply pointing out the characteristics of the patriotism of Jesus and of insisting that this is the ideal for all men.

To the Jew peace meant prosperity. He expressed both ideas by the same word. He combined, as perhaps no other ever has combined, the religious and the national idea of prosperity. To have full barns and deserted altars was not a half-way prosperity. It was the most dreadful disaster. Dives was more wretched in hell because he had fared sumptuously every day on earth. We are not so ultra perhaps in our views, and some of us act as if we believed that the man who commands material success might afford to ignore the blessedness of a future life, either because he can buy it with what he has or because he can dispense with it altogether. But we have not got that far as a nation yet. Even those who pay least attention to the demands of the spiritual world in their individual

life will insist that national prosperity is not only a matter of empire and wealth. They will agree with Macaulay that "English valor and English intelligence have done less to extend and to preserve its Oriental empire than English veracity." In the long circle of national existence it is certainly true that no question is settled until it is settled right. And not only morals must have a place, but God's sovereignty, His efficient and inevitable control is recognized as a necessity to national prosperity. The man who forgets God and trusts in his own arm for success in his individual affairs is awed at the tremendous thought of a nation's weal, and lifts his heart reverently to the only source of national strength and prosperity. We have had instances in our own country of men who made no personal profession of religion exalted to the Presidency. But no President has ever assumed his great office without a voluntary and profound appeal to God for direction and support. However empty his own life might be of thoughts of God, he dared not walk alone in the high places of the nation's responsibilities.

National peace, then, means peace with God, being at one with Him in purpose and plan. And national prosperity means peace. He,

therefore, who seeks the nation's prosperity must know and pursue the plan and purpose of God. Where shall he find these? Some hear God's call in the war trumpet; others see Him beckoning in the march of empire; others discern His purpose in the progress of science and in the development of commerce. Who shall decide? Perhaps it is to be found in none of these; perhaps in them all. We are too circumscribed and ignorant to take in the comprehensive purpose of God. And when we talk of national tendencies or national destiny we are using words with inadequate notions. But we do know what peace is, and we know how certain is the fate of the nation that is blind to the things that belong to peace. It is possible for a nation to pursue peace through the horrible clangor of war. It is possible to add peace by the acquisition of territory, to buy it with gold, to discover it with science. Peace waits at so many gates and presses itself upon us in so many forms that it is hard to say through what way we may not arrive at it. The blindness of a nation lies not in forsaking one way and choosing another to reach this supreme goal. It is when a nation no longer desires peace and refuses to pursue it through any road; when it shuts itself up to the lust of em-

pire, or the glory of battle, or the pride of learning, or the sordid greed of trade; when these things, and not peace, become its highest inspiration—this is its damning guilt and irremediable blindness. Jerusalem—city of peace by name—Jerusalem, the capital of the Prince of Peace; the city whose policy and destiny found all their meaning in spreading abroad that peace through the world—Jerusalem became so engrossed in its preparations for the Prince of Peace that when He came it would not turn away from the tinsel and parade, and its Prince was hid from its eyes.

Oh, patriots, young and old, let us beware lest a like fate overtake us! This splendid republic is not too great to perish. Its vigor, its liberty, its resources are all sublime if they move us on to peace, if they open men's eyes and thrill men's hearts to the hope of peace. But if we violate peace; if, under the inspiration of liberty or humanity, we let slip the dogs of war and then become so infatuated with the glory of battle that we cry contemptuously, "There is no peace;" if we sell all we have of order and quietness as a people and then buy only the strain and uneasiness and sordidness of wealth instead of peace; if we despise peace, or if we forget it, or if we do not ardently seek

it above every ambition and beyond every joy as the sure token of the presence of our Lord and King, oh let us beware of the fate of Jerusalem! Let us quiet the clamor about us to hear the sobs of that patriot Prince who laments our blindness! Let us turn to the patriots who walked with God and take up their aspiration as the purest and loftiest expression of patriotism:

“Pray for the peace of the City of Peace.
They shall have peace that love thee.
Peace be within thy walls,
And peace within thy palaces.
For my brethren and companions’ sakes I will now
say, Peace be within thee.
For the sake of the house of the Lord our God
I will seek thy good.”

VII.

ON GETTING RICH QUICK

ON GETTING RICH QUICK

He that maketh haste to be rich shall not be innocent.—*Proverbs 28: 20.*

I. It is not a sin to be rich.

The Bible abounds with consolations for the poor, but it nowhere classes the possession of wealth among sins. It says "the love of money is a root of all kinds of evil;" that "they that will be rich fall into many a snare," and it gives us a vision of a rich man in hell. But the business of making money and the fact of having money are, in themselves, honorable and praiseworthy. The Bible has its appropriate warning for all classes, the rich among the rest. But there is no Biblical warrant for that type of socialism which classes the rich with criminals and attempts to array society against them. On the other hand, it may be a sin not to be rich. Men who squander wealth in dissipation or live in poverty because they despise labor and self-denial are not innocent. Wealth represents diligence, perseverance, energy, intellectual supremacy, and when it has been secured by means of these it is a badge of honor,

entitled to our respect. Wealth is a powerful agent of progress, both material and spiritual, and because a good rich man can do more good than a good poor man, when their goodness is equal, wealth may be lawfully coveted and honorably rewarded. It is written that Jesus loved the rich young ruler, that He brought salvation to the house of rich Zaccheus, and that "He made His grave with the rich in His death."

2. It is not foolish to be innocent.

In Scotland they call a natural fool an innocent. And men of the world often reveal their contempt for purity, uprightness and harmlessness, the character that refuses to prey upon men's weaknesses or disadvantages or misfortunes, by the peculiar emphasis with which they declare such a person to be an innocent. Now, we ought to bring this word out into the open and try it by the most candid criticism. Is that man a sort of fool who esteems nothing worth having which cannot be got innocently? Henry Clay's assertion that he would rather be right than be President is foolishness to a politician who always works for the office first and takes chances on being right. And so there are money-makers who regard with simple-minded astonishment the man who is conscien-

tious about the way he gets his money, who protests against common practices and artifices of business, and who would sooner take poison than dishonest gain. When they are not enraged at him for being in their way, they laugh at him as a joke. Now, what is the reason men thus despise innocence? Surely there is such a thing as right, and surely men are not wholly given over to the love of wrong. By no means. Every man draws the line somewhere. But two reasons prevail with men in this matter.

1. They give most consideration to that which presses hardest upon them. The grind of poverty is an awful, concrete reality, while the beauty of an innocent soul is an abstraction.
2. "Because judgment against an evil work is not executed speedily, therefore the heart of the sons of men is set in them to do evil." And I think we will find these two combined into the settled conviction of men about moral distinctions. When the stress of our own wants is relieved, or when we judge the act of another person whose wants we do not feel, we are apt to be more severe. And when we see a punishment visibly attached to an action, we can feel more easily a moral condemnation of the act. Hence every man draws the line where his own wants cease and where visible punishment be-

gins. Up to that line everything is innocent, beyond it everything is disgraceful.

This, therefore, is the point of these remarks. However foolish one man's standard of innocence may appear to another man, every man has his own standard. There is even honor among thieves. To be innocent, according to one's own standard, may not be a very high attainment; may be, in fact, a species of depravity. But to be wrong, judged by one's own standard, is to be lost in the lowest hell. And so it is a very great question, this question of innocence. It is greater than the matter of food and drink, greater than present honors or future ambitions, greater than life, greater than death. It is the supreme test of the worth of every sort of possession, the complete defense against every attack, the consolation for every defeat.

"He's armed without who's innocent within."

3. A man may be both rich and innocent, but if he is forced to choose between these, his choice of riches will be his own undoing.

To choose riches rather than innocence of heart and life is to choose that which has no moral value in preference to that which has. Whatever may be our estimate of the value of

wealth, and none of us despise it, yet we never think of it as moral value. Wealth gives us better food, better houses, easier lives, reputation and power. But the most abandoned slave of wealth never dreamed of calling these things moral. Better food and better houses do not necessarily make better men; nay, how often they make men worse. Our Lord said, "How hardly shall they that have riches enter into the Kingdom of God!" Mr. Carnegie said the other day, "When I see a rich young man succeed at anything I feel like taking off my hat to him, for it is much harder for a young man with wealth to make anything of himself than it is for a poor man." All experience shows that adversity, and not prosperity, is the school which teaches the really great lessons. It is hard for poor young men to make a fortune, but it is harder for a rich young man to make a man of himself.

There has been dedicated recently in this country a Hall of Fame, designed to perpetuate the memory of our heroes and great men. Last month the tablets of some sixty of these immortals were unveiled, and not one of them had become famous by riches. And this is an impressive way of teaching the second great distinction between riches and innocence. If

you would live in the memories of men, you must be something and do something, and not simply own something. If we ask the inspired Psalmist, "Who shall ascend into the hill of the Lord, or who shall stand in His holy place?" Or if we turn to those who keep the keys of our Pantheons and Westminster Abbeys and Halls of Fame, we shall get always the same reply: "He that hath clean hands and a pure heart." And woe to the republic when it ceases to give its highest honors to clean-handed men and pure-hearted women! I have not a word to say against rich men because they are rich. A college man should blush for such uncharitableness and ingratitude. But wealth may go too far even with its beneficiaries. It may be so sure of its own power as to despise the omnipotence that hides itself in the innocent life. And if so, it must be withstood; it must be taught that, although it endow colleges, it cannot buy teachers; although it may give credit and reputation to the State, it cannot buy legislation. Far above the truculence of noisy satellites must be kept the serene splendor of American honor, whose halo is unpurchasable by mere wealth, however great, and freely bestowed upon true worth, however modest.

Another contrast between wealth and innocence which many lose sight of is the judgment at the end of the two goals. The rewards of wealth are so real, so concrete and so simple; and innocence so often delays and disguises its rewards that to many wealth seems to bring no unwelcome judgments, and innocence to bring nothing else. Accordingly, we have made up our minds that the judgments of wealth and the rewards of innocence are both visionary and we are impressed by neither. We do not believe that they that will be rich "pierce themselves through with many sorrows." We want to try if we may not get all the pleasures of wealth and escape all its judgments. But the rich know better. They know that the greatest millionaire is only the greatest caretaker. Not long ago I asked a man of large wealth if he would take ten million dollars as a gift on the sole condition that at the end of ten years he should restore it unimpaired, and he promptly responded, "No, sir; I have as much as I can do to take care of what I have." A millionaire said to a friend: "I have struggled for years to get a fortune that I might retire. Now I have the fortune, but it will not let me retire."

On the other hand, the judgments visited

upon those who despise innocence are not visionary, but work themselves out in punishments worse than stripes and imprisonments. So that if a man chooses wealth and succeeds he only chooses care and much sorrow, for these are part of wealth's rewards. Whereas to choose innocence and fail is only to lose what money can buy and to gain everything else.

The trouble with us is that while we have not lost the sense of fear, we have lost the power of discriminating between what is and what is not to be feared. And as we are ruled by our fears we go on choosing blindly to escape from what is not to be feared and plunge into what is most of all to be feared. "Hell," says Carlyle, "generally signifies the infinite terror, the thing a man is infinitely afraid of, and shudders and shrinks from, struggling with his whole soul to escape from it. But the hells of men differ notably. With Christians it is the infinite terror of being found guilty before the just Judge. With the old Romans, I conjecture, it was the terror not of Pluto, for whom probably they cared little, but of doing unworthily, doing unvirtuously, which was their word for unmanfully. And now what is it, if you pierce through his cants, his oft-repeated hearsays, what he calls his

worships and so forth—what is it that the modern English soul does, in very truth, dread infinitely and contemplate with entire despair? What *is* his hell; after all these reputable, oft-repeated hearsays, what is it? With hesitation, with astonishment, I pronounce it to be the terror of ‘not succeeding;’ of not making money.” And alas! more melancholy still, what we are not afraid of is the wasting of our fine powers in sordid employments, the numbing sense of isolation from all spiritual sympathies, the decay and destruction of all that distinguishes us as souls, the punishment of a dead heart and a distorted moral sense and a vacant mind.

4. The spirit and the methods of getting rich at the present time are in conflict with the best interests of men and with God’s order and must bring punishment.

Men have always desired riches and have always striven for them. But in the main this desire has been such an impulse to industry and frugality that much good has resulted from it, and preachers have had to concern themselves principally in trying to withdraw men from this pursuit sufficiently to reserve some of their energies for other and better

things. But now the eagerness for riches is not necessarily and not generally an eagerness to work, to be economical and to save. In fact, it is hardly possible to say any longer with absolute literalness that men *work* to get rich, and many would laugh at the suggestion of the olden time, that "making money" means to produce something of value to exchange for money. Making money in these days means *getting* money, and we do not concern ourselves about who made it. So the modern eagerness for wealth is rather destructive of industry than the contrary. We have a fever burning constantly through our pulses that makes us impatient of slow methods. We have almost brought ourselves to the point of despising honesty because it is slow. He who cannot get rich quickly is as miserable as he who cannot get rich at all.

The result is that the main business of men today is speculation. Thousands of men are working at this or that vocation, having the appearance of practicing law or medicine, selling merchandise, making machines, raising wheat and corn, who are only seeming to do these things. Their real business is in margins, and they are carrying on these other things only until they realize on their bets.

All trades, all professions are on the street buying what they don't want and selling what they haven't got. A few preachers and teachers and other moral fossils cry out against this sort of thing, and tell young people that work is the only honest way to get rich. But it is Mrs. Partington against the Atlantic ocean. When a youth sees a man walk across the floor of the exchange and make twenty thousand dollars in twenty seconds, you may preach to him about work if you can catch him, but he is going to try the twenty-seconds plan first. And I really believe that the tremendous fortunes made and lost in minutes and seconds in that recent cyclone in Wall street has done more to prostrate the substantial business interests of our future, because of the effect on young men in making them despise the day of small things and slow methods, than any drought, fire, flood, famine or pestilence that has ever visited our shores. Fathers and managers and employers cannot give themselves up to speculation and expect to keep their children and employes satisfied with work. It would be very fine, no doubt, to keep the multitude raising wheat and corn so as to give the few a chance to corner it, but even the multitude learn after awhile the dif-

ference between getting bread by sweating and by betting.

Closely allied to this, if not its legitimate offspring, is social gambling. Rev. Dr. Huntington, the rector of Grace Church of New York, had this to say in a recent sermon addressed to his fashionable audience:

“Is it true that there are many hostesses in fashionable life who will allow young men to depart from their drawing-rooms greatly impoverished after having played games of chance in which they could ill afford to lose? Is it true that there are young women in good society who openly display jewels which have been bought with profits made at the gambling table in their homes? How vulgar, how infamous!

“There can be no doubt that all this is true to a very large extent, and that such games are played under one high-sounding name or another in the drawing-rooms of houses where it is known there is no fear of a raid by the police. Indeed, the players are often those who are engaged in the effort to purify the morals of this city. Here we are with a committee of five or of fifteen trying to rid the city of poolrooms and of policy shops, while behind closed doors of private houses, into which

no detective will dare enter, this gambling is said to be going on."

We haven't gone quite so far in our rural communities yet, but we are following bravely on. The columns of country newspapers are seldom without notice of the operations of card parties where distinguished ladies reap a harvest of gold brooches, silver spoons, clocks, mantel ornaments and other valuables that are not made nor bought, but *won* by the same cleverness that has landed so many unfortunate gentlemen in jail who were too stupid to know the difference between vulgar gambling for money and refined progressive euchre for money's worth. What obsolete author was it who asked: "What's in a name?" Modern social leaders could have given him several volumes of distinction.

Now, my young friends, I bring these facts before you for your candid consideration. You wish to be rich and you are planning to be rich. If you believed I could tell you just how you could get rich you would be willing, for once, to listen to a sermon an hour long.

I am not going to presume upon such an attempt. But I think I can tell you what sort of punishments these methods of getting rich will bring upon you if you persist in following

them, and perhaps the next best thing to knowing how to get rich is to know how not to try to get rich. If these punishments are real and certain no wealth can ever pay the price of them.

a. There is first the sum of human selfishness enormously increased.

This sort of eagerness for wealth becomes not only *a* passion, but *the* passion. It is such a tyrant in the heart that all sentiments not subservient to it are extinguished by it. Under its domination men act with the frenzy of panic-stricken mobs, who trample ruthlessly over the prostrate bodies of women and children to get themselves to places of safety. To be rich in whatever way and at whatever cost—that is the sum of such lives. Education is nothing, traditions are nothing, human fellowships and sympathy are nothing. Men revert to the instincts of savages and lose in a moment the refinement of a thousand years of civilization.

And this spirit has become so general that the smallest communities are feeling its baleful influences. How many a sweet Auburn has shriveled up under its breath! The delightful family and social enjoyments of simpler days have given place to strife, division

and rancor. Those who used to meet as neighbors and friends are now combatants and enemies. To get rich we have broken up all the sweet amenities of intimate village life and are living in a state of war.

And it cannot be long before the whole land will show the effects of this spirit in the character of its citizens; nay, it is already showing itself and illustrating Bishop Potter's recent assertion that "the passion for gain is the most tremendous menace to the honor and well-being of the republic."

"Ill fares the land, to hast'ning ills a prey,
When wealth accumulates, and men decay."

This spirit is behind all the bribery we are trying so vigorously to suppress. It is the impulse to the venality and corruption in our officers. It used to be thought a low state of virtue for a man to do his duty for his salary. But such a man now ranks as a patriot, since offices are now sought not for the salary, but for what can be made over and above the salary. Nominations are bought at prices greater than the whole salary will amount to if the office is secured. And "these be thy gods, O Israel!" This is the spirit American patriotism is being sacrificed to.

b. Moral discrimination blunted. This is another form of punishment we are laying up for ourselves in our mad rush for wealth. We have learned to make a distinction between the ethics of business and the ordinary rules that control us as men. We have coined our distinction into the phrase, "Business is business," by which we mean that although an act is indefensible on ordinary grounds, it is allowable in business. Now, there is nothing more certain nor more swift than the deterioration that results when men begin to split up their moral code into Sunday and Monday right and wrong.

There is but one kind of honesty in all the world. And if we were not carried away with the rage for gain we would not tolerate for a moment the bastard honesty that simply succeeds in keeping out of the penitentiary. We shall never cultivate honesty by passing laws and imposing punishments, but by returning to simpler manners and ways of living, by teaching young men by example, as well as precept, that money is not all of life; by exhibiting and extolling the inherent grandeur of a thoroughly innocent life that brings all acts to the same test, and by reserving our plaudits

and homage for the king of all characters—the honest man, God Almighty's gentleman.

c. God and another life shut out. In naming this as one of the punishments of our eagerness for wealth I will perhaps not impress those who most need the lesson. Thoughts of God and immortality are most unwelcome to those who are absorbed in the spirit of gain. And to have these removed from their minds altogether is a relief. Alas! this is the most distressing feature of the case. It is the infallible sign of mortification when pain lets men alone, and that man is morally doomed whom God leaves alone. We have gone systematically to work to bring this result about.

“The world is too much with us ; late and soon,
Getting and spending, we lay waste our powers ;
Little we see in Nature that is ours ;
We have given our hearts away, a sordid boon !
The sea that bares her bosom to the moon ;
The winds that will be howling at all hours
And are up-gathered now like sleeping flowers ;
For this, for everything, we are out of tune ;
It moves us not. Great God ! I'd rather be
A pagan suckled in a creed outworn ;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn,
Have sight of Proteus coming from the sea,
Or hear old Triton blow his wreathed horn.”

Young men and women, will you be thus? Will you thus debase and dishonor yourselves as sons of God? Lift up yourselves, I beseech you, and stand upright as God made you. "Silver and gold," says Euripides, "are not the only coin; virtue, too, passes current all over the world." Yes, and this, too, is the coin, the only coin of heaven. Whether we will think of it or not, we are all hastening to that other life, all going to make up our final account with God. In the light of that awful day, when our gold and all that gold can buy, shall drop in our hands to useless dust, I warn you, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." And thus you will do more than secure your everlasting felicity. You will live the truest, highest life here on earth. You will gather and distribute here the riches that sweeten life and ennoble existence. And if you neither live nor die a millionaire, your words and deeds will be a richer legacy for those who love you, and more lasting, for they will enshrine the immortal memory of a good and honest heart.

After I had written these closing words a letter came to me from a former student of this college which contains a tribute to its first president so strikingly illustrative of my theme and so just that I do not hesitate to add it here, notwithstanding my personal relations to the subject of it, Dr. James Thomas Ward.

“My real education began,” says the student referred to, “on the day when he took me from the street where I was playing in the dirt, and led me by the hand up to the college to be taught. But he had been teaching me on the road, and his words of tender interest inspired in me a love for him which never waned. Countless kindnesses marked the succeeding years. I take pleasure in recording that many times when swayed by doubt, when tempted to say that all men are scoundrels and the only problem is to find their price, my mind has gone back to that pure, sweet life, and I have believed and wished that I could emulate it. His memory is one of the dearest treasures of my childhood. Large endowments and splendid buildings add to the efficiency of an institution, but a spirit such as his can make a great college, no matter what its material equipment may be.”

Yes, my friends, Dr. Ward was not a money-

maker, but there are few men rich enough to build as many precious shrines in human hearts as he erected. He lived a gentle, unsophisticated life,

“And that which should accompany old age,
As honor, love, obedience, troops of friends,”

he had in largest measure. He took with him into the life beyond an incorruptible inheritance, but he left that in loving memories behind him which all of us most envy, and few can say more than this: “Let my last end be like his.”

VIII.

THE GOSPEL LAW OF TRADE

THE GOSPEL LAW OF TRADE

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.—*Luke 6: 38.*

I fear that I may be considered presumptuous, if not sensational, in proposing to use this verse as an exposition of the Gospel Law of Trade. First, because of the widespread belief among business men that preachers generally are very ill-equipped to expound any law of trade, being so little acquainted with practical affairs; and, secondly, because of the very general disposition among business men to resent the literal application of a verse like this to any affairs, much less to the complex and sensitive business world. I desire, therefore, to speak under correction of this criticism, avoiding all appearance of dogmatism, and aiming to emphasize only those principles that must apply to business because they are universal, and which even a preacher may apply as well as any man. And, in justification of my use of the text, I will say at this time simply that it must mean something, and that even if taken figuratively the meaning must still be found.

I think it cannot be charity this verse describes, because the law of charity in the New Testament is to give without hope of return, whereas the promise of return is made more prominent here than the command to give. Neither can this promised return be the divine reward of charity, both because the words expressly declare the contrary, and because of the general tenor of this whole discourse of Jesus which sets forth the principles of the social life and emphasizes everywhere the idea of reciprocity as the great source of human peace and good fellowship.

There seems to be nothing left but the law of exchange, and I accept this as the meaning of this verse because so universal and so pressing a condition of human society might be expected to have a divine law, and because the great world of trade, dominated for ages by human greed and almost reduced to chaos by conflicting passions, is itself slowly but inevitably turning to the light of this great ideal as the promise of a better day.

And now, entering upon an effort to interpret the text, we may all take the first step in agreement. Whether we are of the literalist or the symbolical readers, we all would admit that here is at least one very exact and very

complete description of human desire. What we all are trying to get, and what we all think we are entitled to, is "good measure, pressed down, and shaken together, and running over." Moreover, it cannot be denied that there is a very great multitude among us who feel that they are not getting "good measure." The world of trade is seething with dissatisfaction. He who has only labor to give complains that the capitalist does not give good measure in returning to him the profits of his labor. The capitalist complains in like manner of the syndicate, and even the syndicate complains of examining committees and unsettling political discussions. From top to bottom our money-changers are dissatisfied with the "measure" they are getting, until it has become in the truest sense a national question, affecting equally the smallest with the largest communities—how we can amend our laws, how we can readjust our social and business relations so that every man may get "good measure," or, as the President phrases it, "a square deal."

It concerns every man who has any faith in the New Testament as a divine book to inquire with all earnestness whether it can help us any in this universal search for the cure of a universal dissatisfaction. We have gone to the ex-

tre in these later days, it seems to me, in interpreting the New Testament in the light of modern life. The results have been barren. We have simply taken all reality out of the New Testament or transferred its realization to another life. It is time we attempted to interpret modern life in the light of the New Testament. Let us be courageous enough to believe and to maintain that God's book is still unrepealed and is still to be applied to all human conduct. If this amounts to an indictment of modern life, it will not be a voice in the wilderness. Modern life is being freely criticised everywhere, and some of our most sacred idols of the market-place are tottering on their thrones. So far from being sure that nothing could be better than our present system, it would seem that the majority are almost ready to assert that nothing could be worse.

Let us, then, begin our study with a statement of the present conditions of life in the business world.

We have been doing business for thousands of years on the same principle. We have built up a science of political economy on this principle, and it is as sacred to most men as a divine law and as inevitable as a law of nature. This principle has been embodied in a system

which we call competition, but which means different things to different men. The old-fashioned competition, which was said to be the life of trade, was the theory that the more rivalry there was in all sorts of business the better for the community, resulting in better service and lower prices. It was based upon the hope that the greed of one tradesman would be neutralized by the greed of another. It was a pleasing theory which few business men disputed and none believed or acted upon. The competition which guided the business man was, briefly stated, the rule of the strongest, and the single aim of a business man, so far as he was a business man, was to compete so vigorously as to drive out all others in his line. Recent developments in the business world have given startling emphasis to this idea. It is a strenuous doctrine in these days and does not shrink from asserting that none but fools or incompetents would hesitate to crush all rivals by any means not explicitly forbidden by law. Going into business in these days is really going to war. Talk as men will from force of habit about the life of trade, men are doing business today on the principle of a competition that cares nothing for the life of trade, but that means prosperity

to me and ruin to my competitor. This must be done honorably, of course—no cheating, no lying, no spying. But, on the other hand, no sentimentalism, no Quixotic notions of mixing benevolence with business, no nonsense about being my brother's keeper.

That this method has no sanction in the New Testament Christians have always known, and they have escaped the confession that it directly condemns this method only by resorting to figurative and partial interpretations of what it does say. Men feel compelled to explain away texts like this we have chosen, not because they are insincere, but because they cannot conceive how business can be carried on if such texts are followed literally. The doctrine of competition is as much a necessity to the business world, they think, as the doctrine of gravitation is to the natural world. Let us then take a few moments to look at some criticisms of this doctrine which do not come from the New Testament and some of which are inspired by a spirit wholly at variance with the New Testament.

First, there is the indictment drawn up in the name of anarchy. This is the extreme protest against existing social arrangements. based on the contention that society itself is

an infringement of human rights. To assume in any way or under any form of organization to dictate to a man what he may do or not do is oppression, and therefore, it is claimed, all government is a usurpation. Every man, according to this doctrine, is an independent sovereignty, amenable to nothing but his own will.

Another form of dissatisfaction with the present order is socialism, which, in one respect, is the direct antithesis of anarchy. For while anarchy denies the right of society to do anything, socialism proclaims its right to do everything.

It is not easy to describe any specific program as socialistic on account of the bewildering variety of doctrines held under this name. But the name covers with general agreement the ideas of those who would carry the functions of government much beyond what has yet been practiced on any large scale. For instance, we do not permit the postal business to be carried on by private enterprise, although we allow it to conduct other forms of transportation. But the socialist would put into the hands of government all business that concerns equally the whole people. He takes the family as the type and would order the con-

duct and life of the people without permitting individual initiative in matters of public concern, as the father directs his household and distributes to each according to his necessities and receives from each according to his ability.

Still a third indictment is drawn against society in the sacred name of brotherhood. Communism is distinct from both anarchy and socialism. Like anarchy, it demands equality for all, but does not overturn government and law to reach it. And, like socialism, it concerns itself with the needs of society in the form of wealth, but with the way wealth shall be distributed rather than the way it shall be produced. All there is for each, is its motto. Private property is robbery, is its creed. It would bring about universal satisfaction by limiting ownership to what a man can personally use. There is enough corn annually raised in this country to feed all its inhabitants. The way to prevent hunger is to prevent men from storing corn which they can't eat and won't sell. There is enough land in this country to give every man, woman and child in it a farm of forty acres; but instead of eighty million farms there are only about five million. There is enough wealth in this country to give every man, woman and child one thousand dol-

lars, but the wealth of this country is practically in the hands of about two hundred thousand persons, and that number is constantly decreasing. The millionaire was the extreme exaggeration of the possibilities of accumulation fifty years ago; now he is commonplace. The communist, the socialist and the anarchist agree in regarding private property as the worst foe to human liberty and competition as its greatest instrument.

We must not judge these doctrines by their exaggerations, nor turn them down contemptuously because of their inconsistencies. Few doctrines in this world would stand these tests. There must be something wrong in a system which can bring together such contradictory doctrines in an attack against it. There must be something vital in an opposition which persists under so many names and times. We have to remember that there has never been a great speculative mind applying itself to the working out of an ideal state which has not condemned competition and favored one of these forms of opposition to it. In Plato's republic, in the early New Testament community and in frequent experiments of modern times the same ideas have appeared, aiming at the regeneration of society and the suppression

of human selfishness. We may find abundant opening for criticism, and the severest criticism of all, as we reckon it, is that none of these dreams has succeeded; they are all in the air. It is a dreadful fate for an idea to be "in the air." But it is a worse fate for an idea to be in the dirt. Let us then turn with candor to the doctrine of competition and see where it is.

The first step in the criticism of this doctrine is to state it. We can act on it without shame, but we cannot come into the precincts of God's Book and describe it without qualifying our acceptance of it by the plea of necessity or by the claim that we do not carry it to its rigid conclusions. Competition in business has no support but in human selfishness. Carlyle calls it the swill philosophy, because men under its sway act upon the same impulse that pigs follow in getting at the trough—the quickest and strongest get the most swill. Competition legitimatizes what civilization outlaws. Civilization has spent blood and treasure untold to substitute right for might, the fitting for the pleasing and ought for can. Competition reverses all this and enacts as its Golden Rule, "Whatsoever thy hand findeth to get, get it with thy might." Civilization makes laws to

declare that another man shall not take away my property or my character or my life because he is stronger or shrewder or more alert than I, calling these things robbery, slander and murder. But competition condemns me to suffer all these if I am weak or stupid or slow, and calls it success.

Now I know this is an exaggeration of the application of competition as we see it exemplified around us. The business men we know are not robbers. But I am describing the logical conclusions of competition, and I assert that there are men who carry out this doctrine to its fullest reach, and that the doctrine itself furnishes the opportunity for the oppression and cruelty which cause the unrest we have in the business world. All slave owners were not slave drivers, and hence many good men in the South stood aghast at the lies that were circulated against the system of slavery. But the system was responsible for all the evils it permitted. And so will we come into condemnation if we uphold a system which permits and fosters selfishness as the cardinal virtue, hardness of heart and rigor as indispensable to success. Is it not most inconsistent that we, who profess alliance with Him who called Himself the Son of Man, though He was

the Son of God, should act as if we had the right to abandon all thought of human relationship and deaden all its sympathies when we enter the realm of business? Do we not feel bound to risk our lives sometimes to save a life no way related to us except through our common humanity? And how, then, can we justify our hardness, our inflexible selfishness when we meet this same man, perchance, in a matter of business? I risk my life to save him from death and then do my utmost to keep him from getting the means to live. "Is not the life more than meat?" And if we follow the higher law in the greater matter how can we call it impracticable in the smaller?

But now let us turn to the method of Jesus. Whether it is practicable or not, you must judge; whether it is even intended to apply to business, you must decide. But it means something, and if we are so fortunate as to catch its right meaning we may safely leave the question of its practicability and application to settle itself. Whatever is true is always practicable in its proper sphere, and whatever is universally true is practicable everywhere.

1. The first thing to strike us in this method of Jesus is that its animating principle differs from that of all other methods. Its first word

is "give," not "get." It is altruism, not egoism. The evils of competition might be cured by the prescription of socialism or communism. Anarchy need not be considered, for that does not aim to cure anything; its goal is death. But it is easy to see that selfishness is just as much the animating principle of these as it is of competition. In them all the leading idea is getting. Jesus would turn us about, would give us a different point of view, would make the ideal of success consist in giving rather than getting.

2. Note, again, that this method recognizes the right of private property. There would be no propriety in commanding us to give what we do not own. This accords not only with the most advanced political economy, but with the instincts of human nature, which no philosophy can permanently subdue. Every man has a peculiar and personal right to some things as against every other man in the world. You cannot have government among men without recognizing this truth. It is unnecessary to point out the frequent references in the teaching of Jesus recognizing this truth. The parable of the talents sets it forth fully and leaves us in no doubt as to Jesus' attitude toward the right of property. It is simply a slander to

call the New Testament a communistic or a socialistic book.

3. Note, again, that in this method of Jesus for promoting exchange among men no violence is suggested. It is giving, not spoilation; it appeals to the owner, to him who has the property, not to him who wants it. Socialism and communism would legislate; Jesus persuades. These would tear from unwilling hands the supplies for the needs of the distressed. Jesus does not strive nor cry; He gives an example, and He keeps on speaking to the heart—"It is more blessed to give than to receive." He would teach us that the redemption of the world from poverty is to be brought about by the natural working of beneficent impulses under the guidance of the one sublime example. Man's independence, his rights, his enjoyment of his own are all left intact. But men are taught that the highest uses of all these are redemptive, and that redemption of every sort is a purchase of love, and not of property.

4. If you are still disposed to regard lightly this method of Jesus, or to think it, however beautiful, only an impracticable sentiment, I ask you to note again that Jesus is not here proposing an indiscriminate distribution and a

reckless squandering of property under the inspiration of charity. This is not charity, but exchange. The method has two sides—"Give and it shall be given unto you." It is in fact nothing less than a method for promoting perfect circulation of commodities, which is the aim of all commerce. Jesus is not contravening legitimate business methods, but offering us a better one than we are using. He is outlining in a large way the true spirit in which all successful business must be conducted. Competition has lived as long as it has because the spirit of Jesus in business men has ameliorated the rigors of their business principles. The most sordid men in business must still yield to the inexorable law of trade that there shall be an exchange of fair equivalents. And what is this but the text in other words, "Give and it shall be given to you?" Selfishness may exhaust ingenuity, but it will be vain to attempt to get anything or to keep it without giving something in return.

5. Note, again, that this method, while admitting the right of private property, denies the right of absolute property. While not questioning personal rights as against other men, it does emphatically question all rights as against God. It, therefore, requires men to con-

sider property as a trust, and it does not hesitate to bring them to account as trustees. It declares that the only rational basis of ownership is use. A man properly owns wealth when he uses it to carry on his designs. When he prostrates his designs, and gives up all his time to secure wealth, it owns him. Gifts of physical endowment, of intellect, of opportunity—everything is wealth properly used, but hoarded it makes wings and flies away. So a man who keeps his wealth to himself is not only an enemy to society, but to wealth itself, for in obstructing it he destroys it.

6. Note, again, that this method of Jesus, although a paradox, conforms to the actual facts of life everywhere when it promises overflowing abundance as the result of unstinted generosity. When the communist says, "Give, because I want what you have," and when competition says, "Get and keep," they offer only the law of selfishness and death. The only law of life is, "Give and it shall be given to you again." It is a law of nature. The clouds whisper it to the sea and the earth to the clouds, and all living things to the earth—"Give that we may live." It is the law of the harvest. From the storehouse to the fields and back again to the storehouse in bursting plenty, the

rhythm keeps time to man's increasing needs. It is the law of progress, of enlightenment, of social uplift. Nothing lives but by that which something else gives. Jesus on the cross is not a solitary exception. The world is full of crosses today on which men are giving up the life they have that a fuller, better life may come in.

Let us beware of calling that impracticable which God has put into practice everywhere. Jesus invites us to carry on business according to the laws of the universe. It is we who are impracticable and narrow when we attempt to set up a law of selfishness in defiance of God's law of brotherhood.

We may reject the method of Jesus, some because it is inadequate, and others because it is impracticable. We may keep on in our way of making and hoarding and spending selfishly. But it is a serious question whether this present generation will not be compelled to choose between this method and one of those now battering at our defenses with cries of rage and greed. Certainly, the age of competition is doomed; its friends and foes are alike hastening the hour of its downfall. What shall take its place? We have abolished slavery and we have made education universal. Freedom and

enlightenment are noble instruments of progress, but they are no less formidable as weapons in the hands of the distressed and poor. He who knows what he lacks and is free to pursue it will not long beg his supplies as an act of grace. He will not be held back by traditions associated with his distress, nor by reverence for those who are only his financial superiors, nor even by laws, when he once concludes that these are rich men's laws. When the vast multitude of those who lack awakes to find itself standing hungry before full granaries, listening to the sounds of revelry from brilliant palaces that break in on the groans that come from its own hovels, and with nothing between them but traditions and the artificial distinctions of modern society, what shall hold it back from making a forcible division of what we have refused to distribute? The bolts and bars that now secure our treasures are not forged of steel, but of good faith and fellowship. If these give way, let the revolutions of the past tell us how long our treasures will be secure. And let us ask ourselves what we are doing to perpetuate that good faith and fellowship and drive out the demons of hate which selfishness is continually calling up from the pits and slums of our business and social world. We

have had more than enough of antagonism between our social extremes. Whether we like it or not, God's great law of average is the only condition of human progress. If we will not lift up the lowest to our level, they will drag us down to theirs. We must be philanthropists before we can be successful business men. It is time we abandoned the childish folly of covering our head and declaring that it is not thundering. The social storm is fast passing the muttering stage, and its volleys are becoming ominously distinct. In such times it is safest and wisest to come out into the open. There are as brave men in business as ever stormed a fort or charged an army. These clear-brained, strong-hearted men must open their eyes and look steadily on the inevitable. Poverty and distress are on the march. It is not our soup houses and our boards of relief that will call them to a halt. The want of this age is not to be satisfied by charity, but by honest and more humane business methods, by the broader and nobler conception of business as the exponent and instrument of social fellowship and mutual benefit. If you will not rise to this you may count your dollars and call them yours, but you cannot build a strong box safe enough to hold them.

“There is a poor, blind Samson in this land,
Shorn of his strength and bound with bands of
steel,
Who may in some grim revel raise his head
And shake the pillars of the Commonweal.”

The tremendous significance of this warning lies in the fact that Jesus Christ loves Samson. Jesus would deliver Samson without destroying the Philistines; but He will deliver Samson. Hence He first appeals to us; He approaches us with the sweet reasonableness of His own example. It is time for this appeal to be heard in our factories and counting-houses. The love which conquered sin in us when law had failed would teach us how to conquer the sin and hate which misery breeds, how to transform our foes into our friends, how to bring in the good time of brotherhood, how to apply the Gospel law of fellowship in business and secure for ourselves that good measure meted out by us and running back into our bosoms in overflowing gratitude.

I am loth to believe that this appeal will fall upon heedless ears in any case unless it be those who have repudiated the authority of Jesus Christ. But I cannot believe that those who are just forming their political and social philosophy will be insensible to this great scheme of Jesus.

And if I can induce you to take it up into your thought, to give it a trial, to weigh it soberly against the appeals made to you by the traditions and customs of men, I shall do all that is necessary to the ushering in of a better time. The dawn will come up over the mountains of human opposition without noise or pomp, and we shall know it is here only by the light of love we see kindled in each other's eyes and by the heart-throb of sympathy we feel pulsing between us. Dawn and not twilight, because of the good measure still running over into ampler largess of "peace on earth, good will to men."

IX.

THE INSIGHT OF THE GOOD LIFE

THE INSIGHT OF THE GOOD LIFE

Nevertheless when the Son of Man cometh, shall he find faith on the earth?—*Luke 18: 8.*

These words startle us as though they were the echo of much that we hear in these days of the failure of Christianity and the eclipse of faith. The antagonists of religion no longer assail it with brutal clamor and wholesale denial. They are attempting to take its life by elimination. They tell us that the need of our age is a rational religion; a religion without mystery and without faith; a religion depending for its validity and efficiency not at all on what men believe, but wholly on what they do. And they would find in this text a prophecy of such a religion and such a time.

But this question is asked by the Son of Man Himself, and it is not possible to class Him with the pessimists. It was prophesied of Him that He should not fail nor be discouraged. The text is not a confession or prophecy of failure, but a loving warning to those who may

*Baccalaureate sermon at Adrian College, Michigan, June 19, 1904.

miss the gracious benefits offered to those who believe. It is the closing reflection of a parable illustrating God's willingness to answer persistent faith. The Son of Man is saddened at the thought that all His efforts to make God's help real to man is limited by the unwillingness of men to ask for help or to believe in its reality:

Let us clear our minds at once of the idea that this matter of faith is one of dogmatic theology, of believing in this or that form of words. It goes much deeper. Faith is not presented in the New Testament as a habit or disposition of mind opposed to skepticism. It is not the abnegation of the critical faculty in man. It is one sort of life opposed to another sort of life. To ask whether the Son of Man shall find faith on the earth is to ask whether man is to give himself up finally to the life of the senses, to the life of the intellect, to any life bounded by the present age and world, or whether he is to go beyond this and live the life of faith, the life of the spirit, seeing the invisible, ranging himself with immortals and communing with God.

This is the large meaning we must give to faith, and this is a case where the definition is more important than the word. The whole case of the critical school against Christianity

falls as soon as we refuse to permit their narrow definition of faith. The whole dark problem of human destiny rests upon the sort of life men choose to live, and this life is the expression of their faith. It is not civilization, nor scholarship, nor philanthropy, nor beneficent government, nor any of the devices of men that has the last word to say on man's future. Given all these without faith and the splendid procession of human achievement is but the parade of a day, dying at last in an eternal sunset. When we seek to know how much farther man can go in illustrious progress, how much more he can do to glorify his creation; when we demand the answer to our ultimate hope for the race, we must find it in the answer to this question, Shall He find faith on the earth? It must be quite worth our while, therefore, to pause at this question and study the deep significance of the answer we may be able to reach as a result of our study.

1. And first, as to the apparent tendencies of the present age. It cannot be denied that there are many indications of a decided waning of faith among men. In the same sense, and with reference to the same things, it is certain that men do not now believe as they used to believe. There is some plausibility in the comparison of

the race to an individual in this respect. The child believes everything, but with years and experience his faith as a guiding principle retires more and more, and he becomes skeptical. It is to some extent so with the race. In early times belief in the marvelous, acceptance of the most unlikely interpretations, is characteristic. Miracles, prophecies and all unaccountable events are eagerly received, and the more firmly held as they are least understood. "I believe because it is impossible." But as the race advances this credulity is abandoned and men become critical, show less inclination to the marvelous and more disposition to discriminate, to test, to prove all things. It is certainly characteristic of this age to demand the verification of all theories by actual tests of experience. It is to this more than to any other one thing we are indebted for the great sciences of nature. Chemistry, biology and kindred sciences have almost had their growth in this age, and they have had their origin and their chief inspiration in the reliance upon experiment. To believe nothing, to accept nothing until it has been demonstrated, to collect facts and to try all theories by the rigid test of facts—these are the axioms of physical science. Hence many of the startling departures from the simple faith of our fathers

have originated in the laboratory, and some of the most skillful and important antagonists of Christianity have been eminent men of science. A similar tendency of more recent years may be seen in industrial movements. Men have begun to apply the experimental method there also. We have coined the word "business" to denote an attitude of hard, uncompromising hostility to all sentiment and to all faith in things we do not see and are not able to count. Men now go into business as they used to go to war. From the start they expect no concessions, and they resolve likewise to make none. The survival of the fittest, which means the survival of the strongest, is the law of life and the excuse for all hardness of heart and questionable morality. To live the strenuous life, the rough-rider's life, in the saddle and pistol in hand, is accepted as the ideal worthy of a true man, while faith is regarded as pusillanimous and destined to contempt as well as failure.

It would be strange, indeed, if such conditions did not have their effect upon the religious life; that it should come to be generally supposed that the religion of the future, if not of the present, must be a religion without faith—a religion brought down from mystery to the business and bosoms of men. And this, I think,

is the true account of the prevalent popularity of the critical school of religious teachers. To treat the Bible as any other book, the church as any other institution, and appeals to conscience as any other arguments is to subject religion to human approval and largely to eliminate its authority and to make faith superfluous. Have we, then, arrived at that period in human progress when we can contemplate the removal of faith from the forces of human life? Has the scholar been educated beyond it? Has the man of action found it unnecessary to his success and peace? Has religion found a substitute for it? These are the questions suggested by the text, and most appropriate, it seems to me, to an occasion like this.

2. Let us examine this tendency with regard to our knowledge.

It must be admitted that progress in exact knowledge is impossible without verification. The tendency of the present age is not wholly wrong. We are so constituted that we cannot be satisfied with mere guesses at truth. Whenever it is possible we must test all our knowledge by an appeal to the facts of experience. We have organs of sense for this very purpose and we would be disloyal to ourselves to refuse or neglect to use every faculty we possess to

arrive at truth. If any object of knowledge is within reach of the sense of touch and the sense of sight, and we use only the sense of sight we are not faithful to the truth. And if a theory is proposed for our acceptance and we use only reason when we might also use one or more of our senses, we are unfaithful to the truth. To know the truth is so high a responsibility that we are justified in any exertion to obtain it. Hence we can have no quarrel with the method of the scientist. But then we must not make the mistake of assuming that verification by the senses is the whole of knowledge. Before we can verify anything by the senses we must start with faith; that is, we must at least believe in the accuracy of the senses. When we speak so positively of what we know, of what we call facts, and of demonstrating facts, we only mean that we have seen something or touched something or heard something, and that we believe our eyes or hands or ears reported accurately to us. If we will not believe this we cannot demonstrate anything. Then we are obliged to believe in our own mental operations. The science of geometry, for instance, is built upon axioms which cannot themselves be proved. If we will not believe in the validity of our own men-

tal processes how will we satisfy ourselves that a part is less than the whole or that equals to a third thing are equal to each other? All we can say for these statements is that our minds declare them to be true; they cannot be demonstrated. And the same thing is true of all reasoning. The most rigid logical formula, the most elaborate argumentation, inference piled upon inference even unto the mountain range of a great philosophy, reduce themselves finally to a few axioms which cannot be demonstrated, but are simply believed.

But our faith must go out beyond ourselves and our powers. The physical sciences are built on faith. Even now the almanac maker is calculating the events of the next year. He is preparing to tell us what eclipses we shall have, what changes of the moon, what appearances of the stars. How are such calculations possible? Only by faith. For they are all based upon the belief that nature will continue to do what it has done in the past. This faith is the only foundation we have for what we call natural law, the foundation of all the sciences. But consider what a tremendous act of faith this is. How do I know that next year will be as this? I do not know; I believe it. In fact, this faith is scarcely more than the ab-

sence of knowledge. Because I really know nothing at all of what next year will be, I believe it will be like those I have known. I have nothing to guide me through nature but experience, and experience tells me nothing whatever about tomorrow.

Conceive a man born with full powers of observation and reasoning. He is born, let us say, in December. The earth is frozen, the trees are bare, the woods are silent. How would he ever arrive at the knowledge that spring would come and the earth open its bosom in warm welcome to the seed, and the trees burst into blossom and leaf and fruit, and the forest grow vocal with melodies? Guided by his experience he would deny everything but December. His spring must arise from his faith.

This much for our immediate knowledge. But by far the largest part of our knowledge is not immediate. We know, in fact, very little by our own observation or reasoning. We go into laboratories and test a few things, but the great sum of our science we get by listening to what others tell us. What is history but a great volume of testimony? What is biography but the witness of individuals to the facts of life as they have found them. What is all

narrative and descriptive literature but the testimony of those who have traveled where we have not and seen what we have not? Will we make these facts our own? We must do it by faith. The process we call education is impossible without faith. From the moment the child opens his primer until he writes his final thesis his education is more faith than anything else or than all things else. By faith he talks with Socrates and dreams with Plato and sings with Homer. Faith builds again for him the walls of Troy, thrills him with the defence of Thermopylæ, transports him along the victorious marches of Cæsar's legions. Faith reconstructs Nineveh and Babylon and Memphis, repeoples them with their vast and interesting throngs, and restores their civilization until he knows their life as well as he knows his own. Nay, going still farther back, soaring beyond the limits of the earth he inhabits and the history he has inherited, faith breaks up the very floor of heaven, expands space into infinity and time into eternity, unfolds stars into worlds and suns into systems, and salutes him as the heir of all the ages, the prince whose heritage it is to know the truth and to be free.

3. But I must remind you that knowledge

is not the whole of life. Indeed, so far is this from being true, we are disposed to say when we think of the supreme importance of that part of life not connected with knowledge at all, that knowledge is but a small part of life. If we were but intellectual creatures we would be shut in from most of the pleasures of life. It is what we desire, what we feel, that gives life its richness; and it is our ability to act that gives us the sense of power. All we know has value for us only as it ministers to us in one or both these respects.

And when we seek the explanation of our emotional life, why it is we desire, why we feel gratitude, sympathy, love, we know of course that it is to be found in our faith. The strong passion that plunges us into the suicide of sensual indulgences and the affection that inspires us with pure ideals are alike impotent to influence us except as our faith accepts them and indorses them. That impalpable but well-nigh invincible influence we call sentiment, the last of our defences to yield to new ideas, who can reckon its share in the forces that move our individual and collective life? We stand in an obstinate resistance to the tide of new influences that surges against the heart's approaches, because "the tender grace

of a day that is dead," "the touch of a vanished hand," weaves its spell over us. Kings may reign, but they cannot rule without paying tribute to the sentiments of their subjects. The forces of reason, the appeals of progress, the demands of new occasions, are all kept waiting in humble attendance upon the majesty of public sentiment. Yet what is sentiment? No analysis can perfectly account for it unless we call it emotion sublimated into faith.

And what is the spring of action? With most of us this is the most apparent, as it is the most pressing function of life. However sunk we may be in mental stupor, however slow to respond to emotional solicitation, we must all act. And is not all action an expression of faith? As infants we learn to walk by faith; every step is a balancing of doubt and faith, and we would never venture if we did not first believe. So it is throughout life. The whole social fabric is cemented by faith. We believe in our neighbor, we believe even in our enemy, and we could not carry on the business of a community; in fact, we could not keep a community together without faith. For it is impossible to so guard ourselves against the enemies of peace and order as to be absolutely secure in our persons or property. Yet

we believe in one another. We invest our money where we cannot watch it; we trust our lives where all depends upon the faithfulness of one man. We are obliged to go out beyond our power to know. Disaster may come and sweep away our whole dependence at one stroke, but still we trust. For what else can we do? We must live and we must live together. And he who would teach us universal skepticism, who would rob us of trust in our fellow-men, would deserve to be called the enemy of mankind. "Shall He find faith on the earth?" Yes, as long as men are men; as long as we must live together and for one another we must have faith, for otherwise we cannot live at all. It is as much a social as an intellectual necessity to believe.

The business world is an illuminating example of this necessity. Its present condition illustrates, as has been said, the tendency of the age away from faith. But it must be added that it also illustrates the baneful effects of that tendency. The business world has gone away from faith; and it has also gone into a state of war. Peace has given place to unrest, and faith to suspicion and all uncharitableness. Men are everywhere seeking a remedy for this deplorable condition without success as yet.

But all are agreed that the true remedy is to be found somewhere in the sphere of faith. There will never be peace until men have learned to respect one another and deal with one another on the basis of mutual confidence. Surely if God is teaching men anywhere the necessity of faith He is teaching us by the threatening aspect of the labor world the futility of those schemes that would ignore it.

4. But it is evident our Lord is thinking of far more serious matters than these in proposing this question. And if I have delayed you in arriving at the vital concern of the text, it has not been from any depreciation of it.

I have thought that you might best be led to the true answer of this question along the way of these less important and preliminary indications of faith. I have wanted to make you feel that if we are so constituted, intellectually and socially, as to be unable to live or move or have our being in these realms without faith, much less can we do without it in matters of infinite concern to us here and hereafter. I have wanted to make you think that if mental and social salvation are conditioned on faith, so that he who will not believe shall neither think nor feel or enjoy the true man's heritage on earth, it is not strange to expect

eternal salvation to be likewise conditioned on faith, so that he who will not believe shall not enter into life. And if we would call him an enemy of mankind who would teach men to mistrust their fellow-men, what shall we call him who would rob them of their faith in God?

And, then, I wanted to take faith out of the narrow significance we are prone to give it, and show you how wide is its range, how universally it prevails, and what a constant factor it must be in all our efforts to reach any excellence or to make any progress. It is not because we are exhorted to be Christians or aspire to be theologians that we are concerned about faith. It is because we are men, and because the life we live, if we live the true life, the life appropriate to us as men, we must live by the faith of the Son of God. The critical, skeptical school so much in vogue today would teach us to deride faith as childish and unworthy a rational, educated man. And another school, no less misguided, it seems to me, would teach us to scoff at science as profane, and require us to limit faith to mere credence of unintelligible statements of mysteries. But God is wiser and broader than all the schools, and He would teach us that this world and all worlds are His; that the truth of nature and

all truth are His; that life in the body and all life are His; that faith is the gift of God, the divine second sight, the final and supreme faculty by which alone we can attain the highest truth or the highest significance of any truth.

And what more shall we say? For time would fail us to tell all the victories of faith.

By faith the scientist knows that the worlds were framed by the Word of God. By faith kings reign and government continues among men, and peace and prosperity wait on civilization. By faith we know and control ourselves. By faith we rise from barbarism and ignorance to rejoice in a freer, broader resurrection to unlimited capabilities. By faith we become the children of Abraham and the disciples of Christ and fellow-citizens of the saints who believe God and know the truth and are free. By faith we come to God through the new and living way of blood atonement, and find peace of soul, and are made partakers of the divine nature and enter upon the realization of the glories of immortality. By faith heaven is opened and our earthly trials and privations are explained and our highest aspirations are satisfied, and life, eternal life, is blazoned on the charter of our privileges.

“Shall He find faith on the earth?” Because man is more than matter, more than animal, more than reason; because man is soul, whose very breath is faith, I answer, yes. And because faith is more than creed, wider than science and all knowledge, profounder than logic and all philosophy, and mightier than law and custom and politics, I answer, yes. Man was not made to perish, and while he lives he must believe. Man was made for God, and to rise to the life of God he must believe.

We live here in much ignorance, in much uncertainty. We see through a glass darkly. We grope through life with painful forebodings about many things, and sometimes the darkness forces from us a cry of terror and dismay. But the light is not all gone out in us. A star is shining over our way, and it kindles a light in us. We walk in the dark, but we walk by faith, and as we go there grows in us the “passionate intuition” of a coming day. We know not all the road we must take, but our hearts are cheered by faith, and a great courage rises in us that the way we go is not a way of delusion or danger, but “the path that shineth more and more unto the perfect day,”

“The great world’s altar stairs,
That slope through darkness up to God.”

X.

THE REWARD OF THE GOOD LIFE

THE REWARD OF THE GOOD LIFE

For theirs is the kingdom of heaven.—*Matthew*
5: 10.

To those who read the New Testament thoughtfully it must appear that it is more concerned with the good life than with anything else. Other things it touches; this it comprehends. The sermon from which the text is taken, most elaborate of all the recorded utterances of our Lord, is not a theological discussion, but an answer to the question, "What is the Good Life?" And it cannot be a mistake to assume that you would prefer to listen at this supreme moment in your career to something fundamental, something that is more than a topic of the times. If your college experience has meant what it should have meant to you, it has been holding up before you daily the supreme worth of good living, and the sermon which usage has denominated the laurel of that experience should be a fitting crown to the advice of that career. The theme of the good life, however, is too broad to consider in its entire scope, and I have chosen a fragment of it that I may offer you some suggestions on the Reward of the Good Life.

The first and the last Beatitude close with the same words—"for theirs is the kingdom of heaven." This I take to be a significant repetition. In their description of the good life the Beatitudes do not mean that there are eight different forms of this life in as many different individuals; as though one man should be blessed because he is poor in spirit, and another because he mourns, and another because he is meek, and so on. But these are all elements of every good life, and no man can claim to be good who ignores any of them. Goodness is not to be cultivated in spots or put on in patches. It must be wrought out as a homogeneous whole. The good man is good in every element of his character. The Beatitudes are not haphazard guesses at good qualities in various men, but they are all necessary to make up every good life, and every person is bound to strive after every one of them. Nay, it is scarcely possible to have any of these qualities without having them all, so completely do they support and supplement each other.

And as is the life, so is the reward. This specific promise of the kingdom is not made to two classes of persons, nor is it a blessing attached to two separate qualities in the same

person. I think the repetition is of the nature of a summary. We enter upon the good life by becoming poor in spirit. As soon as we enter poverty of spirit we enter not only a quality of mind and heart, but the reward of that quality. Entrance upon the means or conditions of the life is at the same time entrance upon the end or object of it. And so our first step in grace is a step also in glory. The poor in spirit begin at once their citizenship in the kingdom of heaven. Then, when the final attainment is reached, when endurance completes what humility began, the result is the same in fullness that it was in beginning—"the kingdom of heaven."

And so the first thought I would impress upon you is that the reward of the good life is not some magical result, not a sheer interference of omnipotence with the ordinary course of human nature, not something we *get* either by purchase or by prayer. It is an attainment. It is a result wrought out by us and in us in the ordinary development of a human career. It begins on this earth and is concerned with mortal affairs. It is a blessedness which Christ came to deliver to men as a gift which yet must be worked for, as a grace which yet must be attained. "Blessed are ye"—to make

that possible God revealed His will, and Christ gave His life, and the Holy Spirit was sent to men. But to make it actual, only the human will and effort can avail. And so our Lord would teach us when He says, "The kingdom of heaven suffereth violence, and the violent take it by force."

What, then, is the kingdom of heaven? It cannot be exclusively a future state or place of blessedness, for those who live the good life have it here and now. It is not meat and drink, but righteousness, joy and peace. It is not, in fact, any place, state or thing external to us, for "the kingdom of God is within you."

So, then, we ought to emphasize the idea that the reward of the good life is heavenly, and not earthly, in the sense that it attaches to the spirit rather than to the flesh; that it is wrought in us rather than given to us, and that it makes us better rather than happier.

The idea of a kingdom is most frequently associated in our minds with something external only, and with an external something which promises gratification. Jesus was continually reminding His disciples that His kingdom was not of this world, yet they did not finally abandon the idea until they saw Him crucified. Their longing for His kingdom was largely

based on the expectation of sharing certain pleasures and honors. And our own notions are often as crude as theirs. We know, of course, that our King is a King of the truth, a Ruler in the world of ideas and sympathies, and that His true subjects are those who hear His voice and follow because they are also of the truth. But still we expect the truth to be embodied somewhere. It may be in a book, it may be in a church, it may be in some form of civil government. But somehow and somewhere we think we will find it visibly represented in the world.

No doubt this expectation is partly true and may be partly realized. The kingdom of heaven is certainly revealed in this world. But these manifestations are sometimes mistaken for the hidden power. For instance, God's church is invisible, hidden in the human heart, yet if it exists there, it will be certain to manifest itself in some form of external organization. On the other hand, it is possible to have the organization without the hidden church, and even if both exist, and men see only and think only of the outward form, they are deceived as to what God's kingdom really is. So if we should count him blessed who is connected with this outer organization only on the

ground that our text declares, "for theirs is the kingdom of heaven," we should miss the real point of the promise, because we are mistaken as to what the kingdom of heaven is.

There are still many who follow Jesus for the loaves and fishes. Not, I mean, in any base way. But they do not comprehend any other blessings of religion than those which can be expressed in terms of material well-being, and therefore they do not desire any other. Take the gold from the streets of the New Jerusalem, the harps and crowns from the blessed saints, and heaven is emptied of most of its riches for such Christians. They take religion as they take medicine—for the good it will bring them hereafter, or at least for the ill it will save them from. They want the Bible; they want to belong to church; they want all that appeal to men as outward signs of power and privilege; they want to go to heaven, but beyond such things they know nothing and they ask nothing of the good life.

Now, we ought to understand and frankly admit that whatever worth such things have, they are not the kingdom of heaven. The man who lives the good life lives the life of the spirit, and he ought to expect that the reward of such a life will be expressed in spiritual

terms. It is not to add dollars to his income nor pleasures to his existence, but it is to develop qualities of mind and heart, to set his nature free from sin, to expand it in all holy impulses, to bring to it a sense of nearness to God, the uplift of a power from above that dwarfs this world and makes him superior to its claims and its penalties because he registers himself as a citizen of another world, and is here but a sojourner.

Doubtless it may not be the way to commend the good life to young people to say these things, for this seems to resolve all the gains of godliness into vague generalities of gains to come, whereas what men of this age demand in both faith and morals is a dividend-payer. Their schedule of values must be definite and negotiable in all the banks of time. Hence it has come to be a popular way of speaking to say that Christianity pays, emphasizing the statement that godliness has the promise of the life that now is. Well, it has. But what, then, is the blessedness even of the life that now is? It is just as false for this world as for any world to say that the blessedness of it comes from what we get out of it. We call him "miser," wretched, who loves money for itself. But this is not the fault of

the money. To love knowledge for itself, social position for itself, anything for itself, is to be no less a miser. All the good we can get out of any life is the good wrought into our own selves.

The New Testament is like every other chart of the good life. It exhorts us and teaches us to broaden our view and our sympathy so as to take into our life larger elements and thus make ourselves larger. If we will not grow larger so it is vain for us to hope to come into the larger life. The only legitimate hope of heaven any man can have must be based on his present possession of heaven. And the worst indictment against our age is that in its ambition to make things rather than men it is bribing men to sell their hope of this larger life for present, material gain. But to you who are so soon to come under the spell of this spirit of the age I appeal in solemn warning. Don't sell this hope so cheaply, for you are selling your hope of heaven. Don't sell it for any price, for you are selling yourself. You are of more value than many stocks and bonds. Don't sell yourself *to* them nor *for* them. Don't commit the unspeakable blasphemy of recreancy to the integrity and majesty of your own soul. "Know ye not that ye are the temples of God?"

Again, we should emphasize the fact that this blessedness of the kingdom of heaven secures to our life the order and stability which are essential to the idea of a kingdom.

I have tried to show you that the good life is a growth, and that all the Beatitudes set forth separate and progressive phases of this life as it is developed in us. We would expect the reward to be similar ; not some new thing given to us as a prize, having no connection with the life. Scriptural blessedness is never of this sort. It is like Scriptural condemnation—always a part, or rather the product, of the effort. "Whatsoever a man soweth that shall he also reap."

The trouble with most of us is not that we are not good at all, but that we are not good on any intelligible plan ; we do not show the symmetry and fixedness of a kingdom. We are good today and bad tomorrow. We are good in this direction and bad in that. Today for no special reason we give alms ; tomorrow for no special reason we refuse to give. We have no particular temptation on the side of honesty, and so, being very strong in that virtue, we magnify it at all times and condemn unsparingly those who lack it. But while we are honest, we are not so careful to be truth-

ful or pure; and the old sarcasm still pierces our weakness, that—

“We compound for sins we are inclined to
By damning those we have no mind to.”

Perhaps none of us would be as good as we are if it were not for temptation. But this is the weakness of a goodness which is the outcome solely of experience with temptation; temptations are isolated, disconnected, and the goodness following victory over these must be spasmodic and one-sided. Whereas we ought to build up our goodness on all sides. We ought to cultivate honesty even if we have few opportunities to steal, and benevolence even if we have nothing to hoard. To make all-round good men is better than to make specialists in goodness. Some men seem perfectly complacent in considering their moral limitations. It satisfies them to say: “I have no turn for that sort of goodness;” and they feel as indifferent about it as if it were a matter of architecture or music.

How much nobler was the idea of the heathen Terence, who said: “I am a man, and nothing belonging to a man is foreign to me.” And how infinitely nobler is the conception of our Lord. His followers belong to a king-

dom; they are not moral anarchists. They live and work in a kingdom with fixed laws. What they develop stays developed and joins itself on to all the fixed facts of the kingdom. Their goodness is not the evanescent sentiment of a good impulse; their meekness is not born of some temporary depression of soul; their purity is not the flaring up of some unexplained aspiration. In fine, their morality is moral growth and not moral decoration. The same principles that bind the plant life through its fixed stages of "first the blade, then the ear, then the full corn in the ear;" that hold the elements steady to their immutable cohesions in gas, liquid and solid; that repeat in animal life the ever-enduring characteristics of parent in offspring through a thousand generations—these are the eternal laws which God has fixed about the perfect moral life.

And the blessedness of this life is the certitude and joy of abiding in that state into which it grows. When we submit ourselves to these laws and grow into goodness, not by accretion, but by selection and assimilation; when we develop these qualities of the heavenly and perfect life in their order and unto their perfection, we come into the natural and inevitable blessedness of it; we are in a kingdom

of moral excellence. We are girt about with everlasting securities in our goodness. Not having put on goodness as a whim, we do not put it off in a pet. It comes to be our second and better nature. And because we have built our moral pyramid on its base and not on its apex—building always with true lines and on a fixed plan—our tower stands even when the rains descend and the winds beat upon it. We are in a kingdom and our King is on the throne and His sceptre ruleth over all.

Again, the blessedness of this reward is revealed in a kingdom which is not of this earth or of this age; but a kingdom of heaven and therefore of infinite range.

This will not appeal to you so strongly now as it will in later years. To the young, life is limitless in possibilities and range. You will discover that this is due to a defect in your perception, to your limited experience and to your boundless imagination. I would not dampen your ardor nor take from you any part of the lively hope you now enjoy. But as I know the time will come when the earthly life will shrivel to a span in your contemplation; when you will say, as the generations preceding you have said: "Few and evil have the days of the years of my pilgrimage been;"

because I know you will not have time to do all you hope to do and will feel the bitterness of inadequate powers and shortened range; nay, will come down to your grave at last with so many unfinished plans, so many deferred hopes, that you will cry out with Beaufort: "What! will not death be bribed?" Because I know this experience certainly awaits you I appeal to you to make provision for that time. "Art is long and life is short." To learn how to live—what art is greater than that? Be sure we need more than the few days of our allotted three-score years and ten on this earth to learn that art. A ripe and scholarly Christian at the age of eighty said to me: "I seem to have spent eighty years learning how to live, and now when I think I know, I must cease to live, unless there is another life. Does not that make heaven necessary?"

Why, my friends, what meaning can all our striving have if no other life awaits us? This little life hardly gives us time to inspect the drawings of the great temple the Master has given us to build. Are we to leave life unfinished and drop into eternal forgetfulness? Are all our purposes to go incomplete, our aspirations cut off abruptly and the arch of life broken to discourage those who come

after us and to mock the dream they cherish? No fantastic chimera of a madman's brain could be wilder than such a thought of life. This life is too significant and too great to be snuffed out thus. It must go on to join immortal existence somewhere. Thank God, then, for this Beatitude which reveals the manner of it. "Theirs is the kingdom of heaven." They who enter upon the good life plant the seed of heaven in their souls, and while they enter the kingdom of heaven, the kingdom also enters into them, "for *theirs* is the kingdom of heaven." The seed which in this uncongenial clime yet bears such noble fruitage as meekness, purity, mercy and peace must flower out somewhere into the immortal glory of heavenly perfection. The range of their earthly life is narrow and shadowed by the weakness and imperfection of the flesh, but it expands under this inspiration to the horizon of the everlasting years. They are not the creatures of a day, but of all time; not citizens of a world shut in by the hard limitations of matter and time, but they look for a city whose builder and maker is God. The life begun in them by God shall complete itself in God. Out from the shadows and uncertainties of the terrestrial it sweeps into the sunlit mountains

of perfection and peace. The voyage charted across a troubled sea finds at last the haven within the veil.

“We sail, men say, upon the deep,
 But lo! our masts are high!
 And tho’ we plow the waves below,
 Our sails are in the sky.
 Set high! forever high!
 Our sails are in the sky.”

After the Jews had been expelled from Palestine they still kept up the celebration of their Passover festival, standing, with girt loins, staff in hand, eating unleavened bread and bitter herbs and with much bitterness of soul, but still encouraging one another by repeating this formula of faith and hope: “This year we eat the Passover here in a strange land, but next year we shall eat it in the land of Israel. This year we eat it standing as slaves, but next year in the land of Israel, reclining as freemen. This year with staff in hand as exiles, but next year we shall be gathered home.”

It is the formula of the good life. To every follower of it there are glimpses of a sky, far off, indeed, but radiant with promise of morning. This year we labor, but next year we shall reap. This year we groan, being bur-

dened, but next year we shall take up the chant of deliverance. This year we are pilgrims and sojourners, but next year we shall enter our kingdom which is in heaven and sit down on our thrones. The children of this world standing by as we cheer ourselves with such words deride our faith and call upon us to give up our hope as a dream. But why should we desolate our life that we may become as poor as they? If this be but a dream, let me dream on. I would not waken to live as a beast, to toil as a slave, to struggle as a maniac. In this dark world of labor and sorrow let me catch some light from above; let the music and peace of Paradise thrill my poor spirit and lift it out of its prison house.

But if there is no heaven; if there is nothing better than this world; if life has no outlook, no hope, no sunrise of an ampler morning—then, O God, if there is a God, in mercy smite me now to dust and quiet at least my ceaseless unrest; give me the nepenthe of eternal sleep in the nothingness from which I came; and let men complete the mockery of my existence by writing over my nameless grave: "He lived and he is not. He thought he was more than dust, but his thought was nothing. He toiled after imperishable ideals,

but they were never realized because they were nothing. He lifted his heart to the boundless path of love and dreamed he was following the path of God, but he laid his head on a pillow of stone and he will never awake, for the path was a mirage and love was a dream, and his dream was nothing, and God was nothing, and all is waste and void, and darkness is over the deep."

O pitiless doctrine of devils! I defy thee! With the highest and holiest instincts of my nature I denounce thee the supreme lie. If I can lift against thee but a dream, it is a dream of light, and thy hideous shadows must flee before it.

And, O Paradise! I would embrace thee if thou wert only a dream, for thou bringest thy guests into the chamber of peace whose windows open to the sunrise. But thou art more, infinitely more, than a dream. My soul crieth after thee. My reason inexorably demands thee as the inevitable, the necessary complement of this poor world's deficiencies. Thou art life's only explanation. Thou art God's complete vindication. Thou turnest man from destruction, and life is worth living. Thine is the infinite expanse on whose ample verge is room enough to write out all the spirit's long-

ings. We cannot live without thee, and, holding fast to thee, we cannot die. O Paradise! embrace us today with thy light and warmth; breathe on us thy odors; wrap us in thy peace. So shall our tired and thankful souls freshen again for all that yet awaits us, and whether we wake or sleep it shall be in Paradise, for ours is the kingdom of heaven.

AUG 24 1905

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